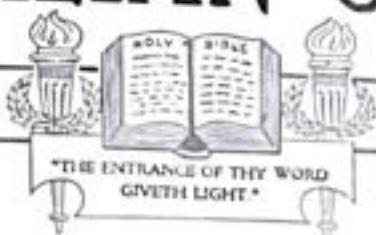


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"As We Also Have Forgiven."

ONE of the most pathetic letters we have read appeared recently in Mr. John Bevan's correspondence column in the London "Christian World." An old man wrote:

"I am just a very ordinary working man and ask you to forgive the liberty I am taking in telling you my difficulty in a sentence in the Lord's Prayer, viz. 'Forgive us our trespasses as we forgive them that trespass against us.' Do I understand that if a brother hurt me too much to be able to forgive him, God will not forgive me my trespasses? I am an old man, and have had some very bitter experiences in my church life, and have been so hurt as to feel that I would not darken the church's doors again; and hurts of many years ago still remain, proving I have not really forgiven the offence, and so God will not forgive me. Surely God's forgiveness is not like that, and you yourself must have known of cases where it is humanly impossible to forgive and it is desperately hard to think we are still unforgiven of God. It's like trying to make us believe it possible to love our neighbor as ourself, and God knows how impossible that is, and the most we can do is to have goodwill to even the worst. Do please help me."

We have nothing to do with Mr. Bevan's reply; it is the subject which concerns us.

Unforgiveness is unforgiven.

The familiar petition in what we commonly call the Lord's Prayer reads in the common version as follows: "Forgive us our debts as we forgive our debtors." The word "as" is capable of misinterpretation. The passage certainly does not mean that "our imperfect, grudging forgiveness should be the model and measure of God's." It is "not equality in the degree, but only conformity in the thing." He who makes the acceptable prayer to God must himself possess a forgiving spirit. God's forgiveness is to be the model of ours. "Therefore be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4: 32). The reading of the revised version makes it clear that the person who prays aright that God will forgive him has already banished from his own heart a resentful, unforgiving spirit. The petition undoubtedly means that "if we don't forgive, we cannot be forgiven; that an unforgiving spirit shuts out God's forgiving grace; that he who prays for mercy must show the

deeds of mercy. It is like for like; he who shows no mercy shall receive none."

F. W. Farrar writes: "Mercifully does Christ require this as a condition of our own forgiveness; for the fulfilment of this condition in all its breadth would extinguish envy, hatred, malice, and all uncharitableness, and would change into blessing the misery of the world. And see how much Christ makes of it! This was the only clause in the Lord's Prayer on which, in his Sermon on the Mount, he commented. He said, 'If ye forgive men their trespasses, your heavenly Father will forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.' Christ's religion is immensely different from men's religionism. They insist, with arrogant exclusiveness, on organisations, forms, rites, theological shibboleths, and endless non-essential minutiae. Christ puts love in the heart."

Blocking the channel of divine forgiveness.

One minister is reported to have in the pulpit expressed the petition thus: "Forgive us our debts, as we would forgive our debtors." He felt the great difficulty which at

times we have in freeing our minds and hearts from thoughts of anger, hate and revenge, and wished to be perfectly honest. Yet that is not what our Lord Jesus taught us to pray. His words are: "as we have forgiven." His reiterated statement is that unless we forgive others, God will not forgive us. A man who does not love his brother, the Apostle John says, cannot love God. He who has not the willingness to forgive a wrong done to him is not in a position to appreciate the forgiving love of God. Thoughts of ill-will, revenge, or uncharitableness, block the channels whereby the divine forgiveness and blessing would flow to us.

Do we not know people whose lives have been marred by the cherished thought of personal wrongs? As they have brooded, the evil—fancied or real—have grown till they assumed a disproportionate importance. It is a pity to sour a life by harboring a grudge. It is pitiful to spin out to eternity the thought of a brother's sin against us. Better to rise above the wrong; much better, if only for the enjoyment of the present life, to forgive and forget.

But there is something beyond that—a reason for the exercise of a forgiving spirit which is paramount. A grudge may be a very costly thing. The price of an unforgiving spirit is too great—it is the eternal shutting out of the unforgiving man from the forgiveness of our heavenly Father. Nothing is worth that.

The unmerciful servant.

It will be remembered that our Lord Jesus gave a striking parable in illustration of the absolute necessity of a spirit of forgiveness. He told the story of the unmerciful servant. A man who owed ten thousand talents was freely forgiven by his lord. Yet he went out and proceeded to throttle a poor man who owed him one hundred pence, though he had interceded in the very terms which had before won pardon. The wrath of the lord was now terrible, and in dreadful punishment he cast the unforgiving man into prison and "delivered him to the tormentors, till he should pay all that was due." So, says Jesus—"So shall also my heavenly Father do unto you, if ye forgive not every

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one his brother from your hearts." Do we see any picture of ourselves in this parable? Surely the sins which a brother can possibly commit against us are as nothing either in number or amount to the offences we commit against God. As a penny to a talent, or as a hundred to ten thousand—they ought to be easily forgiven; yet in our eyes the wrongs done against us seem large and numerous. Let us each one heed the warning of our Master. It is to be feared that in the church of God the unforgiving spirit is to be found. There are those at enmity, who harbor grudges, who will not speak to one another.

In the book of Ecclesiasticus we read: "He that avengeth shall find vengeance from the Lord, and he shall surely retain his sins. Forgive thy neighbor the hurt that he hath done unto thee; so shall thy sins

also be forgiven when thou prayest. A man leaveth hatred against another, and doth he seek pardon from the Lord? He showeth no mercy to a man who is like himself; and doth he ask forgiveness of his own sins? Whether he ask or not would, in that case, matter little; for a greater than the son of Sirach has said: "If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses."

Strange creature that man is! He never is himself until he is carried out of himself by something higher than he to which he gives himself. Take out of the human vocabulary words like reverence, appreciation, admiration, adoration, and man's characteristic quality is gone.—George Gilmour.

The Church or Churches?

In the New Testament church there were baptisms but no Baptists. There were circuit preachers but no Methodists. There were elders but no Presbyterians. Congregations were autonomous, but there were no Congregationalists. Galatia was something of a diocese but there were no Episcopalians.

These fancy names had not been invented. Early churchmen would be mightily perplexed, if not highly amused, by these modern labels.

And it is sometimes felt that the content of churchmanship has been so changed that Jesus could not identify himself with any community of modern churchmen. I wonder.

Some have no doubt about it at all.

A professor of church history assures us that the two Archbishops of England and the Bishops of Bath and Wells and of Peterborough united in the American church!

"The Baptist denomination," says a Bishop Encyclopedia, "was founded by Jesus during his earthly ministry." An eminent Congregationalist writes about "the original Congregationalism of the Acts of the Apostles." John Wesley said "Methodism, so-called is the old religion, the religion of the Bible, the religion of the primitive church."

But a Presbyterian writer insists that "Presbyterianism was the order of God's church from the beginning. It was the order recognised by Christ. It was the order adopted by the apostles. It was the order disclosed to John of the church above." And apparently without any sense of humor, he actually quotes, as proof—"and round about the throne were four-and-twenty elders sitting."

Some other churchmen make merry over the Protestant household—small blame to them. And some modern cults ask, rather justly, for a genuine catholicity, a church

inclusive, as the first society of Jesus was inclusive, and as unexcluding as the Spirit of Christ.

With critics who oppose the church because they reject Christ and everything that Christ represents—or think they do—I am not at the moment concerned. There are others whose faith in Christianity is so great that they think Christ's followers should be free from all the foibles of human nature and embody all the ideals of angels. And on earth it isn't done. Even the best-intentioned and most perfect-minded people who believe that men are perfect, are themselves carriers of germs in which they don't believe and they share, alas, in the common death rate, one by one, all of them. It's a wicked world, my masters.

It must be admitted that the churches deserve almost all the criticisms levelled at them. In creed, in practice, in spirit, the churches need reformation. No churchman worth his salt, no citizen who cares for the well-being of the community, no world-lover with any passion for universal peace, can possibly be complacent about church conditions.

Men who believe most earnestly in Christ are most deeply discontented with the church.

But men who say they believe in Christianity, but not in the church, might as well say that they believe in education but not in schools, in science but not in laboratories, in medicine but not in hospitals, in art but not in pictures, in literature but not in books, in music but not in singing and playing.

If a man seriously affirms that he believes in law but not in law courts, in the monarchy but not in the royal household, in international responsibility but not in any League of Nations, he has either said too little or too much.

A man's faith does not prevent his criticism of things in which he believes. Faith isn't as blind as love is said to be. A lawyer may believe the law is sometimes "a hassle." A loyalist need not believe in the "divine right" of kings, or that politicians are beyond reproach, or any such obvious absurdity. Neither need a League of Nations man believe that everything in the Geneva garden is lovely.

I do not think that Jesus would find any church in our time more difficult than the church to which he belonged in the days of his flesh. And I cannot see how Christianity could survive the passing of the church.

About two things I am quite clear. The church, poor as it is, is a going concern. It ministers to the noblest things in personal character and the most influential forces in social service. East and West, North and South, it is the greatest factor in civilisation. That is the first thing.

And the second is that Christ is in it. The real presence of Jesus in the church is the most real, the most vital thing in the world.

A stone-mason monk, Father Otto, built near Cincinnati a church exactly large enough to hold three people. It was related to Christ's promise to "two or three gathered together." But his presence is not limited to any number or any church. The whole world needs Christ. It is tragic that in a day threatening the failure of fellowship, and the bankruptcy of brotherhood in international affairs, the church should turn a sacrament of fellowship into a shibboleth of separation.

The world has never needed the Christian church more than it needs it to-day. And no proper world-lover, no man caring for the common weal can consistently close his mind to Christ, the Light of the world, or to his church, the salt of the earth—the spiritual illumination of the universe and the saving health of society.—T. E. Ruth in Sydney "Sun."

THE NEW YEAR.

We cannot check time's flight, nor would we stay

The passing of the years.

For each lends some enrichment to life's way:

And though, through needless fears,

Of times but wreckage of our hopes it seemed,

On looking back we find

The sunshine of God's love most brightly

gleamed.

Where shadows lay behind,

And so to-day, another milestone passed,

In Faith we take the road.

What matter if the road be overcast,

That presses hard our load,

That thorns abound and sorrow is our guide?

These "former things" shall pass;

In Winter's heart Spring's tender blossoms hide,

And green in April grass.

Therefore is life all good; gladness outweighs.

As love o'ercomes, the ill.

And naught can harm the soul that e'er obeys

And lives to do God's will.

Thus shall this New Year one of blessing be,

Of peace and joy and sweet tranquility.

—G. M. Hudson.

The Natural and the Supernatural.

Alan Price, B.A.

Many would-be leaders of thought express themselves vaguely in terms they do not understand. This is particularly the case with those who think themselves wiser than God. They set themselves up on a pinnacle of wisdom and would pass before them the whole world, with its Creator, for criticism and judgement. They talk of the natural and the supernatural and know not what they say. To them nature, whatever they mean by it, is supreme, the supernatural or miraculous conflicts with nature and therefore, in the very essence of things, must be false.

Nature to them is what happens automatically around them. Does it happen automatically? What do we mean by automatically? Are we not covering by a convenient word something we do not understand? We talk about the laws of nature. What laws? Whose laws? I challenge any man to produce any law of nature he fully understands. Every school boy understands, they would say, the law of gravity which Newton tumbled to under the apple tree. Does he? Did Newton? Decidedly not. As far as our experience goes, what is called the law of gravity holds good. But why does one body attract another? The whole subject is involved in mystery. We may make a further discovery later that will only push the investigation further back. We were told that light travels in straight lines. Einstein has proved we are wrong—light travels in curved lines. Our ideas require amending. There is no need, however, to ride on a light beam to find out our ignorance. We need not even get out of bed. This morning you presumably awoke before getting up. You "clicked" back to sensibility, realised you were in bed, and it was daylight. For seven hours or so your life went on without your knowing. Heart, lungs, liver, kidneys worked all night independent of any control whatever. In fact, they always work without your volition. Explain it, please! If your mental or spiritual self can, for all practical purposes, remain dead for seven hours three hundred and sixty-five times a year, and each day come back to its own—a miracle of nature—is it any harder to believe that your spiritual self can abandon the old body and maintain its separate existence until a new body is found for it—a miracle of grace?

The first is a marvel so common that we cease to wonder; the second is beyond our individual experience and therefore, foolishly doubted, in spite of reliable testimony as to the resurrection. It would appear that "natural and supernatural" represent an arbitrary division of phenomena. Nature is full of marvels mostly outside our ken. To some the term supernatural conveys the idea of something that requires divine intervention to bring about, but as the marvels of

nature can only be brought about by a divine mind, there is merely a distinction without a difference.

It is absolutely absurd to hold that a force, or series of laws we call "nature," could bring into being creatures that can see and hear and think, without nature being able to see or hear or think itself. Psalm 94 is forceful—

"Fools, when will you be wise? He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that teacheth man knowledge, the Lord knoweth the thoughts of man that they are a breath."

The planting of an ear and the forming of an eye are indisputable evidence of super-human design. That a series of membranes and bones should convey to the brain sound vibrations varying in pitch, but a few waves per second, and that the brain should be able to detect such differences, is a marvel of ingenuity. That the eyes should convey accurately to the brain the size, shape, color and distance of any object within range without error and even detect a difference in color due to a difference in light vibrations of six hundred million million to eight hundred million million per second. To each body there are two of these instruments, generally precisely alike, and such creatures have the power to reproduce their like, with eyes precisely alike. In the study of the beautiful we have further evidence of God. We admire beauty in color, form and size: the tints of the landscape, the form of the lake and the grandeur of rugged peaks. We enjoy the perfume of the gum trees as it is wafted on the breeze. If a musician expresses his appreciation of the

scene in the notes of the violin it adds to that charm, but if the human voice is raised in song to express the feelings of the soul the rapture is complete. Has dumb nature the power to make the rocks to talk to us and the soul to sing? The marvels of the natural and its beauties are so great that man can never exhaust or completely understand them. If man has not the faculty to understand the simple things of earth, how can he understand and criticise the things he is pleased to call the supernatural? The words of Jesus Christ to Nicodemus would apply. "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" If man is unable to understand the natural things around him as they speak of God, how can he see God in his spiritual dealings with man?

Hence the warning to Nicodemus: "Except a man be born again he cannot see the kingdom of God." It really means a transference of the natural man to the supernatural sphere. In spite of all the marvels of nature and the fact that they speak of God, the mortal "ears" of fallen man are so deaf that they cannot always hear its voice. God has therefore spoken with the voice of love in Christ, calling and lifting into the higher supernatural sphere because the natural man cannot discern the spiritual things of God. Lift a man out of himself and plant his feet on the hills of faith and he will see God in nature and in the glories of the Deulah land beyond.

God begs a little on us every day,
And never, I believe, on any, all the way
Will burdens bear so deep,
Or pathways be so threatening and so steep
But we can go, if by God's power,
We only bear the burden of the hour.

—George Klinge.

Prayer Corner.

The world passeth away, and the lust thereof.—1 John 2: 17.

Be ours the faith that sees thee stand
Beside the throne of God on high,
To succor with thy strong right hand
Thy soldiers when to thee they cry.

Be ours the love, divine and free,
Which asks forgiveness for our foes;
Which draws, in life, its life from thee,
And, dying, finds in thee repose.

—J. F. Thropp.

In proportion as the years both lessen and shorten I set more count upon their periods, and would fain lay my ineffectual finger upon the spoke of the great wheel. I am not content to pass away "like a weaver's shuttle." These metaphors solace me not, nor sweeten the unpalatable draught of mortality. . . . I am in love with the green earth; the face of town and country,

the unshakable rural solitudes, and the sweet security of streets.—Selected.

Most gracious God, who hast been infinitely merciful to us, not only in the year past, but through all the years of our life, be pleased to accept our most unfeigned thanks for thine innumerable blessings to us; graciously pardoning the manifold sins and infirmities of our life past, and bountifully bestowing upon us all those graces and virtues which may render us acceptable to thee. And, every year which thou shalt be pleased to add to our lives, add also, we humbly implore thee, more strength to our faith, more ardor to our love, and a greater perfection to our obedience; and grant that, in a humble sincerity and constant perseverance, we may serve thee most faithfully the remainder of our lives, for Jesus Christ's sake. Amen.—Charles How (1661-1745).

The Opening of the Iron Gate.

Jas. E. Thomas.

Among the wonderful stories of adventure and deliverance recorded in the Book of Acts, none is more striking than that given in the twelfth chapter. Here we have related for our encouragement the marvellous manner in which Peter was liberated from prison by the mysterious opening of an iron gate. It seemed such an impossible happening that the church that prayed for him could not believe it to be true when Peter actually stood out in the street knocking at the door. We cannot blame these astounded Christians for their lack of faith, for there are many things that have happened in history, and some of them in our own experience, that seem too wonderful to be true. Yet it is true that all along through the years in the path of every disciple this same watchful Omnipotent Father has been opening iron gates.

In this dark day in the early history of the church there seemed no hope for Peter and little prospect for the church. It looked as though the hour of dire catastrophe and utter annihilation had come to all. Herod had slain James, the brother of John, and in order to please the people had imprisoned Peter, evidently intending to put him to death after Easter. What a conflict is depicted! Peter was bound by two chains to Roman soldiers, and keepers guard the prison doors. He was a valuable prisoner, for sixteen soldiers formed the guard. The only help he had was that prayer was made without ceasing by the church for him. The only possible way out was by the unseen power of him who never slumbers or sleeps. Many of our difficulties are to us just as depressing and hopeless.

Everyone has Iron Gates to Face.

We are living in days just as perplexing and perilous as any that have passed. We have come possibly to the place where there seem mountains on either side and a great sea before us. We continually hear politicians and public men discuss the way out, but they leave us still in the maze of things. Business men come to the place where they say there is no way out. Scared headlines in newspapers, pandering to their sensation loving readers, tell us that the only way out is another world war that will stagger humanity and annihilate nations. Philosophical and fanciful economists have given their schemes as the only way out. Yet with all these assurances of possible ways through which we may pass, the iron gates still bar the way and men's hearts still fail them for fear.

As we look at the world to-day we must honestly confess that, though there seem to be signs of recovery in the commercial world, the position economically and spiritually is appalling, and there seems no human way out. The only thing we can do is to look up. We have the same source of help available as these distressed people.

We can All Pray.

We can give God a chance. He can still unlock the gate. No way can be barred against God. He maketh the mountains a way. The sad thing about this old sin-stricken, selfish world is that it has never really listened to what God has to say. Though crushed with its vain efforts to liberate itself, and groaning almost to despair, the world by wisdom knows not God. The best slogan we can have as we enter into the new year is, Give God a chance. Do not worry about the things you cannot do and grieve about the troubles that seem like overwhelming clouds above. Remember that he can still say to the winds, Be still, and to our troubled hearts he will bring his calm and peace.

Many of our greatest troubles never happen, and the things we dread the most never come. Yet we are so human that we try and solve our own problems, and become fearful because we seem to fail. If we cannot open the gate, ask God about it. That was the great thing about impetuous, hasty, fearful Peter. He had come by experience to that place of implicit confidence in God that led him in the face of possible death on the morrow to lie down between soldiers and sleep. We must not have just a passive faith. Peter had to do his part. The angel smote him, and woke him up, and told him to arise quickly. Peter might have thought that impossible, but he arose, and his chains fell off from his hands. The angel told him to get dressed and put on his shoes. What was

A SONG FOR NEW DAYS.

Passing the days of old!
Dawning the age of peace!
War's bitter tale is told,
Reason has brought release,
Freedom shall come indeed—
Freedom from craft and hate!
No more shall giant greed
Pilot the ship of state.

Glory of kings and lords
Fades in the new world-dawn;
Rest on a million swords
Tells that the night is gone,
Dreamers may now return,
Builders may ply their trade;
New may hope's altars burn
As the new world is made.

Is our high dream too fair?
Shall we not weave our songs?
Shall we still court despair,
Seeing the World's great wrongs?
No, we shall dream and sing,
We who have wept from birth;
Winter is past; Love's spring
Dawns for a strange new earth.

—Thomas Curtis Clark.

the use when the gates were closed? But Peter did it, and followed like one in a dream. He wist not that it was really true.

We have all been in the place where it seemed as though we were dreaming, yet it has been the marvellous way of God's own leading, and the gates have opened. At the World's Convention at Washington a Polish preacher told of a miraculous deliverance. He had been kept in prison starving for twelve days, and then at early morning was brought out to be shot. He stood before the firing party who waited for the captain to raise his sword as a signal to fire. The preacher asked for five minutes in which to talk to his God. The captain said, "What can God do? You are going to die." Still he gave the five minutes for prayer, and the preacher said it grew to fifteen and twenty minutes. Then he said to the captain, "While I have talked to my God he has spoken to you." The captain said he had, and throwing down his sword dismissed the firing party. The iron gate came open. The preacher was free. The captain became a fellow-worker for Christ, and this man, wonderfully delivered, was there to testify for God at Washington to six thousand people.

God is still the same. His power has not diminished, nor is his arm shortened that he cannot save. The sad thing to-day is that we receive not because we ask not. We try every way but God's way. He is still saying, "Bring the tithes unto the storehouse, and prove me." He still has windows in heaven from which he is waiting to pour the immeasurable blessings, but we do not prove him. We are so human that we become overwhelmed by material duties and we begin to sink. What a great thing it is that it is our privilege to look up as well as look ahead! The iron gate is before us. It seems as though no one can open it for us. When we feel that we can look up God is still above us, and he says, "Call upon me in the day of trouble, and I will deliver you." We need a faith that is willing to appropriate what God has promised. Prayer is the key that opens the iron gate. Faith is the arm that reaches out and takes the arm of God and leans upon it. Faith leads us to walk along the thorny path toward the closed gate, realising that we are not alone. Faith is the eye of the soul that always sees him who has promised to be with us to the end of the journey. Faith does not lead us to simply lie down and wait. There is a waiting time; but life is a journey, and we must be ready to walk even when beyond the gate is closed. In his own wonderful way the gate will open, and we will come out into the larger experience of his wonderful grace.

The Gate Opened of Its Own Accord.

This was not actually true, for nothing could just happen. There was an unseen hand ready to do what Peter could not do. That is how God watches over us and guards and keeps us along the way. The walls of Jericho were a challenge to the faith of Joshua and his host. Would they march around daily and on the final day for seven times? Would they blow the trumpets? That was their part. That was all God told them to do. Faith led them on, and God did not fail them. The walls fell down apparently of their own accord, but there was a power greater than the armies of Israel. By faith the walls of Jericho fell down. So every difficult place and bolted gate is a challenge to our faith. Surely we came to such days many times in the year that is closing, and yet the gate has opened. We can thank God for all the way that he has led us. We may have called it a narrow escape in an accident or a close call in some sickness, or a near thing in business, but when we look back we can see the open gate and know that he has been there.

As we go into the new year, with all it may have in store, let us not grow restless and seek to know too much about the way ahead. He who has led us hitherto will still lead us. He who has been always behind the shadows keeping watch over all his own, is still watching. His promise has never been broken. His assurance still stands. He comes and touches us once again as we enter the untried way of this new year and says, Keep on following. Do not give up or give in. Beyond the hills and the valleys in between is the Celestial City. Follow the star. Keep firm hold upon faith. Listen for the voice that says once again, "Be of good cheer, I have overcome." And then, weary heart, your sorrow will be turned to joy, and defeat to victory. Whatever iron gate you come to in 1934, always remember that he can open it for there is nothing impossible or too hard for God.

For the Christian to-day this is the great reality: it is Emmanuel, God with us; it is the Christ-God who has lifted up the light of his countenance upon us; and our hearts leap with joy. This term, the Christ-God, suggests, holds and safeguards that which is vital in the experience of the Living Christ. This Christ-God is the eternal restful life, "the same yesterday, to-day and for ever."

Signposts of the Faith.

V. C. Stafford.

On the road of life there is need for a two-fold direction. Fingerposts point us to the right way, and also guide us so that we keep on the right way. Those that place us on the heavenward road are

Hearing.

Before anyone can become convinced of the truth of the gospel he must know what the gospel is. This means that he must hear the word. "Faith cometh by hearing, and hearing by the word of God." This does not mean that a person must actually hear with the ears. He may read. Helen Keller, the blind Christian, "heard" the gospel through her fingertips. The gospel must be brought before people's minds before they can be converted. In most cases people are brought to know the gospel through preaching. There will always be need for preaching. And there must be a proclamation in strict accordance with the New Testament preaching. It is very important then that we do all that is possible to further the work of preaching in our own and other lands.

Believing.

Faith cometh by hearing. We all believe. We must all have faith. The world could not go on without it. But not all people believe on Jesus Christ. What does it mean to believe on the Son of God? Simply that we trust him with childlike simplicity. We have perfect trust in him and in his way of life. Our faith in Jesus Christ is based on the evidence given in the word of God. All people can believe if they will to believe. Faith is essential to salvation. The name "believer" is applied to the Christian because that is the characteristic most marked about him. The Christian simply accepts the word of God, the teaching of Christ, the commands of the gospel. "He that believeth and is baptised shall be saved."

Repenting.

There can be no real conversion without repentance. Conversion means a turning. A turning from sin and a turning to God. Repentance is the act of mind and heart, which means our being sorry for sin. But it is more than that. It means that we use our will as well as our heart, and determine to give up sin and sinful things and live a new life. There must be a change. The change can only come about by a very determined act of will which we all are able to make, which many do not make, but which all should make. "Except ye repent, ye shall all likewise perish."

Confessing.

A brief verbal confession of faith prior to baptism is proved to have been the practice of the early church, and is to-day perpetuated in the simple utterance, "I believe that Jesus is the Christ, the Son of the living God." If the whole of Christendom would keep to this creed, and this creed alone, as being divine, sufficient, complete, the day of unity would not be far away. This confession was made by the Ethiopian eunuch when Philip baptised him on the road to Gaza. Jesus as Lord was the confession Paul spoke about when he wrote to the Christians at Rome (Rom. 10: 9, 10). This confession is with the mouth, and is made before witnesses. Then, those who have once confessed the name of Jesus are called upon every day to make continual confession of their faith in the Son of God.

Obedying.

The first act of obedience is that of baptism. Those who are to obey in this act of surrender

are those who believe, and have repented of sin, and confessed their faith in Jesus as the Son of God. Baptism is a symbol of death, burial and resurrection. It means that the believer has died to sin, is buried with Christ, and rises to walk in newness of life. The act of baptism itself is an immersion of the whole body in water. Only in this way can a burial take place, and this the word "baptism" signifies. The conditions of baptism of course prohibit infants, and those otherwise not capable of understanding the gospel and obeying it. Baptism also initiates the believer into the body of Christ, the church. It should be followed by a life of obedience and there should be a correspondence between what we have professed and how we live.

In hearing, believing, repenting, confessing, obeying, the Holy Spirit takes an active part. The Christian life is begun and carried on through the help of the Holy Spirit.

Having entered "this Way" we have before us the alluring prospect of future salvation. But we are called upon to walk the road of faith and there are signposts that direct our way. These are—

Bible Reading.

"Thy word is a lamp unto my feet and a light unto my path." So said the Psalmist. It is true also of the Christian. We should study to show ourselves approved unto God, workmen that need not to be ashamed, handling aright the word of truth. The Bible is our guide book, our directory, our chart, our bread, our staff. It is given that our feet may be guided from earth to heaven. We should daily read and study it. It is to be our guide in all matters of life. Therefore to know how to live we will always need

to consult God's word and follow his leading. When we study the word of God it yields much profit to mind and soul.

Prayer.

To begin the Christian life is to begin to feel the need of prayer. To pray is to know the value of prayer. Prayer helps us in all our work, plans, trials, temptations and difficulties. Prayer is communion with God. We should never let the day pass without setting apart some time to prayer. Just tell God your plans, your needs, your work, all about yourself as if you were talking to an earthly friend. Then in prayer God will surely speak to you. He has promised to answer prayer. He will not always grant what we ask in our own way, but in his own way God will answer prayer.

Worship.

Mutual fellowship in the meetings of the church is a valuable aid to living the Christian life. Specially is this so regarding the Lord's supper, or what is called the worship service. Every member should diligently attend to this soul-culture. The weekly remembrance at the Lord's table presents a good opportunity to make anew our consecration. The hymns of praise, the prayers, the Scripture readings, the exhortation are means of grace. We should support the preaching of the Word and attend regularly the gospel services. The Bible class is a great help in our study of the Word. The prayer meeting should be the powerhouse of the church. Very often it is a display of weakness. Let us not neglect the assembling of ourselves together (Heb. 10: 25).

Giving.

Associated with worship is the giving of our substance to God. We do not rightly understand this very important and oft-neglected ordinance. The work suffers then. And we suffer 'too. For the cultivation of the grace of liberality is twice blessed. It blesses him who

(Continued on page 15.)

At the Lord's Table.

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

DIVINE ORDINANCES.

1 Cor. 11: 23-26.

One can hardly but be impressed with the fact that our Lord Jesus, accustomed as he was to all the rites and ceremonies of the Jewish faith, gave little attention to rites himself. In the Christian institution, established by our Lord, there are but two—baptism and the Lord's supper.

The first is a rite of initiation. It is performed by each of us but once, as we come into his fellowship of service. "By one Spirit were ye all baptised into one body." It is a commemorative act, for we are baptised into his death. It is also the symbol of a rich and full spiritual experience, for the old nature dies, that the body of sin may be done away, and we are united with him in the likeness of his death and in the likeness of his resurrection, as we are buried with him in baptism and rise to walk in newness of life.

The second rite—the Lord's Supper—is one of continuous observance. We often attend to it. This also is commemorative. "As oft as ye eat this bread and drink this cup, ye proclaim the Lord's death till

he come." It points us back to the foundation facts of our Christian life, declaring that Christ died for our sins according to the Scriptures, that he was buried, and that he rose from the dead the third day.

But it, too, is the occasion of an ever-enriching spiritual experience. It is a communion. "The bread which we break, is it not a communion of the body of Christ? The cup of blessing which we bless, is it not a communion of the blood of Christ?" It is sustenance. Here the Master breaks for us the bread of life. Here we partake of the living bread which came down out of heaven, the which if a man eat, he shall live forever.

Is anything more required? Are other rites necessary? No, these proclaim the whole message of salvation through Christ, and they cover the whole range of Christian experience. "There is no room for other rites, because these two, the rite of initiation, which is baptism, and the rite of commemoration, which is the Lord's Supper, say everything about Christianity as a revelation, and about Christianity as a living experience" (Maclaren).

The Home Circle.

Conducted by J. C. F. PITTMAN.

THE NEW YEAR.

Prayer.

Bless thou this year, O Lord!
 Make rich its days
 With health, and work, and prayer, and praise,
 And helpful ministry
 To needy folk.
 Speak thy soft word
 In cloudy days;
 Nor let us think ourselves forgot
 When common lot
 Of sorrow hems us round.
 Let generous impulse shame the niggard soul
 That dwarfs the soul.
 May no one fall his share of work
 Through selfish thought;
 Each day fulfill thy holy will
 In yielded lives,
 And still the tumult
 Of desires
 Debased.
 May faith, and hope, and love,
 Increase.
 Bless thou this year, O Lord!

—A. S. C. Clarke
 in "The Christian Century."

TEN COMMANDMENTS FOR 1934.

I. Thou shalt not forget that if the New Year now dawning does not open new vistas and offer new ventures, the year now dying was not properly lived.

II. Thou shalt not approach the New Year with a negative eulogy, but with a positive affirmation.

III. Thou shalt not forget that "Trusting in the Lord Jesus Christ for strength, I will"—"Buts," "ifs" and "ands" may present obstacles, but my plans are progressive, positive and practical.

IV. Thou shalt not break with that part of the past that promises power for the present and fortitude for the future.

V. Thou shalt not fail to consult the Master-Pilot as thou shovest thy ship into the midst of the shoals that will break or build the sails and the sails in the New Year voyage.

VI. Thou shalt not forget the admonition of Oliver Cromwell: "If I cease to be better, I cease to be good."

VII. Thou shalt not forget that there is no substitute for a spiritually-illuminated heart, filtered through with loyalty and love.

VIII. Thou shalt not fail to labor, to lift, to give, to grow, that life may become full and free, reflecting "a hint of eternity."

IX. Thou shalt not enter the adventure of the New Year without appropriating for thyself the God that is revealed in Christ.

X. Thou shalt not be indifferent to the fact that it is as essential that thou revealst thyself to God as it is that God reveals himself to thee. Prayer is the passport that admits thee to that prophesy and that promise.

A NEW YEAR VIRTUE.

There is very great virtue in perseverance. There really is not very much the matter with the ideals and ambitions which most of us cherish, save that we do not carry them through with sufficient persistence and faithfulness. In spasms and spurts we do very well, but spasms and spurts do not get one very far. Goals that are worth attaining and enterprises of real moment are not arrived at and carried through save by people who know something about

steady climbing and who have learned to plod over long stretches of the road where the going is far from easy. Jesus thought it worth while devoting one of his matchless parables to the emphasizing of the need and excellence of the grace of perseverance, and before doing that he must have seen many very fine schemes and great causes fall for the want of it. And they have continued to fall down through the centuries ever since for the very same reason. There are a great many very excellent things in their own way that you and I could accomplish if we had a really worth while amount of the grace of perseverance added to the other gifts and graces which we possess, but without that the other gifts and graces are not given much of an opportunity. Indeed, the things we could do if we somehow had the grace given us to stand by and follow up the fine determinations we sometimes make would probably surprise even ourselves. This year we ought to try to give ourselves a chance. What is the use being as clever and gifted as some of us are and then have it bear so little fruit through lack of constancy and persistence? The virtue of perseverance for many of us would be an excellent one to begin to cultivate this very day.—Selected.

THE NEW LIFE FOR THE NEW YEAR.

Life is a Journey.

I will live it trustfully.

"Though I walk through the valley of the shadow . . . I will fear no evil, thou art with me." (Psa. 23: 4.)

Life is a Task.

I will live it obediently.

"We keep his commandments, and do those things that are pleasing in his sight." (1 John 3: 22.)

Life is a Mission.

I will live it helpfully.

"Be kind to one another, tender-hearted, forgiving one another." (Eph. 4: 32.)

Life is a Contest.

I will live it earnestly.

"Watch ye, stand fast in the faith, quit ye like men, be strong." (1 Cor. 16: 13.)

Life is a Battle.

I will live it courageously.

"Be strong and of good courage; be not afraid; for the Lord thy God is with thee." (Josh. 1: 9.)

—Frank Ellsworth Bigelow.

He that believes does not make haste, but waits patiently till the times of refreshment come, and dares trust God for the morrow.—Jeremy Taylor.

GOOD SIGHT NEEDED.

"Want to get off again, do you?" roared the boss. "This will be the third time you've been off this week. What's the trouble now?"

"I want to get my eyes examined," sullenly replied the clerk.

"Well, get 'em carefully examined while you're about it. You'll be looking for work after Saturday night."

"Were you frightened, Sam?"

"I shore was."

"Did you run?"

"I'll say so. Why, boss, Ah ran so fast dat if I had had one feather in my hand I would have flew."

The Family Altar.

J.C.F.P.

Monday.

And amazement came upon all, and they spoke together, one with another, saying, What is this word? For with authority and power he commandeth the unclean spirits, and they come out.—Luke 4: 36.

No wonder amazement came upon all, for both worker and work were unique. In his own name and by his own power, and with a word, the miracle of casting out devils, unheard of before, was performed.

Reading—Luke 4: 31-44.

Tuesday.

And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught.—Luke 5: 4.

Such an order was contrary to the usual rules of this class of fishing, for nets were cast in shallow water. To be told to put out into the deep must have astonished Peter, and certainly served to make the miracle more striking.

Reading—Luke 5: 1-15.

Wednesday.

But that ye may know that the Son of man hath authority on earth to forgive sins (he saith unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go into thy house.—Luke 5: 24.

This miracle was performed to prove that Jesus had power also to forgive sins; the visible thus proved the invisible; the healing of the body attested Christ's claim to heal the soul.

Reading—Luke 5: 17-39.

Thursday.

And when it was day, he called his disciples; and he chose from them twelve, whom also he named apostles.—Luke 6: 13.

These twelve men were sent for as Christ's ambassadors to preach the everlasting gospel, heal the sick, and raise the dead. In place of Judas Matthias was afterwards chosen, and Paul was called as the apostle to the Gentiles. In all, therefore, there were fourteen apostles. None others have been so selected and commissioned. Consequently, the apostles have no successors.

Reading—Luke 6: 1-26.

Friday.

Be ye merciful, even as your Father is merciful.—Luke 6: 36.

In exercising mercy the Almighty chiefly delights, and would have his people cultivate the same grace. Indeed, he has promised to extend mercy only towards those who extend it to their fellowmen (Matt. 5: 7).

Reading—Luke 6: 27-49.

Saturday.

And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel.—Luke 7: 9.

The centurion had full confidence in Christ's ability to heal his servant, even though he did not see him. "Speak the word only," he said, "and my servant shall be healed." Such faith was out of the ordinary, for the centurion believed that Christ could do that which was impossible to the most skilful of physicians. Without personally visiting the patient or even prescribing medicine, Jesus could heal. Such faith had been found nowhere else.

Reading—Luke 7: 1-23.

Sunday.

But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptised of him.—Luke 7: 30.

John had declared that the kingdom was at hand, and called upon all to repent and make themselves ready to receive the Messiah. The majority of the Pharisees and lawyers rejected the message, "being not baptised of him."

Reading—Luke 7: 24-50.

Prayer Meeting Topic.

January 10.

PERSONAL EVANGELISM.

(John 1: 38-51.)

H. J. Patterson, M.A.

"Evangelism" is a Greek word at root and means "good news." The personal evangelist is a man or woman who will go to the individual and tell the good news, and by personal effort seek to win him for Christ. This is not easy, yet probably ninety per cent. of our people are won by this personal evangelism. Unfortunately only a few of the disciples are personal evangelists. Could we not do more along that line in this year 1934? May we all be roused to a sense of responsibility.

Christ's Ministry

was one most personal in character. He won them one by one. He spent a whole night talking to a ruler, and the message was direct. He sat by a well, and forgetful of a parched throat and the need of food, talked to a woman, and that one of a despised race. True he also addressed the multitudes, but it seems that the really effective work was done with individuals. He said to Matthew, "Follow me"; to Peter and Andrew, "Follow me, and I will make you fishers of men." Similarly he called James and John; and the others one by one he added to that band. This method seemed to be common to Master and disciple. Andrew found his brother Simon and "brought him to Jesus." Philip found Nathanael after Philip himself had been found of Christ. The growth in numbers in the earlier days of our movement here was undoubtedly due in large measure to this personal evangelism.

Church History.

According to the record in the Acts not a few were won by personal work. No one will deny that Stephen exercised an influence in the life of Paul. His ultimate conversion was a personal experience and a meeting with the Christ in person. Cornelius, the Ethiopian, the Philippian jailer, all owed their salvation to personal evangelism. Dr. MacLaren said, "Preaching to a congregation has its place and value; but private and personal talk, honestly and wisely done, will effect more than the most eloquent preaching. Better to drill the seeds, dropping them one by one in the little pits made for their reception, than to scatter them broadcast." So, many great men have been won. A teacher came to D. L. Moody as a boy and won him. A preacher sought out C. H. Spurgeon and influenced him. What a wonderful opportunity is ours to-day! Who knows but that you may influence another Moody or Spurgeon for God's service.

Responsibility.

Ezekiel, called of God, was commissioned thus, "I have made thee to be a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me" (cf. Ezekiel 3: 16-21). Our Lord requires us to be faithful to the trust committed to us. We must make him known. We have talents for which we are responsible to him. Will he take way the talent and give it to another because we have not used it? Surely this year 1934 we can each speak a word to some friend, and by personal evangelism bring some into the kingdom. "He that respect receiveth wages and gathereth fruit unto life eternal." This is a day of great opportunity. "They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12: 3). "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5: 20).

TOPIC FOR JANUARY 17.—THE PARTING OF THE WAY.—Genesis 12: 1-13.

Our Young People.

Conducted by W. M. GALE

Youth Work for 1934.

The 1934 Car.

Our enterprising car manufacturers have already announced their new models for 1934. In some cases it is not an announcement of plans to be adopted, but new models are already here. Most cars show a touch of freshness at a glance. On every hand there are evidences that both artist and artisan have been at work planning and working to make the 1934 car something that supercedes all that went before as regards performance, comfort and beauty.

What of the 1934 Youth?

But what about the 1934 youth? Is he to be built upon the same old lines? Do we think more of modernizing and bringing up to date our methods of car manufacture than we do of our plans and methods for the building of Christian youth? The plans for the 1934 car are out. Are your plans ready for the 1934 boy or girl? Is a car worth more than a boy?

Will 1933 Plans Do for 1934?

Last year's plans will not do for the car manufacturer. Why should we still stand by plans in youth work that are old and inadequate? Now is the time to face up to the question of bringing to bear upon the youth work to be undertaken in 1934 all the brains and resources of the Christian church. This applies to the humble teacher in a department as well as to the superintendents and members of the school staffs. It applies to our C.E. leaders as well as to those who have a place in the leadership of our clubs.

On Taking Stock.

We should first of all take stock. This is the time to overhaul our methods and plans. An enquiry should show the lines of weakness and the strong points of real value. This should be done individually. Then the whole staff of the school, Bible class, club, C.E. society, or whatever youth activity is under review, should come together and a conference should be held—a betterment conference it might be called. Then to sub-committees should be handed out special lines for investigation and/or experiment.

Those Aimless Social Clubs.

Here is a question that might be asked. Are our clubs fulfilling the requirements from a progressive Christian standpoint? Is their standard high enough? Are they just aimless social clubs—institutions that reduce the common level to that of the more thoughtless and pleasure loving? If so, are they not a menace?

Are You Interested in C.E.?—Why Not?

Another question worth pondering is this: Why have we not a C.E. society in our church? Quite a number have not. We have heard it said at times "That movement never seems to have caught on with our young people." There must be a reason for that. Is it a good one? There can be no doubt about it that the C.E. movement is one of the finest youth movements—some would say the finest—of our generation. Conducted on manly virtue lines it will appeal to all classes, male and female. If it does not, then there is something wrong with the way it is

being conducted. We have seen a few societies that would not appeal to the more virile type of young man. But the fault is not with the movement. Now is the time for this investigation and overhaul.

Those Seniors—Why Do We Lose Them?

Are we succeeding with our teen age scholar? Do we hold him? Is it not true that we are losing them in droves? What is the reason for this? There are those who tell us that we do not understand the adolescent of to-day; that many of those into whose hands these young people are placed are not up to date on the problems of youth, and how to make religion intelligible to them. There is an admirable little booklet available for those who are handling the adolescent. It is one of the "Blue Booklet Series," entitled: "The Religious Education of the Adolescent," by Albert A. Cook, Professor of Education and Philosophy in University College, Southampton. We do not agree with all that is written in this booklet, but it contains much excellent material for those who are really trying to help our young people in their thinking, and who desire to know something of the practice of the presence of God. Youth questions are dealt with.

May we hope that our churches will pay much more attention to the holding of the senior scholar than heretofore? Not only or merely the holding of the adolescent in classes—that may be immaterial—but the holding for Christian service and church membership of many who now drift off and become indifferent, definitely hostile, or just lookers-on. Let us hope that 1934 will see real advance all along the line. But nothing will be done worth while unless it begins with the individual—and the one that matters most is ME.

YOUTH RALLY IN WESTERN AUSTRALIA.

The third south-west youth rally was held at Collie. The churches at Harvey, Bunbury and Collie, which united in this effort, have a fine band of young people enthusiastic in the work of the church. The delegation from Bunbury was 40, Harvey 30, Collie-Cardif 12. Bunbury and Harvey travelled via motor-bus fully forty miles each way. Collie welcomed the visitors to a sumptuous tea on arrival. The rally was held in the mission tent. Bro. A. Hutson, of Harvey, presided. Greetings were made by representatives of Harvey, Collie-Cardif, Bunbury and the local Methodist young people. Appreciation was expressed by these delegates of the welcome given by Collie young people. Bro. V. Whelan responded on behalf of Collie. A song-service was conducted by Bro. A. Ware, of Collie. Several items were presented. Special mention must be made of a dramatization of the story of Lydia by Collie church. The speakers planned were Bro. Lewis Park, B.E., of Harvey, and Bro. A. Elliott, B.S.C., of Bunbury. Bro. Elliott was unable to come owing to influenza. Bro. Buckingham, who was conducting the mission, took his place, and made an appeal for youth to surrender to Christ. The tent was full, well over 200 being present. The rally was full of inspiration and helpfulness.

"The teacher must open his windows towards Jerusalem in order to keep his pupils from pitching their tents toward Sodom."

Here and There.

We trust that for all our readers 1934 will be a year of great blessing.

On Tuesday morning the following telegram reached us from Toowoomba, Qld.:—"Tabernacle again crowded Sunday; two decisions.—Hinrichsen."

Fred. T. Saunders reports that the College received several Christmas donations. Those who remember the College in this way are growing in number each year.

At noon on Tuesday the following telegram from Chatswood, N.S.W., came to hand:—"Three confessions Sunday evening, making twelve decisions recently, record attendance watch-night service.—Woodward."

The holiday season has brought with it the usual record of fatalities. All others pale into insignificance beside the appalling railway tragedy in France, where thousands mourn the more than two hundred who lost their lives in the fearful collision.

We are happy to join with the brotherhood, and his many friends, in expressing greetings and good wishes to Bro. W. C. Craigie, who reached his eightieth birthday on New Year's Day. All who know him wish for him many years of happy fellowship and service.

The address of the Federal Conference Secretary, Bro. F. N. Lee, is corner Hutton-st. and St. George's-rd., Thornbury, N.17, Victoria. As the Victorian committee has now taken over from the Tasmanian brethren, all Federal Conference correspondence should be addressed to Bro. Lee.

The Victorian Social Service Department desires to express its appreciation of all the kind gifts of money and goods received in response to its Christmas appeal. Many of the gifts have come from anonymous donors. Will all accept the thanks of the department and the recipients?

The Salvation Army has been given permission by the French Government to inaugurate gospel work among the prisoners on Devil's Island, the convict settlement off the coast of French Guiana. The National Bible Society of Scotland has at the Army's request despatched to them 500 New Testaments and 3,000 Gospels.—"Alliance Weekly."

In this issue we commence a series of little articles by Bro. T. H. Scambler, B.A., Dip. Ed. These are presidential talks at the Lord's table, and will doubtless prove of special value to brethren who desire to prepare suitable material as they seek to discharge the responsible duties of president. Mostly dealing with devotional themes, the articles, however, should prove of interest to all our readers.

Our readers will be interested in the letter which Bro. J. W. Black has forwarded us, conveying his appreciation and some impressions of his Australian visit. It will be noted that he reports that 145 have signed the cards regarding the visit to the World Conference in 1935. This is a remarkable record, and is itself a tribute to the personality and persuasive eloquence of the President-elect.

The Bible is the greatest and most interesting book in the world. It is the world's best seller. It has been demonstrated also to be the world's dearest book. The newspapers have been giving detailed reports of the purchase for the British Museum of the famous Codex Sinaiticus (one of the earliest of biblical manuscripts, dating from the first half of the fourth century) for the sum of £100,000. This is a record price for a book or manuscript.

Miss L. Foreman, missionary from India, arrived in Melbourne by the "Cathay" on Friday last. The voyage has helped to recuperate her health after sickness on the mission field. Apart from her welcome meeting, arrangements for which will be announced shortly, Miss Foreman will rest for some weeks, during which she will not be available for any meetings.

Bro. and Sister A. Anderson, our missionaries in West China, wish all the brethren and sisters who recently sent loving greetings and messages of sympathy to know that their kind words were greatly appreciated. The number of letters received by them and Mrs. Waterman has precluded the possibility of sending individual letters in response. Will all friends please accept this acknowledgment, and be assured of the thanks and appreciation of our missionaries?

The annual lay excursion organised by the Victorian Prohibition League will take place on Monday, Jan. 15. The "Weeroona" will leave Port Melbourne at 10 a.m. for Queenscliff, reaching Melbourne on return at about 7.30 p.m. A brass band will be on board. Reduced prices will operate—adults' tickets 3/6, children 1/9. Milk and hot water will be distributed freely to picnickers at Queenscliff. Tickets are available at office of Victorian Prohibition League, 190-2 Bourke-st., and from all temperance society headquarters in Melbourne.

The church at Kaniva, Vic., has suffered a severe loss in the home-call of the beloved Bro. J. M. Goldsworthy, a foundation member and an elder. For almost forty years he served as superintendent of the Bible School, and as agent for the "Australian Christian" from its commencement. His faithful witness was an inspiration to all, and his words of encouragement, his zeal and counsel will be greatly missed. We join with the church in extending loving sympathy to Sister Goldsworthy and the sorrowing family, commending them to the care of our heavenly Father.

The successful Hinrichsen-Morris mission at Kedron, Qld., closed on Dec. 4. The guild fete on Dec. 9 was a real help to the building fund. Members of the Home Mission Committee conducted a well-attended Lord's supper service on Dec. 10. Bro. Noble preached at night, when a youth accepted Christ. A happy social was enjoyed on Dec. 15 to make new members more at home, and to tender tokens of appreciation to Bro. Hinrichsen and Morris. On Dec. 17 Bible School staff work ceased for three Lord's days. In the evening six confessed Christ at close of Bro. Noble's sermon on "Cries from the Cross."

We regret to note in the "New Zealand Christian" for December 11 an announcement of the death of Bro. Jas. Gebbie, father of Bro. Ralph Gebbie, B.A., now preacher of Ponsonby-rd. church, Auckland. Our late brother was baptised at Dunedin by the late Samuel Elborn sixty-one years ago, and was to the end a faithful follower of the Lord Jesus. He had reached the ripe age of 87 years, and arrived in New Zealand with his parents in the ship "Moltan" in 1849. His Australian friends will deeply sympathise with Bro. Ralph Gebbie, who since his leaving Gardiner for Auckland has been called on to part with both his mother and his father.

A question has arisen about political prayers in pulpit ministrations. Political sermons are bad enough, but political prayers are worse yet. If you want to pray about the rascally Democrats of New York or the rascally Republicans of Philadelphia, do it in private. It ought not to be necessary to say that to thrust public questions into public prayers is in bad taste,

but some recent notable instances indicate that a word in this direction may be timely. A minister who through such misuse of his position gives the irreverent the fair right to laugh or sneer does more harm to the cause of religion than his sermons are likely to counteract.—"The Watchman Examiner" (U.S.A.).

William Revell Moody, the son of the famous evangelist Dwight L. Moody and for thirty years the president of the Northfield Schools and director of the Northfield Conferences, died at his home in East Northfield, Mass., on October 12 at the age of 64. Dr. Moody did a remarkable work, carrying out the bequest of his father in the Northfield work. For nearly thirty years he was also editor of the "Record of Christian Work," and was the author of two biographies of Dwight L. Moody. As the presiding genius of the conferences and schools he has made a remarkable contribution to the educational and spiritual progress of America and the influence has extended all over the world.

In 1932, churches and religious organisations showed one of the largest annual gains ever recorded. The total membership in the United States was 50,037,209. Growth in church membership in the United States has steadily outstripped growth in the country's population, according to the report issued by the "Christian Herald." From 1909 to 1933, covering approximately a single generation, church membership increased from 27,383,000 to 50,037,209, or 82.5 per cent.; while the population increase in the same period was 65.8 per cent. Baptists led all the denominations with an increase of 357,353. In the matter of finances, the showing of the churches is better than that of most secular enterprises. Contributions for all purposes were 819.02 per capita in 1932, compared with \$22.62 in 1931; and the per capita contributions for benevolences were \$3.12 in 1932, compared with \$3.71 in 1931.

The following paragraphs are from the close of an article by Mr. C. Irving Benson in the Melbourne "Herald":—"I remember Sir Isaac Isaacs, before he became Governor-General, and in the days when he had leisure to discuss the Bible and theology—saying to me, 'You preachers should not take snippets of Scripture—you should preach on the great themes of religion.' It was a word of wisdom and warning, which I have tried to act upon. But, when all is said, what has greater force than some of the great texts of the Bible, and more appeal than the vital themes of the Gospel? How forceful and suggestive are the words, 'He came to himself,' 'He sought to see Jesus, who he was,' 'Lead me to the Rock that is higher than I,' 'Oh that I knew where I might find him.' And when a minister gets over those years when he is burning to preach on 'Social Questions,' 'Modern Cults,' 'The Old Gospel in the Light of the New Knowledge,' and similar themes, he comes back to the great Gospel texts with a sense of their freshness and appeal, and feels compelled to preach on them. For what is more arresting and more up-to-date than the old text, 'What shall it profit a man if he gain the whole world and lose his own soul?'"

ADDRESSES.

L. J. Chivell (preacher Gilgandra church, N.S.W.)—c/o H. W. Butler, Warren-rd., Gilgandra.

C. R. Graham (preacher Henley Beach church, S.A.)—43 Military-rd., Henley Beach.

COMING EVENT.

JANUARY 10.—At the Church of Christ, Box Hill, on Wednesday night, January 10, at 8 p.m., a social evening will be held to welcome Bro. H. A. G. Clark, M.A., Dip. Ed., B.D., on the eve of his ministry. Musical programme. A hearty invitation is extended to all friends.

News of the Churches.

Victorian News-letter.

A. W. Connor.

1934 will be the date-heading of the paper which carries this message. We wish for all a very happy new year, and hope that in all States the work we love will make marked progress. We in Victoria have had what "outsiders" have called Victorian weather. Storms of rain of unusual severity flooded much country land, and destroyed much of the crop ready for harvest in places. A local downpour in our western suburbs made scores of people homeless on Christmas night. But in spite of all that, the season has been very busy, and records were made in many lines. The year for us will see the inauguration of our centenary celebrations. Many visitors are expected. Much money will be spent. We can only hope that the State will not have "a morning after the night before," in its commercial life.



A. W. Connor.

Church work is quiet during holiday time. The "going away from home for the holidays" is growing all the time. Congregations are depleted, and Christmas services are held early to avoid the empty seats of the regular worshippers. Caulfield's new building, and West Preston's happy venture, are indications of progress in our work. We congratulate both congregations on their forward move.

The daily press is carrying in its news items the record of 1,500 people being in attendance over several days at the Upwey convention. So a happy mixture of camp life and spiritual inspiration makes its appeal to many. This annual convention has been going for fifteen years, and is a power for good in many lives.

Our own young people's camp is in session at Yea. This inland town was doomed some years ago to be covered by a proposed reservoir, but a hange of plan saved it, and so it continues. The leaders with our young people can be depended on to lead in a helpful camp. Plans are made for a second one in February at Dimboola to suit young people from the country churches. These speak of a splendid interest among young people in the work of the Lord.

Mr. W. D. Jackson, of the Collins-st. Baptist church, has received a call to go to Adelaide. The hope is strongly expressed by many outside the Baptist circle that he will remain in our city. His ministry has been a very helpful one, in which the notes of spirituality and a rich evangelism have been happily blended. His messages have carried far, and the broadcasting of some of his beautiful baptismal services have been very impressive. Lately he had on loan a picture of "Abraham Offering Isaac," and preached his sermon from it.

Bro. Wiltshire at Dawson-st., Ballarat, and Bro. Harry Clark at Box Hill, will add to our preaching staff. There are rumors of "fittings" from our State, but "rumors" are not news, so they have no place in these letters. But it is no rumor but a serious fact that quite a number of our preachers would be glad to get located where they could serve in the gospel. Some changes are in prospect, but these will be changes and not fresh openings. We hope for them all and for the churches a better time in the new year about to dawn.

Victoria.

Hampton.—On Dec. 24 and 31 Bro. Jones gave seasonal addresses to good audiences. A married woman was immersed on the evening of Dec. 31, at which service Mrs. and Miss Barkla, of Carnegie, helped with a dust.

Lower Heytesbury.—The brethren continued throughout the year with Lord's day meetings, held in their various homes; and although the roads have been bad there has always been a good attendance. The need of a building is felt.

Kaniva.—Recently a Bible School was opened at Miram South, under superintendence of Bro. D. Coult. On Dec. 24 special services were held at Miram South and Yearlings, when Bro. A. Withers and R. P. Williams, of North Essendon, delivered appropriate messages.

Fitzroy (Gore-st.).—Meetings were fair on Dec. 24, Bro. Northeast speaking at both services. Bro. R. Shephard rendered a solo. On Dec. 31 Bro. Northeast again addressed both meetings. He also rendered a solo. Bro. and Sister Lewis are again very ill, also Sister Mrs. Andrews.

Mildura.—Special Christmas services were held on Dec. 24. Bro. Jackel and Brown, St. Arnaud, and Bro. Brummer, from Castlemaine, were visitors. Intermediate Endeavorers held a social on Dec. 20, and with money they had collected, bought a hose and presented it to the church.

South Yarra.—On Dec. 17 one young girl was received into fellowship. On Dec. 20 the C.E. spent a pleasant evening practising carols with Bro. A. G. Searle as leader. On Dec. 31, the fortieth actual anniversary of South Yarra church's first meeting, Bro. D. A. Lewis, a foundation member, addressed the church. A watch-night service was well attended.

Emerald East.—The church has had large meetings for two weeks; many visitors present at worship meeting and Bible School. A Sunday School social was held on Dec. 30. The children did well with items. Prizes were given out, and a message was delivered by Bro. Beaumont. School and church each gave a present to Sister C. Scott, who has helped very much with organ and teaching.

Carlton (Lygon-st.).—On Dec. 24 there were good meetings, and helpful messages from Mr. Ennis. The Bible School also enjoyed an address from Mr. Ennis. The choir rendered additional Christmas music, Mr. Laurie King being soloist. On Dec. 31 Mr. F. T. Saunders preached at both services. Mr. Nat Haddow rendered a solo. Visitors included Bro. H. W. Roberts and R. Dunn, from Prospect, S.A. Mr. Ennis is enjoying a well-earned rest.

Preston.—During the holiday season the church enjoyed fellowship with several visitors, including Bro. and Sister Newell, from Inverell, and Bro. Fol Morgan, from Marrickville, N.S.W., all of whom were formerly members at Preston. On Dec. 24 Bro. Newell addressed the church in the morning. A watch-night service was well attended. P.B.P. club and K.S.P. club had happy times, the former spending holidays at Belgrave and the latter camping at Healesville.

Bentleigh.—The church appreciates the help of visiting speakers. Bro. Webb exhorted on Dec. 3. Bro. Smith preached the gospel. Bro. Veal was morning speaker on Dec. 10. Bro. Quirk's gospel address was much appreciated. Ladies' guild spent an enjoyable afternoon at the home of Sister Mrs. Thomason on Dec. 13 before going into recess. Good meetings on Dec. 17. Bro. Viney was morning speaker. Bro. Geyer's gospel message was very helpful. A tea and Christmas tree for kindergarten on Dec. 16 were followed by a social evening for the Bible School.

East Kew.—Meetings during the holiday period were down to one half the usual attendance, but were helpful and inspiring. The brethren were pleased to have Sister Mrs. McDowell back at meetings on Dec. 31 after her illness. On Dec. 24 one was welcomed to fellowship after following her Lord in baptism.

Warraeknabeal.—On Dec. 17 Bro. Garland spoke at the morning service and Bro. R. McPherson, of Brim, in the evening. A Christmas tree was held on Dec. 20. Meetings were well attended on Dec. 24, Bro. Garland speaking at both services. The church is having fellowship with Bro. H. Reynolds, Sister Mrs. J. Chivell and little Joan.

Ballarat (Dawson-st.).—With the assistance of sweets from Bro. W. A. Blakeby, of Adelaide, Bro. J. Wiltshire gave the various branches of the Bible School a very instructive Christmas session, "Santa Claus" was by consent of all sent on to young brother Jack Grenfell, who has been in the hospital for some time. A number of visitors have attended church meetings.

Box Hill.—During the past eight weeks Bro. Alex. Wilson, of Canterbury, has, by his service to the church, earned the gratitude and appreciation of the many who have listened to his sermons. Bro. H. G. Clark, of Auckland, N.Z., commences his ministry on Sunday, Jan. 7. Sister Miss L. Foreman, missionary from India, was present at morning service last Sunday.

Melbourne (Swanston-st.).—Although many of the members and families are away on holiday, there were good meetings and appropriate messages for the season from Bro. Scambler. Several friends have assisted in the singing, and Mr. Stephen Corlett gave a very fine solo on Sunday evening. Plans are being made for a forward movement during this new year, and a good programme of work is being arranged.

Ascot Vale.—Good meetings are held morning and evening. Bro. Snow is delivering helpful addresses. Most of the societies have gone into recess for holidays. Sister Mrs. White is able to be out after operation; Sister Mrs. Fetherston played the organ in her absence. The kindergarten Christmas treat was a happy time. Mr. Stevens, chaplain of Burwood Boys' Home, gave a recital on Dickens' Christmas poem assisted by the choir. Mr. Snow and a number of men are building a store-room for kindergarten furniture.

Doncaster.—Christmas services were held on Dec. 24. Bro. Connor spoke in the morning. At night the choir rendered a Christmas anthem, solos were sung by Mrs. A. Miller, Miss Affleck, Mrs. Paul (of Ballarat), and a quartette was given by Messrs. D. Petty, M. McIntyre, R. and G. Tully. Bro. Connor conducted the service, making special mention of the birth of Jesus for fifteen minutes before each service. The organist, Bro. Don Petty, played carol music. After the evening meeting fifteen of the young people travelled around the district in a motor-truck singing Christmas carols. On Dec. 26 the Bible class and triangle club held a picnic at Mordialloc.

Stawell.—On Dec. 3, at Bible School anniversary, Bro. Weir gave an illustrated talk in the afternoon on "Life Savers." Bro. Vincent spoke to church and school in the evening. The school was well represented at both services, and singing went well. On Dec. 4 the anniversary concert was a great success. Bro. Weir took all services on Dec. 10 in the absence of Bro. Vincent in Adelaide on vacation. He will be away a month. On Dec. 13 the ladies' aid held a successful Christmas tree. The kindergarten Christmas tree was held on Dec. 18. Rainbow club held a successful banquet on Dec. 21 to mark the close of the year. Local brethren took services on Dec. 17 and 24.

Yarrawonga.—On Dec. 22 a Christmas tree was held for kindergarten scholars and babies; 60 parents and children present. Afternoon tea was given, and each child received a present. Five

(Continued on page 12.)

Foreign Missions.

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

NEW YEAR'S MESSAGE.

The Foreign Mission Board send New Year's greetings to all our readers. We thank all who have helped to sustain our work in foreign lands. We thank our band of intercessors who have not ceased to remember our work in India, China and the New Hebrides. We thank our State Foreign Mission Committees for all their work of faith and labor of love. Whatever success has been achieved has been the result of the loyal co-operation of the States' F.M. Committees. We thank our young people, who have helped us in supporting the Dhond Hospital; our Endeavorers, who presented the New Hebrides launch to our mission; our sisters in all the States, who have been in labors abundant and in gifts generous. If we have overlooked anyone in our thanks, the One who sees the sparrows fall, who saw the widow's mite given to God's work, who said, "Inasmuch as ye have done it unto the least of these," does not overlook the humblest of service that we render to extend the kingdom of God.

"Another year is dawning!
Dear Master, let it be,
In working or in waiting,
Another year with thee.
"Another year of progress,
Another year of praise,
Another year of proving
Thy presence all the days."

JEHOVAH-JIREH—"THE LORD WILL PROVIDE."

"Write deep in your heart this New Year's day this word of sublime confidence, Jehovah-Jireh. It tells you that you can trust God always; that no promise of his ever fails; that he doeth all things well; that out of all seeming loss and destruction of human hopes he brings blessing. You have not passed this way before. There may be sorrows and joys, failures and successes, this year, just as there were last year. You cannot forecast individual experiences. You cannot see a step before your feet, yet Jehovah-Jireh calls you to enter the New Year with calm trust. It bids you put away all anxieties and forebodings—the Lord will provide."

SOLVING WORLD'S PROBLEMS.

"The gospel of Jesus Christ is the only hope for the world. Any plan for the salvation of mankind, for the peace, progress and prosperity of the human race, which leaves Christ out, is foredoomed to failure. Therefore to "preach the gospel to every creature" is the imperative duty of Christian men and women everywhere, and is the greatest service which any one can render to humanity." These words from the "World Dominion" set forth the motive that underlies our anxiety to send reinforcements to China. We believe that the greatest service which we can render to the peace and prosperity of humanity is to give them the gospel of Christ. Who can tell what the influence of the work the Andersons, Hanehs, and Watermans have done for the millions of China by their work at Huellibow? That is one of the secrets of God. We know they have done something. When the crowds gathered to the funeral of Will Waterman, it was not only their affection and admiration for him as a man, but he was one of the group that had come thousands of miles to preach the gospel of Christ to them, to give them hope of eternal life. We have, between now and February 15, that is, six weeks, left to us to raise money to keep the Andersons in China, and send them reinforce-

ments. The cost of doing this, in addition to the money now given for Foreign Mission work, is eightpence per year, from 10,500 of Church of Christ members. But you say there are 24,207 members of our Australian churches. What of the remaining 23,707? These we have eliminated; they will include children members who earn no money, and grown-up members who are in receipt of no income. Our appeal is to those who can give eightpence a year.

MOVEMENTS OF OUR MISSIONARIES.

Miss Lynda Foreman.

By the time this is read, Miss Lynda Foreman will have arrived home from India on her first furlough. She has been sick for several weeks with typhus fever. She was convalescent before leaving India, and the doctors are confident that the sea voyage and a few weeks' rest at home will restore her to normal health.



Miss L. Foreman.

Nurse Foreman has rendered splendid service to our medical and evangelistic work among the women in India. For lengthy periods she was in charge of the medical work at Baramati, and rendered very efficient service during the cholera outbreak assisting Dr. Oldfield. As a hint to our churches, it would be unwise for her to take any itinerant work for some time to come. The great need for her will be, as far as possible, complete rest. Sometimes our Indian committee of management think that we work our missionaries too hard during their furlough; and instead of the sojourn in Australia being a recuperating experience, they sometimes arrive back in India fagged out by the much travel and attendance and speaking at meetings. India is a very trying climate on those who work there. As soon as Miss Foreman is able to visit the churches, she will be very glad to do so. We shall all be pleased to see her again.

Miss Florence Cameron.

Miss Florence Cameron arrived in Adelaide on Dec. 21. She spent her Christmas with her home-

folks, and will remain in Adelaide until about the end of January, when she goes to Victoria to address some meetings there. She will return to India early in May, and will likely spend four weeks in Western Australia en route to India. She has visited many of our churches in New South Wales and Queensland.

Miss Edna Vawser.

Miss Edna Vawser is now rendering some services to the Educational Department of the Criminal Tribes Settlement in the Houbay Presidency. The superintendent, Mr. Storte, made application to our Indian C.O.M. for her services. It will take very little of her time, but she will be able to give a great service to the schools that she visits. It will make no difference to her work as treasurer, and the C.T.S. Board will pay her salary and travelling expenses. It will give her opportunities of getting experience among the Indian children and the teaching staffs. The C.O.M. and the Board and Miss Vawser think that, while not interfering appreciably with her work, it will be an advantage in many ways.

AUSTRALIA'S SYMPATHY WITH GRACE WATERMAN.

Our missionaries have received a fairly large mail from Australia, since the death of Bro. Waterman. Bro. Anderson writes: "Most of the letters were letters of sympathy, and all but a few were naturally from home folks to Grace. Many were from folks we do not know very well, but who have been deeply moved because of the loss we have sustained. It does not convey much to say that we appreciate all the messages we have received, but if we could express what they did mean to us you would know our hearts have been greatly touched by the messages of love and sympathy."

"Seeing that Grace alone received 36 letters, with possibly more to come, it would be wise, I think, if you were to acknowledge them through the F.M. page. Later on she may be able to answer them personally. It is something to know that hundreds were thinking of her, and of us all, during our sad trial. Let all know that their letters were messages of hope and comfort and cheer, messages one very much needs out here at such times, and as a matter of fact, messages we very much need most of the time."

We are sure that all who have written to Mrs. Waterman and Bro. and Sister Anderson will understand the difficulty missionary women with the care of children, and with the responsibility of acting as day school teachers to their children, have to write many letters.

In work for God there are commonly three stages: first impossible, then difficult, then done. —Hudson Taylor.

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STATE SAVINGS BANK OF VICTORIA

ALEX. COOCH, General Manager

The New Chapel at West Preston, Vic.

After a month of strenuous work, tired physically but rejoicing in heart, the church at West Preston is meeting in its new chapel. Four years and nine months ago the church was established by about 25 members, most of whom came from the church at High-st., Preston. It was not a breakaway from that church, but a definite plan to establish work in what was believed to be a strategical centre. High-st. gave the church letters gladly, and did all that was possible to make the new venture a success. It was a very happy beginning. Then members from North Fitzroy, Moreland and other churches moved into the district, members were added by faith and baptism, and so the church grew until now the membership is, at the opening of the chapel, 96. The Sunday School numbers 152.

Meetings were held on Sundays in Progress Hall, Gilbert-rd. Work was limited by the fact that the church had no place for meeting through the week. A chapel was essential, so on June 6, 1930, a block of land 100 ft. 6 in. x 130 ft. depth was purchased with a view to building as soon as possible. The depression delayed this for some time. Then it was suggested that brethren would assist with their services, and plans were laid for building. The venture would have been impossible just now but for the co-operation of brethren from many of our Melbourne churches.

It was planned to build the chapel in three Saturdays, with possibly a few to help and get things ready during the week. The first Saturday was wet, and thus the work opened a week late. What a happy fellowship there was amongst the men who came to help!

Bro. F. J. Littlejohn, of Moreland church, was the builder in charge. Had he been paid he could not have devoted more time and attention to the work. He was most particular about detail, and the expressions heard that the building does not look like one built by working bees are really compliments to the skill and loving devotion of the builder. West Preston will ever owe him a debt of gratitude. He made a big sacrifice to carry the work through.

Bro. T. R. Morris, of Brighton, organised the men of the C.M.A. Bro. T. Gracie, of Northcote, was the plumber in charge. Bro. F. Quilife, of Preston, was responsible for the electrical installation, and Bro. W. A. Fordham, of Camberwell, for the painting. Bro. Harry Turnham, of West Preston, was the organising secretary of the building committee, and only they and the builder know the work he put into it.

On Saturday, Dec. 16, the building was opened at 4 p.m. Bro. J. D. Lang, an elder and a founda-

tion member, was in charge of proceedings, and Bro. Harold B. Robbins, the preacher from the beginning of the work, opened the building. The mayor and town clerk; president and secretary of the Progress Association; Mr. Brimecomb, the Methodist minister and representative of district ministers' fraternal; Bro. R. Arnold, of Moreland, Bro. R. Lyall, Bro. T. R. Morris, and Bro. J. Abercrombie brought greetings in their representative capacities and personally. The workers were entertained by the church to tea, at which a presentation of a canteen of cutlery was made to Bro. Littlejohn, a morocco bound hymn book to Bro. Lang, and a gold-mounted key to Bro. Robbins. The sisters, who worked without sparing themselves through the four Saturdays, were again responsible for this splendid tea, and were most cordially thanked. In the evening a dedication service was held. Bro. T. R. Morris was in charge, Bro. T. H. Scambler preached the dedication sermon, and Bro. Robbins led in dedication responses. It was a beautiful service, and the building was filled to capacity.

On Sunday Bro. J. D. Lang presided at the first Lord's day morning service, and Bro. Harold B. Robbins was the preacher. Two were received by letter from Gore-st., Fitzroy. The building was again filled. In the afternoon the Bible School held a special session, the children singing under leadership of Bro. C. Watson, superintendent, and teachers rendering a dramatisation of the Good Samaritan. Bro. P. Crowley, a past superintendent, gave the address.

At night the building was packed. At the beginning of the service three men were "buried with their Lord" in baptism by Bro. Robbins. Bro. W. H. Clay, president of conference, gave a splendid message on "The Church." The choir, under Bro. Lang and Ellis, rendered special music, and Mrs. S. Frecker, of Brighton, a solo. It was a time of spiritual uplift.

The church at West Preston gives thanks to our heavenly Father for his leading and blessings. To Bro. Littlejohn, and all the brethren who labored that a house in which to worship might be provided, the church expresses deepest appreciation.

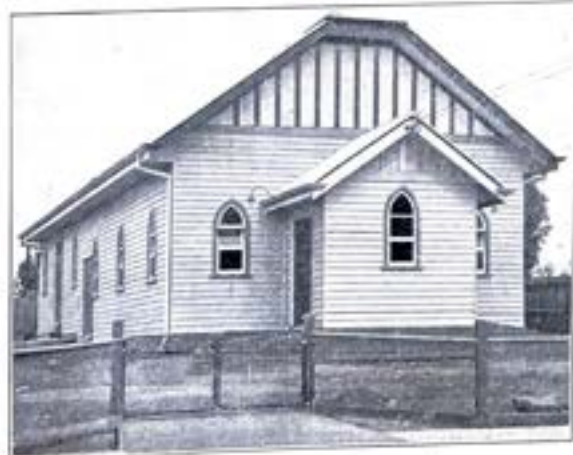
On Not Being Afraid.

"The platitude," writes one of our journalists, "is common experience in a tabloid—the day on which one discovers that "platitude" is only a code name for a universal human truth is the day of the beginning of wisdom."

"Yet some of us would almost rather be guilty of giving tongue to an indiscretion than to a platitude."

"Isn't just that 'being afraid' the root of a host of minor evils? We're afraid of letting our emotions peep from a sheath of self-control; we're afraid that spontaneity may rob us of dignity; we're afraid to lift the screen behind which we hide some vital personal experience, even though the sharing of that experience might vastly help one of our fellow pilgrims on Life's footway. 'Being afraid' is a snare that traps most of us on occasion."

"The man who is afraid to be simply and naturally himself will never get far. 'Fear,' said Cicero, 'is not a lasting teacher of duty.'"—A.N. in "Christian World."



New Chapel at West Preston, Vic.

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News of the Churches.

(Continued from page 9.)

meetings were held on Dec. 24, with appropriate messages by Bro. Searle. Isolated members were present. A Christmas service, at which Endeavors assisted, was held in the evening; chapel well filled; powerful address on "Christmas Reflections" by Bro. Searle. Dec. 31, worship service well attended; Bro. Searle gave a heart-searching address on "Remember." Evening service well attended; solo by Bro. Searle appreciated. After a stirring address on "Things that Remain," a Bible School scholar confessed Christ.

Boort.—Meetings for November were very good. The church enjoyed a visit from Bro. and Sister R. G. Cameron. On Dec. 17 Bro. Hargreaves gave a good morning address. At night a Christmas service was held; Mrs. F. Leach rendered a solo, the choir an anthem, and Sister Lacy and Bro. Streader a duet. After Bro. Hargreaves' address a Bible School girl made the good confession. On Dec. 24 Bro. Hargreaves spoke in the morning on "Following the Star," and at night on "No Room in the Inn." Another young girl stepped out for Christ. She and the one who decided on Dec. 24 were baptised at the close. A Christmas tree was given to the Bible School at Bro. S. G. Lacy's home on Dec. 20. On Dec. 31 Bro. F. Burt gave the morning address. Bro. Hargreaves welcomed the two girls to fellowship. At night he gave a good address on "Life's Stock-taking." Bro. E. Streader rendered a solo.

North Essendon.—Two young men have been received by faith and obedience. Meetings are well attended, and interest increases, especially among young people. Phil Betas recently had charge of gospel service, performing with credit all duties with exception of the address, which was delivered by Bro. R. P. Williams. Sister Dorothy Price sang a solo. Betas and Kappas had an enjoyable wind-up social at the home of their chaplain. Bro. Williams is doing a fine work, and his services are keenly appreciated. While he is on holidays, preaching duties are carried out by visitors and local members. Bro. Gardner, from Newmarket, spoke on morning of Dec. 24, and Bro. Halsbeck, from Lygon-st., at night. Sister Mrs. Halsbeck rendered a solo. Bro. Roy Thompson was morning speaker on Dec. 31, and Bro. Burns, from Ascot Vale, at night. Ladies' guild made a further gift of £1 toward land fund. Fifteen young people from the church visited various parts of the district on Christmas eve and rendered carols.

Queensland.

Kingsray.—For reducing church building debt the sisters' sewing guild, under presidency of Sister Mrs. Payne, held a successful sale of work on Dec. 5. A concert at night also proved successful. The oddfellows' Hall was packed to limit for a Christmas tree celebration on Dec. 15. Bro. Payne's addresses maintain firm attendances at morning and night meetings. A young man confessed Christ on Dec. 24.

Maryborough.—On Nov. 18 Bro. A. J. Payne (superintendent) presided at a well-attended Bible School concert, proceeds in aid of prize funds. On Nov. 26 and 27 Bible School anniversary services were held. Bro. Alan Price presided. Adjutant Foley (Salvation Army), A. T. Unwin (Walker-st. Methodist), and Miss Cameron (India) gave encouraging addresses to the children. Prizes were distributed. Christmas tree celebrations were held on Dec. 9. Bro. A. J. Payne presided over a large attendance of parents and friends. Bro. Alan Price presided at an "out of debt" social on Dec. 16. Bro. L. A. Bowes, evangelist of Gympie church, congratulated officers and members on having the building free from debt. He also gave an inspiring address on "Ambassadors for Christ." Ladies' guild, Y. P. Society and Bible School are in recess. The church extends sympathy to the bereaved relatives of late Sister Phyllis Popp.

Charters Towers.—The church anniversary was a great success. Scholars from the Bible School repeated their concert at Eventide Home for the Aged. Bro. Chivell gave splendid farewell messages on Dec. 3. On Monday members and friends of the church assembled to bid farewell to Bro. and Sister Chivell. Bro. Chivell was the recipient of suitable presents from church and departments. There was a large number present. Words of appreciation were spoken by representatives of church departments and by ministers of the various churches in the city.

Toowoomba.—On Dec. 17 several candidates were immersed. In Bro. Hinrichsen's message on "Baptism" he answered arguments brought forward the previous Sunday evening in one of the denominational churches, and reported in the press, against our teachings on baptism. At the close of the meeting a school teacher confessed Christ. Sunday School anniversary services were conducted on Dec. 10, and prize-giving and demonstration took place on Dec. 13. All meetings were well attended and encouraging. The special services concluded with Christmas tree on Saturday afternoon.

Brisbane (Ann-st.).—Meetings are showing improvement. On Dec. 10 Bro. Arnold spoke morning and evening. A young man was received by letter. Bro. W. H. Morton conducted meetings on Dec. 17. A sister was received into fellowship. The sisters' aim to raise £50 at the garden fete was greatly hindered by rain. The effort was continued in the church social hall on Dec. 16; £45 raised to date. Splendid services on Dec. 24, Bro. W. H. Morton preacher. Special duets by Sisters Moore and Topp were a treat. Threepence per week per member collections, conducted by Bro. McCarriston, resulted in £30 in six months.

Stone's Corner.—The work has shown steady progress during last few months. Bible School won honor shield in 1932 for under 50 scholars' division, and in 1933 received the shield for the over 50 division. Recently several new scholars have been added. On Nov. 26 all members joined in a united meeting in Ann-st., over which Bro. Burns, the evangelist, presided, to hear a message from Bro. Black. A concert and demonstration by the girls' club on Dec. 7 was successful. On Dec. 10 three confessed Christ after Bro. Burns' address, two of whom—a man and wife—were baptised on the morning of Dec. 17 and received into fellowship. In the evening a young man and his wife and another young man confessed Christ. On the morning of Dec. 3 Mrs. Burns exhorted acceptably. Bro. Burns spoke in the tent at Kedron.

Bundaberg.—All meetings are well attended. Sisters' guild recently held a successful home mission afternoon. At the guild breaking-up opportunity was taken to make a presentation to Sister Stirling, president. On Dec. 10 Sunday School anniversary services were held. In the afternoon the service was organised by the kindergarten school, the capable superintendent of which is Sister Linsdell. Prizes were distributed to the kinders, and an object lesson by Mr. O. Stringer, of Methodist church, was enjoyed. In the evening Bro. Stirling's theme was, "Is it Well with the Child?" A feature was the singing of a young people's choir under Bro. Arthur Deoberitz. The meetings were continued on Monday afternoon with scholars' and teachers' tea, concert and prize distribution. The superintendent, Bro. Cyril Williams, and his staff, are congratulated upon the success of their efforts. Quarterly building fund offering has reached £26. This amount is reached each quarter through straight-out giving.

Tasmania.

Devonport.—There was a full chapel at evening meeting of anniversary services on Dec. 17. Bro. A. Stanford spoke at all meetings. Many brethren were present from Ulverstone. Children sang splendidly under leadership of Bro. Waters

and A. Notherp (organ). D. Price (violin) and O. Holmes (cornet). Women's mission band held a mothers' meeting on Dec. 13, and a happy time was spent. Mrs. Grace, a returned missionary, spoke on "Life in the East." On Dec. 14 a successful concert was given by the young people, organised by J. Taylor and A. Notherp, from which 20/- is being paid towards a set of new Sankey's for church. 25/- will commence a fund for mission to be held in February. They also entertained kinder children with a Christmas tree. Bro. and Sister Waters and Peter spent Christmas on the mainland.

Western Australia.

Bunbury.—The annual business meeting revealed the position and progress of the church. For the year there were 19 additions, 13 of them by faith and obedience. Six have been lost from the church roll, which now totals 79 active members and 39 on isolated roll. Bro. Maiden is carrying on well, and all are in high hopes of increasing church membership during the mission to commence soon. Sunday School and auxiliaries are in fine condition, and the work in general has greatly advanced.

Basenewden.—On Dec. 10 Bro. White helpfully exhorted at breaking of bread, and at night, after Bro. Peacock's address, a baptismal service was held. On Dec. 17 Bro. Olds gave an uplifting exhortation, and Bro. Peacock delivered a fine gospel message, when a senior scholar and her mother made the good confession at a well-attended meeting. On Dec. 24 Bro. Jaques exhorted in the morning; one was received into fellowship who was previously immersed. In the evening Bro. Hill forcefully proclaimed the Christmas message.

South Australia.

Henley Beach.—Good attendance on Dec. 17, when Bro. Green exhorted the church in the morning. Bro. Chappel delivered the gospel message; the choir rendered carols. Many visitors were present on Dec. 24. Bro. G. Wright spoke in the morning, Bro. Oram at night. Bro. Manning closed his ministry at Henley Beach on Dec. 31.

Glenelg.—Bro. Eric Holland gave an appreciated address on morning of Dec. 17. The choir held its annual social on Dec. 16 with over 50 present. Presentations were made to Mrs. Pascoe (organist) and Mr. A. N. Haddrick (conductor). The Christmas tree for children was held. Good attendance on evening of Dec. 17 when Christmas carols and a male quartette were rendered.

Bordertown.—On Dec. 6 over 350 people assembled in Bordertown Institute to hear the gospel preached by Bro. J. W. Black. Bro. Cornelius presided, and was assisted by Bren. Withers, of Kaniva, and Hilford, of Naracoorte. A young woman confessed Christ. A tent mission has been planned, to commence early next April, with Bro. Hagger as missionary. On Dec. 17, in the absence of Bro. Cornelius at Naracoorte anniversary, Bren. C. E. Verco and T. B. Verco addressed the meetings.

Ungarra.—The church anniversary was held on Nov. 26. Special anthems were rendered by the choir. On Nov. 27 a social was given by girls of S.S. in honor of the boys winning the three months' campaign for regular attendance and new scholars. The children's evening was held on Dec. 22. The kindergarten sang delightfully and gifts were presented. The remainder of the evening was a farewell to Mr. and Mrs. Graham and Nancy. Bro. Graham has helped as preacher for three and a half years. Bro. Gorlon, on behalf of Sunday School, thanked Bro. Graham for his help and work. Bren. Roediger and Treasure spoke for the church, and a present was made to the preacher. Services on Dec. 24, conducted by Bro. Graham, were helpful. Farewell and Christmas were combined at night. Carols by Butler singers were enjoyed. Sisters Mrs. and Nancy Graham sang farewell mes-

sages. Sister Laurie, on behalf of ladies of church and Sunday School, handed Sisters Mrs. and Nancy Graham gifts in appreciation of their work. Good wishes were extended to Bro. and Sister and Miss Graham for their work at Henley Beach.

New South Wales.

Canley Vale.—Bro. J. Clydesdale conducts service for the gospel mission hall people at St. John's once a month. Two sisters, converts of the Carlett mission, were baptised on Dec. 21 and received into fellowship on Dec. 24. Bro. A. V. Stimson and J. Moore are making gradual recovery.

Erskineville.—On Dec. 12 H. C. Stitt gave a talk on the birth of Christ to a good audience, using lantern slides to illustrate. On Dec. 17 Bro. Stitt spoke on "This is My Beloved Son." The evening service was conducted by scholars. Bro. Stitt spoke to the young people on "Thou shalt call his name Jesus."

Gilgandra.—Bro. Chivell, of Charters Towers, Qld., commenced his work with the church on Dec. 17. His addresses were inspiring. Mrs. Chivell and daughter, who are at present holidaying with her people, will join him early in the year. Bro. D. H. Butler returned home from the College of the Bible for summer vacation.

Auburn.—The effort of Bro. Pool (late preacher) to reduce debt on church building has resulted so far in £23/4/- being raised, with another £5 to be collected; total £28. A splendid effort in this was made by the P.E.P. girls' club, which raised £10, and the Dorcas ladies who raised £11. Attendances on Lord's days have been satisfactory. Bro. Lloyd, in his second month's ministry with the church, has been appointed superintendent of Bible School in place of Bro. Hillin, now State secretary of Foreign Missions. Bro. Lloyd's subjects for Dec. 17 were: Morning, "The Humility of John"; evening, "Genesis and Christ."

Paddington.—Bright services are held. C.E. meetings maintain average attendance of 25 to 30. Bible study meetings are marked by keen appreciation of Book of Revelation. On Dec. 17 the Sunday School broke attendance record, 160 being present. Bro. Avenal spoke in the morning on "Many Crowns." Bro. Reed and Walsh were visitors from Wingham and Grafton respectively. The church rejoices at the attendance of Bro. Morton after serious illness. In the evening a Christmas choral service was held. The C.E. formed a choir and rendered two items. Our lady confessed Jesus after Bro. Greenhalgh's address.

British Oxleydale College is making heroic endeavors to remedy the position, and the hope is cherished that before long many more supported preachers may be in the field.

If one might venture to express an opinion after so short a stay, it would be that Australia is possessed of a splendid opportunity for promoting the cause of Christ. The churches are untrammelled in their efforts by the dominance of a state established ecclesiasticism such as is evident in Britain. The people of the Commonwealth are open-minded and ready to estimate the value of any propaganda upon its merits, and with the return of prosperity and the release of funds for the support of the work I foresee big advances to the churches.

The value of evangelism, both in ordinary preaching and in extraordinary special missions, is being fully recognized. No doubt, materialism in its many forms is at present offering serious opposition to the progress of the gospel, but eventually, and who can tell how soon, the heart of the people must turn again to the only true source of satisfaction and peace, and Churches of Christ will reap a glorious and abundant harvest.

It has been a tremendous experience to renew association with so many from the homeland, and to find friendship and fellowship with thousands of brethren in Christ whom one had never previously met.

In saying farewell to all who have loved the Lord in Australia, and bidding you Godspeed in your great enterprise for him, may the hope be expressed that many may gather in Leicester in 1935, and if otherwise, that God may be with you till we meet again at Jesus' feet.

Yours in the Master's service,

J. W. Black.

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IN MEMORIAM.

JENNER.—In loving memory of my dear wife and our beloved mother, Lillias A. Jenner, who passed away peacefully at West Brunswick on Dec. 27, 1932; late of Geelong.

When the weary ones we love
Enter on their rest above,
Seems this earth so poor and vast,
All our life joy overcast?
Hush! be every murmur dumb—
It is only till he come.

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

STEWART.—In loving memory of Roy, dearly loved husband of Edie; fond daddy of Lois; beloved third son of Mr. and Mrs. A. Stewart; passed to a higher life Jan. 1, 1932. Sadly missed.

—His sorrowing wife Edie, and daughter Lois.
WINTER.—In affectionate memory of our dear mother, who was called to higher service Jan. 2, 1925. "Until the day break, and the shadows flee away."

It is well, O saint departed!
Well with you forever blest;
Well with us who journey forward
To your glory and your rest.
—Inserted by her loving daughters, "Bethel,"
Avon-rd., Pymble.

Farewell Message from Mr. J. W. Black.

ON BOARD THE "ESPERANCE BAY."

Dear Editor,—

On leaving Australia for home I want most heartily to express my gratitude to all those who have assisted in making the tour of the President-elect of the World Convention, 1933, so successful and so enjoyable. From the time of landing at Fremantle on Sept. 15, right up to December 11, the brethren of Australia have done everything possible to further the ends of this adventurous journey.

First of all let me thank the brethren who have opened their homes to the British delegate in every city visited and have shown such gracious hospitality as to make every moment of the stay a delight. Surely it must be the privilege of few to have such an opportunity of visiting in every State the outstanding features of natural beauty and grandeur which I have been able to witness, directed and accompanied by my hosts. The memories of these wonderful experiences will remain permanently with me.

The main objectives of the tour have been fully realised. It was delightful to be able to be present at the South Australian Conference in Adelaide, and to present the fraternal greetings of the British brethren to such large and enthusiastic gatherings. The three meetings in the Adelaide town hall opened one's eyes to the great possibilities of the churches in this southern State, and the meetings of the individual churches confirmed this impression. So also the assemblies of the Federal Convention in Tasmania were a revelation of the fine opportunities presenting themselves to the brotherhood at large.

My reception at these representative gatherings as well as throughout the churches in all the States I was able to visit was so hearty and generous that the brethren in Britain will be assured that through their delegate the Australian brethren have demonstrated the affection they feel for the churches at home, and their desire that the ties that bind us together in the service of their common Lord should be strengthened and that the relations between them should be made still more cordial and more effective in the propagation of the truth.

The outcome of the presentation of the programme of the World Convention has been very heartening. In all the assemblies the reception of the proposals has been enthusiastic. Taking

into consideration the financial stress under which so many are laboring, the fact that 145 persons have signed the promise slips to go to England to the convention, "circumstances permitting," is most gratifying. No doubt a few will be unable to carry out their desires, but on the other hand many who are considering the tour seriously, but who did not sign the pledges, will find themselves able to take the journey and to join in making the convention an outstanding epoch in the history of the restoration movement. One of the most satisfactory features of the tour has been the widened interest shown in our world movements and the recognition of the strength that may be developed through the association together of churches in the 35 nations among whom the principles are being advocated.

The general impression remaining after the tour is that the Australian churches are firm in their determination to maintain the distinctive features of the movement with which Churches of Christ are identified. All addresses delivered on the fundamentals were well received and greatly approved. One could distinguish little difference between the conduct of the worship services in Australia and Britain. There is a disposition to be less strict in the matter of the reception of the unbaptised at the Lord's table, and I am not sure that the challenge to the religious world is made so definite with respect to the essential differences that exist as it is in Britain.

Otherwise it was a delight to find how closely the faith and practices of the Commonwealth churches and those of the homeland approximate to each other, and one's great regret is that the tremendous distance separating the two bodies prevents that co-operation and mutual intercourse which would be to the spiritual advantage of all concerned.

It has been very satisfactory to note the appreciation of the fine worth of the preachers in your midst, and to recognise the inestimable value of the Glen Iris College to the movement. It is there where the churches in Britain can see an object lesson which needs to be appreciated. The contrast between the situation in the City of Melbourne area with about one million population and having 68 churches with over 40 preachers, and that of London with 8½ millions of people and only about half a dozen churches without any supported preacher, is very marked. It is a pleasure, however, to recognise that our

Your House in Order.

I have been so untidy all my days,
I only thought to make my House of Life
A place of happiness—a dwelling bright
With mirth and gay with hearth and gala light—
A banquet hall wherein the board was set
For many maids. But now the time has come
To set my house in order—to prepare
For that last guest. About me everywhere
Are soiled, unlovely things. My floors are marked
With many footsteps and my table stained
With wine rings. There are broken things to mend

Pushed back upon the shelves—old faith, old hopes
And dingy ornaments. Once cherished things
That youth outgrew, old friendships and old loves—

Those to be mended, these to be made bright.
Oh, there is much to do before the night
Brings my last guest. I will throw wide the door
And all my windows to the sun and wind;
I will wipe out these footprints on the floor.
Surely I shall have time before he comes

To set my house in order—to arrange
The fair, white linen ready to his hands,
To lay my table in a quiet room
With cleanliness and peaceful candlelight.
I will work very hard the livelong day,
For when the sun is setting he will come—
That guest who cries no greeting at my gate,
Who casts no slanting shadow on the lawn,
I do not know what face he may disclose
Beneath his mantle. Who may say, indeed,
It is not God's? One should not be ashamed
To bid him in. My house at close of day
Must be in order. There is so much to do.

This poem was read by Frederick D. Kershner at the recent Pittsburgh Convention. He had many requests for copies from those who heard it. The author is Theodosia Garrison.

A Prayer for the New Year.

Grant, we beseech of thee, O blessed Saviour! thy presence in many ways. Cheer and comfort thy servants. To those that are almost through their work of life, send down some light from the heavenly battlements; some word, as it were, wafted from the singers that are beyond pain and care and sorrow; and may they rejoice that their labors are almost over, and that their reward is well-nigh reached.

To those who are in the midst of life, yet bearing its burdens and tasks, with high duties, give premonitions, and Christian enterprise, and fidelity, and courage, that they may fulfil their parts, and acquit themselves as men. And we beseech of thee that they may remember that they serve the Lord Christ; and in all things may they honor his name.

Be with those who are beginning life. We pray that thou wilt direct their steps. Save them from the cunningly devised snares by which the evil one would entrap them to harm. Deliver them from corrupt customs, and from evil influences. And may they consecrate the morning of life untarnished to the service of him who is worthy of their utmost consecration.

We beseech of thee that thou wilt make this year a year of great power in our midst. Revive thy work in the hearts of thy people. Inspire more enterprise and more joyful labors among us. May we sow abundantly, and reap an hundred fold.

We pray that thou wilt send abroad the light of thy truth to all the churches, and through the churches into all our land.

May civilisation develop and grow. May our whole land be united in truth; and may all lands come into the participation of those promises which have so long cheered the world; which so long have been awaiting us, but which have not seemed to come nearer. How long, O Lord! wilt thou delay? How long shall darkness brood on

continents? How long shall iniquity blindfold men, and superstition mislead them? O Lord Jesus! come forth. Thou that art the Pilgrim of ages, guiding thy pilgrim people; thou Leader that didst carry thine own through the wilderness, and art conveying the world through its wilderness, come, we beseech of thee. And may the promised land appear at last. And may all tongues, all peoples, all nations, be gathered in. And to thy name shall be the praise, Father, Son, and Spirit. Amen.—Henry Ward Beecher.

Obituary.

NICHOLS.—On December 12, 1933, at the age of 73 years, Sister Mrs. Nichols, of Richmond, Vic., fell asleep in Jesus after a prolonged illness. Sister Nichols was immersed at Hindmarsh, S.A., by Bro. M. Wood Green at the age of 13 years, and moving to Victoria in 1881 had been identified with the churches at Bendigo, Swanston-st., and North Richmond. Her husband died in 1906; and of a family of nine children one was killed in the great war, while others are well known in the brotherhood work to-day. Bro. J. E. Shipway, assisted by the writer, conducted services at the home of her daughter and the Boronia Cemetery. The devotion of our departed sister was deep and sincere. For her the long journey has ended, and she waits for a little while "till the day dawn and the shadows flee away."—R.S.



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Signposts of the Faith.

(Continued from page 5.)

gives and him who takes. The church has obligations to meet. The preaching of the gospel cannot be done on credit. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him."

Soul-winning.

We are saved to serve. In what direction does our service lie? We cannot exercise ourselves better than in trying to win others for Christ and to bring them into his church. Personal evangelism, each one winning one, would, if carried out, mean a rapid extension of God's kingdom. Let us be seized with the fact that men out of Christ are lost eternally, and we will have our reason, motive and desire to win others. Then how to go about it? Well, a tract handed to one who is interested, a word spoken, an invitation given to attend gospel meetings, the bringing of young people into touch with the Endeavor society and Bible School. These are ways in which we can work. "He that winneth souls is wise."

Christian Living.

How often the accusation is laid against the church that there are so many professing Christians who are not honest, do not pay their debts, speak deceitfully, are not too careful for the truth, indulge in questionable amusements, are found in bad company. Is this true of you? Or of me? Do our lives adorn the doctrine, that is, are we living as we profess to live? Can the world see Jesus in you and in me? What does Christian living demand? It demands that we live in accordance with the teaching of Jesus our Lord, that we live in his spirit, that we follow his example, that we do good to all people, that we have love to all and a desire to help all, that we consecrate our lives to keep them apart from all evil and harmful things, not following the world, but following Christ who is our Saviour and Friend, and who looks to us for loyal and faithful support.

"Jesus, still lead on,
Till our rest be won:
Heavenly Leader, still direct us,
Still support, console, protect us,
Till we safely stand
In our fatherland."

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