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The Church Jesus Desires.

A. W. Stephenson, M.A.

WHEN the principles of the teachings of Jesus are earnestly applied they have a revolutionary effect upon the moral and social order of society. Members of the early church were condemned because they had "turned the world upside down." Is it not the desire of the Lord that his church function as leaven within the world, so that every phase of life be dominated by the ideals of the kingdom of God, that the rule of heaven become the rule of earth? The success of the church, then, is not to be measured by the numbers who attend the popular services, but rather by the degree of freedom and power with which the highest teachings of Christ are declared and applied by her members.

United and harmonious functioning.

The nature of the church depends upon the character of Christ. Were he merely man, even though considered peerless among men, the church would only be a human institution, and could not enjoy any peculiar claim to speak assuredly to troubled and erring men. The prerogative of the church to speak authoritatively rests upon her divine nature, and this in turn depends upon the deity of her Lord. The essential mission of the church must therefore involve a constant witness to the Lordship of Jesus. Dogmatic statements will carry little or no conviction so far as the world is concerned. What, then, will avail? Only a united church functioning in harmony with the divine will, a church free from the clashes arising out of human opinions. Jesus desires such a church, and for such he prayed when he cried unto the Father concerning his followers, "That they all may be one: as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou hast sent me." Those people who are aiming to unite Christians in the truth are engaged in a divine mission, a mission which is in reality seeking to exalt the deity and perfection of Jesus Christ.

The church is, according to Paul, the

body of Christ, that is, a spiritual organism. Just as the physical body consists of many individual living cells, so the church is made up of spiritual personalities bound together and to Christ in one great whole.

Spiritual reality and form.

At least during the earthly ministry of the church it is necessary that the spiritual reality be expressed in some outward form. The reality and the form are united together as one, and ought not be divorced. The physical aspects of our worship and of the Christian ordinances will be valid and acceptable only if they express and indicate spiritual truth. The Jewish type of worship was mainly formal, a kind of "hand-worship." Now Jesus desires that a new and vital element enter into the form of worship rendered by his followers; a worship which is expressive of the spirit. "For God is spirit," he said, "and they that worship him must worship him in spirit and in truth." When Christians grasp the significance of these words, irreverence and flippancy will be eliminated from their meetings. Indeed, the worship services of the church ought to be simple, harmonious and beautiful, if they are to help men and women enter into spiritual communion with the Lord.

A new birth.

If the church consists of spiritually quickened personalities and is the body of Christ, then the entry into the church is a spiritual and not a physical act. The individual in leaving the old life is born into a new world and shares in the eternal blessings associated with the immortal life of the church. But this spiritual reality has a physical counterpart in the ordinance of baptism, for Jesus desires that men be "born of water and of the Spirit." Baptism will be symbolical of the real act only when its mode pictures the significance of the spiritual fact. It must set out the death and burial of the old, and the spiritual awakening of

the new life "in Christ." Surely the immersion in water of believers is the only fitting physical counterpart of this spiritual event? In view of this Jesus desires his church to *make disciples* of all nations and to *immerse* them in the name of the Father, Son and Holy Spirit.

Communion.

Baptism declares an initiation "into Christ," which is the beginning of a constant fellowship with him, by virtue of his death; and also with his body—the church (1 Cor. 10: 16, 17). All the spiritual gains involved in the life, death and blood of Jesus are proclaimed in the "cup of blessing"; and the inner communion or fellowship with the church or the great body of believers is symbolised in the "loaf." This physical fellowship in the "cup" and in the "loaf" has its meaning only in the spiritual communion in and with Christ. The material emblems serve as constant reminders of the vital truths which they imply. Therefore Jesus desires that the church give the communion a central place in worship, for in speaking to his followers at the feast he said, "This do in remembrance of me."

Privileges and responsibilities.

The right of entry into the church does not depend upon excellency of character, but upon the atoning power of Christ's death. There is no essential difference, therefore, between members, for each has the right of approach to God only through Jesus—the High Priest. All are priests of God with different duties to perform for the edifying and development of the church. This privilege of the priesthood of believers involves definite responsibilities, and while many seek the privileges, comparatively few are prepared to undertake the responsibilities. Jesus desires a church in which all shall so serve that the Gospel will be proclaimed with power and a slumbering world awakened.

The Origin and Aims of the Restoration Movement.

J. McGregor Abercrombie.

When party strife and uncharitable divisions were most pronounced among Christians, the restoration plea for union was born.

The closing years of the eighteenth, and early years of the nineteenth century, were marked by an excess of sectarian bitterness. The attempts by Luther, Calvin and Knox to reform the church had succeeded only in the multiplication of warring parties; schisms had rent the body. Fortunately big-souled men arose who saw the inconsistency and futility of it all. They longed for the union of Christian men and women, and for the abolition of these un-Christly divisions, in order that there might be given to the world a united witness of the Truth. Simultaneously in Great Britain, Ireland and America men raised their voices against this unjustifiable condition of things. Gradually the movements started in these different places converged, like tributaries coming from the pure snow of the mountain-tops, to form a mighty river.

In Great Britain the Haldanes were stressing the need for a simpler expression of religion; for evangelism and congregationalism as opposed to the State-endowed national church. Later, James Wallis and David King, both by their writing and preaching, urged the claims of primitive Christianity. First in Ireland, then in Scotland, and later in America, Thomas Campbell pleaded for a united Christendom, acknowledging only as authoritative the word of God. First independently, and afterwards unitedly, Alexander Campbell, Walter Scott, Barton Stone, and others called the minds of men away from ecclesiasticism and traditionalism to the simplicity and beauty of the primitive gospel as presented in the sacred oracles. In 1809 Thomas Campbell issued the now famous "Declaration and Address." The immediate cause of this was his forced withdrawal from the Seceder branch of the Presbyterian church because his warm and generous nature had prompted him to invite to the Lord's table Presbyterians who because of their isolation in country districts had been deprived of this privilege, but who were not associated with the Seceder branch of the Presbyterian communion. In this statement he appeals to the authority of the scriptures in never-to-be-forgotten words: "Nor ought anything to be admitted as of divine obligation . . . but what is expressly enjoined by the authority of our Lord Jesus Christ and his apostles, either in expressed terms or approved precedent."

Alexander Campbell, at the age of 21, finding himself to have arrived independently at the same position as his father, decided to give his life to the promulgation of the plea for the restoration of the New Testament church. His voluminous writings and many debates brought the restoration plea prominently before the Christian people of his day. It was soon discovered that there were groups of people in both America and Great Britain who had themselves come to see that Christians should appeal to the scriptures for their authority in all things. Many for the first time began to search the scriptures for themselves. As a result of this study churches were formed throughout the

countries taking the New Testament as their guide and the early church as their model. Walter Scott in America began to train men for the ministry of the Word, and later became a great evangelist, an eloquent proclaimer of the truth.

Alexander Campbell, appreciating the value of education, established Bethany College, from which many evangelists went forth, carrying the



Thomas Campbell,
Author of "Declaration and Address."

ideals of New Testament Christianity through the length and breadth of the land. In 1856, when he died, it was estimated that there were nearly half a million who had discarded human creeds and the traditions of men, and were contending for the faith once for all delivered to the saints.

In Melbourne, our work started in 1853, on the arrival of members from the old country, who immediately took steps to gather those of like faith round the table of the Lord on the first day of the week. From this small beginning (there were six at the first meeting) the movement has grown in 81 years to over thirteen thousand members; but according to the Government Statist 26,374 in Victoria have recorded their religious affiliation as Churches of Christ.

The Ideals and Purposes of this Movement.

Thomas Campbell's first proposition in the "Declaration and Address" is fundamental: "That the church of Christ upon earth is essentially, intentionally and constitutionally

one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the scriptures, and that manifest the same by their tempers and conduct, and of none else, as none else can be truly and properly called Christians." Recognition of this great fact is essential to the understanding of the movement with which we are identified. We do not speak of ourselves as "The Church of Christ," but as churches of Christ, or collectively as a movement within the church.

Thomas Campbell's second proposition is equally undeniable: "That there ought to be no schisms, no uncharitable divisions, among Christians." The union of Christians was once an unpopular cry; men gloried in their divisions, and urged reasons for their continuance. Today the outlook is quite changed. Christian union is a popular subject. The evils of division are readily recognised, as are the economic losses caused by them. The sorry spectacle of struggling congregations, each believing and presenting the fundamental facts of Christianity, yet competing with each other, makes sad the heart of a true believer. What, then, must be the basis for a union so desirable?

"That in order to this, nothing ought to be inculcated upon Christians as articles of faith, nor required of them as terms of communion, but what is expressly taught and enjoined upon them, in the Word of God." In these words Thomas Campbell made his appeal to the Bible, and to the Bible alone; discarding all human authorities, and turning aside from the traditions of men, seeking only the mind of Christ as revealed to us in the sacred writings. Examine for yourselves these living oracles. "Search the scriptures." Such a study reveals a united church continuing steadfastly in the apostles' teaching and fellowship and exhibiting the fruits of the Spirit in the bonds of love. The restoration of this New Testament church in its doctrine, worship and fruits is the aim of the movement with which we are identified—to restore the primitive ideal rather than to reform the existing institution with its man-made accumulations and unscriptural excrescences; to begin again, taking the New Testament church as our pattern. These are our aims and objectives; to these great ideals move we on. We submit that all of original Christianity is to be found in the New Testament and in the New Testament alone. All communions of Christians acknowledge, at least theoretically, this indisputable premise. It is engraven in their church standards and written in their articles of faith. We plead that it shall be recognised, not theoretically but practically to the exclusion of every other authority. These vital truths taken from the New Testament are the stamina of each denomination. The departures from the written Word do not keep these bodies alive; their vitality is determined by their loyalty to and emphasis of some aspect of primitive Christianity. Eliminate, then, everything for which there is no authority in the New Testament, and these unhappy divisions will cease to exist.

It is in the application of these principles to all the vital questions of our religion, that the practical side of the plea manifests itself. To preach the same message as did the apostles; to give to the convicted the same commands and promises as they did; and to establish congregations, who in their worship, doctrine and fruits will set forth again the New Testament church, is our great objective.

Our Inheritance and Our Obligation.

A. W. Connor.

This meeting is a centenary commemorative service—one hundred years of history as a State in eight decades of which Churches of Christ have borne their witness. We look back over the years, and the way we have travelled since 1833. It may be pardoned us if we feel a little pride in comparing the dozen of 1833 with the constituency that gives us this magnificent meeting to-night. It is the hour for a devout recognition of the hand of God. We raise our "Ebenezer." May it also be a Pisgah height from whence we may view the promised land of a united church. My hope is that it may be to us all an Olivet whereon we will stand with our living regnant Lord, and hear his imperial word, "All authority is given unto me," and catch with responsive hearts his imperative "Go, preach the gospel. . . . Lo, I am with you always." To speak to you is a great privilege yet an onerous task. To bring you a closing message that will help us to go forth with a new vision of Christ as our Master, a new determination to serve him more loyally, and a new compelling dynamic of love to seek to realise the great ideals already set before us: this is my task.

Our Debt to the Past.

My announced theme is: "Our Inheritance and our Obligation." Standing by Sycar's well our Lord bade his disciples lift up their eyes and look on the fields white to harvest, and urged them to the waiting task by reminding them of their debt to the past. "Other men labored, and ye have entered into their labors." To-night we have been reminded of a similar fact. As we have considered our distinctive message, and the circumstances that gave shape to our movement, we have seen that it was the result of cumulative efforts of many noble spirits anxious for reform in the church. We are debtors to those heroic souls, "the reformers before the Reformation," as well as to such noble standard-bearers as Wycliffe and Luther, who protested against arrogant papal claims, and against practices that transgressed the scriptures. John Knox and the Scottish reformers are ours. The Puritans and their plea for freedom are ours. The apostolic simplicity and missionary zeal of the early Baptists are ours. Wesley and the fervor of the evangelicals are ours. We are all debtors to them, and gladly recognise their contribution to a reformed church. But the circumstances in which we meet narrow our theme, and for the moment the "other men" are our fathers in the movement for the restoration of the apostolic church. Of the genesis and genius of that movement in the early part of the Nineteenth Century we have heard to-night. It was born out of a deep realisation of the weakness and shame of disunity, and sought a restoration of unity by a return to New Testament practice. What, then, have we inherited from them, and what relevance has it to the modern situations in which this centenary finds us? What value or dynamic has it for the crying needs of the modern world, with its chaos and turmoil, its strife and groping for a way? We are thinking of our plea in relation to the present conditions, and to those of the new century into which we have now entered.

The Authority of Christ.

That which characterised the message of the fathers was an appeal to the supremacy of Christ—his absolutism, and sufficiency to meet the needs of all ages. His will was supreme, and the authoritative expression of his will was

found in the New Testament. They saw this so clearly that they advanced directly to the rejection of alien authority expressed in human formularies, as tests of fellowship and bonds of union. The findings and decrees of church councils were less important than the revealed will of Christ in holy scripture. They were viewed as iconoclasts of the first water; but the path they trod to a simple Christ-centred creed is the path that is trodden increasingly to-day. Back to Christ! Back to the Bible! These were their watchwords. They declared that present possession of truth was more important than its method of transmission, and that conformity to the New Testament ideal was of more value than the imprimatur of sacerdotal ancestry. That same sacerdotalism they saw as an excrescence on pure Christianity and as a departure from the early faith. The inheritance of this attitude toward Christ as supreme,



Alexander Campbell,
Who with his father was a distinguished leader in the restoration movement.

and of the New Testament as the authentic depository of our knowledge of his will, imposes upon us a great obligation.

In confidence that the so-called modern thought-trends have not destroyed the authority of Christ, we are to present him to a new age. He stands above the modern chaos the unchanging Christ. He is not outgrown. He has not "had his day" as some aver. Our whole life must be Christ-centred. The deepest obligation is that we be a people who will seek to truly incarnate the life of Jesus, his spirit and his teaching. Can we more perfectly exemplify the sacrificial life of our Saviour, his love for man, and his high ethical standard? Let us be loyal where the Lord's will is clearly revealed. Let us cherish liberty where Christ has left us free. Let us be men and women of the Book and crown Jesus as Lord of all.

Remember our proudest designation is "disciples of Christ." Well then, "if any man would come after me, let him take up his cross and follow me." It is good to wear his name, but it is better to wear the sacrificial spirit that the name implies. "Not he that repeateth the name, but he that doeth the deed."

Second: The Plea for Unity.

We inherit from our fathers a glorious vision of a united church. It was in the school of Christ they learned the duty of Christian unity, its nature and its purpose. The movement was born out of the bitterness of sectarian strife. That "Declaration and Address" issued in 1859

by Thomas Campbell was an irenic. He had accompanied with Christ in that holy of holies John 17. The passionate pleading revealed how intense a longing filled the heart of Christ for the unity of his followers. It breathed in his "That they all may be one"; "that they also may be one in us"; "one as we are one." He saw that, to fulfil this prayer, a union not purely spiritual and invisible, but external and visible, must exist before the gospel would have its world victory. Schism was a great evil, but it had happened because the professed church had been recreant to her Lord, and men had been compelled to go out or be disloyal to the Lord Jesus himself. So Thomas Campbell made his plea. And now we, the inheritors of the plea, make it in an atmosphere that is vibrant with a great yearning for unity. We are no longer proud of our divisions. They transgress the ideal of our Lord, they hinder us in the service we ought to render to the world, and in big world issues render us all but impotent, as for instance in the cause of world peace.

Surely we are under obligation to cherish our inheritance. To-night we celebrate the achievements of the past. What is our obligation? To preach it? Yes. But more, we must purge it from a false emphasis that sometimes has marred it. We are to exemplify our belief that with Christ at the centre of our faith and heart there may be room for much diversity in a real unity. We may find a fellowship at the foot of the cross with fellow-believers who differ in many things. We are to cherish and manifest a spirit and practice in harmony with the plea we make. We must set forth the ideal. God helping us, we must keep and cherish in our own church life the spirit of unity, and so manifest an accomplishment. We must needs company with Paul in Ephesians 4 to learn of the vital things in the "one Lord, one faith, one baptism." But we must also learn in what spirit it has to be done. "With all lowliness and meekness, with longsuffering . . . keeping the unity of the Spirit in the bonds of peace." Any other spirit is unworthy of the holy heritage that is ours. The plea we inherit is idealistic; it is practical and purposeful. That purpose is that the world may be evangelised, that men may believe in Christ. This made our fathers evangelists of his grace.

So we have a legacy of

Third: A Noble Spirit of Evangelism.

Time would fail to speak of the manifold inheritance that is ours. A legacy of deep piety and spirituality is ours. They had no use for a religion that did not bear fruit in life. "The end of the commandment is love out of a pure heart." Any lowering in spiritual life or weakening in devotion is unworthy of us. To-day as never before the test of the value of your belief is in what it leads you to do. Our fathers gave us an inspiring example of heroism in service. They were in labors abundant. Hence the spirit of evangelism which they left us. Because I believe this to be the need of the hour, for you and the churches you represent, I close on this note, that we may go hence not to boast nor yet to dream but to serve the widest interests of the kingdom of God. This is what I meant when at the opening of my address I hoped this service would be an Olivet. The Olivet commission fixes on any church that bears the name of Christ the obligation to preach the gospel. Evangelisation is not the scheme of a committee, nor the fad of enthusiasts. The gospel of Christ is the only adequate message to regenerate a world of sin. There is no solution of our private or our international problems apart from Christ. Materialism or mammonism at the wheel will drive us to perdition. To whom shall we go? It is only through the gospel of love that the nations will become one in brotherhood.

Yet our Lord did not speak in terms of world movements or of nations. He spoke of men and women of all the world who needed the healing touch of redeeming love. He saw those who knew that love sharing it with others. Our inheritance! I speak of individuals. We have received an unspeakable gift. If it is ours in any real sense we must share it. That is our inescapable obligation.

The new century lies before us. We look down the vista of the years. What vast changes will take place? What devils will operate to curse and destroy? What victories for Christ and the gospel will be won? One thing is certain: the changeless Christ will meet the needs of all the years. But the final answer depends, in a measure, upon whether we are ready to fulfil our obligation to live and preach the gospel of Christ. This, in the spirit that prevails to-day, is no task for cowards or of spineless easy-going conventional church members. It calls for men and women on fire for God. Be it ours then to holly resolve on a deeper loyalty to Christ and the Word of God, and to call men to allegiance to the changeless Christ, living and regnant. Such a message will not be without its relation to the wider kingdom of God among men, yet it will not have forgotten to call men to decision for Christ.

Here in retrospective mood we stand. We have sought to appraise our debt to the past. That debt can only be paid by faithfulness in presenting the truth in a new age, to exalt Christ, to foster the spirit of unity, and point out the foundation for the same in the holy scriptures. In that is found latitude and freedom. To go out from such a service to choose the easy way and live for self is to deny all that we have professed. Before we go hence I would call you in silent communing to renew your baptismal covenant of loyalty to Jesus as the Christ, the Son of God.

Since the church was established on Pentecost she has sent forth the beams of her saving light through nineteen centuries. The torch of truth handed by Christ on Olivet has passed around the globe. That torch of witness is now in our hands. It is the voice of Christ himself who bids us intensify our witness, by purifying our ideals, and deepening our consecration. All his own matchless saving ministry must be re-

produced in our lives, and its wonderful graciousness made to appear. As we come close to him we will find a host like-minded. The darkness of the world calls for the light he alone can give. He offers us the torch of truth and bids us pass it on.

"O Lord of Life, to thee we kneel,
Maker of men, our purpose seal,
We will for honor of thy name
Pass on the torch, pass on the flame."
So may we go forth to a great service till set
of sun. Amen.

Permanent Elements of the Plea.

James A. Wilkie.

"That those things which cannot be shaken may remain."

During recent days I have been reading the "Life of Cardinal Manning," by E. S. Purcell, and found it a fascinating account of the Anglican archdeacon who developed into His Eminence the Cardinal Archbishop of Westminster. The narrative includes hundreds of letters to and from the Pope's private chamberlain and other high dignitaries of the Vatican, so it throws a brilliant searchlight into the marvellous machinery and policy of the papal system.

The contrast between the church portrayed in this biography and the church depicted in the New Testament is amazing—and yet one cannot but admire the zeal, the self-sacrifice and the persistent devotion with which Manning and multitudes of his co-religionists served the Roman church, sincerely believing that in so doing they were serving God. The Romanist exalts the authority of the apostles and their successors; we reject the authority of these successors, holding that they have failed to prove their title in that registry of the King's will which we call the New Testament. We emphasize, however, far more than most Protestants that the King bestowed authority on his apostles, and that by the guidance of the Holy Spirit their teaching as preserved in the New Testament scriptures is authoritative for individual Christians and for Christians gathered into church fellowship. After these preliminary remarks I come to the subject, and my treatment of the theme would maybe be more accurately named as "The Pre-eminent Elements of the Plea."

We are all familiar with the plea of the Churches of Christ—an appeal for unity among God's people on the basis of an intense and personal loyalty to the Lord Jesus Christ which would lead to a restoration of the spirit and corporate life of the church as depicted in the New Testament.

In times past we have spoken with such emphasis as to the evils of the clerical system, the error of infant baptism and mistaken views on the design of baptism that we gave cause to many to think our plea centres around these subjects. We dare not be silent on these matters, but our approach and treatment must ever set forth the supreme fact of our position, namely, love for our Lord and Saviour and love for all who seek to follow him, no matter how mistaken we may think some of their views and practices.

The tremendous inroads of modernism among the leaders of the Protestant world in recent years are a challenge to us to more faithfully set forth our faith in the Deity, the incarnation, the vicarious death and the bodily resurrection of Jesus, and to set forth our belief in the final and abiding revelation of God to mankind in the New Testament scriptures.

To be fully effective our witness to these great essential truths must embrace the spoken word of the Christian thinker and the manifestation that this Jesus lives in the Spirit-filled life of

the witness. We who plead for the restoration of primitive Christianity are committed to a demonstration that is only possible to men and women led by the Holy Spirit. "God hath made that same Jesus both Lord and Christ." Multitudes know him as Christ the Saviour, but comparatively few know him as Lord! To have him as Lord means a committal to Jesus as our Possessor and Controller. He expresses this to the believer through the indwelling Holy Spirit, and when there is no known hindrance in our life to such control then we can have that glorious new covenant experience—the filling of the Holy Spirit. As in increasing numbers the members of Churches of Christ come into this restoration of power and joy, our witness to the Kingship of God's Son will attract attention and obtain adherents.

The Holy Spirit was the author of the unity in the church of the first century, and he is working towards a Christ-honoring unity in the twentieth century. We cannot tell what means and instruments he will use, but surely, if the people who see the vision will more and more come under his guidance, they will be used, in paths they have not heretofore trodden, to be the pioneers in the advance towards a realization of the unity of the Spirit in the bond of peace.

Our teaching as to the church's name, creed, mission and ordinances will thus proceed out of the very throne of the Christ of God, and our testimony to the peerless supremacy of the living Word of God will be in the demonstration of the Spirit and in power.



Walter Scott.

An eloquent preacher and most successful evangelist in the early days of the restoration movement in America.



Barton Warren Stone.

Who joined forces with Alexander Campbell and did a great reformatory work in America.

Youth Has the Future.

Keith A. Jones.

Recently a person who has gained some notoriety in our land autographed a photo, with the following words, "He who has youth has the future." His expectation and hope for the world through the youth of the day are not entirely ours. But we can use his apt expression in a higher cause as we think of the new century upon which we have entered, and the part which must be ours of helping to bring in more fully the kingdom of God. The centenary celebrations have provided abundant opportunities for retrospective as well as prospective thoughts. We are being reminded constantly of the achievements of the past, and most find a place for gratitude and thanksgiving. We would be wanting in a sense of the fitness of things if we did not turn our eyes backward and recall the work of the pioneers among the young people.

It appears that in the very beginnings of our movement in Victoria the Bible school was regarded as a necessary auxiliary to the church. Our records show that the first school was held in the Mechanics' Hall, Collins-st., and a little later at the old Temperance Hall. Two of the pioneer Bible school teachers were the late Bren Robert Service and P. G. Dunn. Through the years the Bible school kept pace with the growth of the church. A Sunday School Union was formed, and many splendid men and women have given conspicuous service as officers of the union. Carlyle stated that the history of a nation is simply the biographies of its great leaders. This is true in part, at least, of the history of our own movement. With the progress of the Bible school other auxiliaries such as Christian Endeavor and Band of Hope sprung up and have reinforced the work of the Bible school. The young people to-day look back with gratitude to God and to his gifted servants by whose faithfulness we enter into a rich heritage. The question in our minds at the moment is, if youth has the future, what will be our part, and what must characterize our service? Three qualities at least must be possessed.

Conviction.

If youth is to possess the future it must be marked by intense conviction. All its religious convictions will be sincere and tenaciously held. Every great world leader has been one of strong persuasions. We all know the worker who is on the track of every new idea, and after a period of enthusiasm drops it just as quickly as he adopted it. He lacks depth, and as Jesus said, "He has no root in himself." The new century demands of youth that it has deep and passionate convictions regarding the Lord Jesus Christ and the world's need of him. Nothing much will happen until we come to that place. Youth has the future when its own life is bound up with Christ's, and there is a realisation of the open sore of the world, and that the Saviour of men can bring again healing and health.

Moreover, the faith of our fathers and their earnest plea for a recognition of the authority of Christ, the simplicities of the New Testament church, and the insistent urge for the unity of God's people, must become as a fire shut up in our bones. Shilly-shallying and spasmodic effort will never bring the world to the ideals we hold as a people. We must believe intensely in the adequacy of Christ and his message for this new century.

Courage.

If we are to be true to what we believe, courage will be demanded of us. No leader worth the name ever held beliefs which he was not willing to support and propagate. If the coming years are to be anything like those that have

gone, there will be an increasing call for courage on the part of those who believe in Christ and his way. There are the bulwarks of social evils which must be challenged. Youth must know no fear as it goes out to do battle with those forces which besmirch and destroy life. Youth's Master came not to destroy, but to give life in radiant fullness. So his way will be ours. Courage will be needed not so much in denunciation of evils, but rather in speaking a constructive message, and living the Christian life consistently. We must provide an antidote for social wrongs and show that the highest ideal is found in Christ and that his plan is the way of overcoming the world.

Conquest.

It is perfectly true that we have inherited great benefits from the past, but it is also true that a mass of problems have been bequeathed to us. But then we have such equipment as our fathers never knew. The call of Christ to youth for the future is a call to engage in a great campaign to bring Christ to a weary world and onward to establish his kingdom on earth. The call is

"Forward to the starry track
Glimmering up the heights beyond me,
On and always on."

There remains yet much to be done as every keen observer knows. This new century can find a place for all the enterprise, determination and vigorous activity of youth. It must infuse life and vitality into the church. The church is the great levelling place where every difference of race, culture and social position is not recognised. It is the only place in the world where every difference is banished; humanity is one in Christ. With strong conviction and unflinching courage let youth leap to the side of Christ in a mighty world conquest.

"Lead on, O King Eternal!

The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home.
Thy cross is lifted o'er us;
We journey in its light;
The crown awaits the conquest;
Lead on, O God of might!"

"COME AND HEAR."

Come and hear, all ye that fear God, and I will declare what he hath done for my soul.—Psalm 66: 16.

We may speak a good deal about God without speaking much for him. We are not only to talk of God's faithfulness to other people but to ourselves. "He did this to me," is to be the definite and cordial testimony of each believer.—Joseph Parker.

At the Lord's Table.

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

A HARD SAYING.

This is a hard saying; who can hear it.—John 6: 60.

There are ruins at Tell Hum, on the northern shores of the Sea of Galilee, among which are the remains of a synagogue. On the lintel which is still to be seen, a pot of manna is sculptured. It is thought that these ruins may be the remains of the very synagogue in which Jesus delivered his discourse on the heavenly manna, and uttered the hard saying which caused many of his disciples to turn back and walk no more with him.

On the previous day he had fed the multitude with the loaves and fishes. From the other side of the lake, where the miracle had been wrought, the people had followed him, hoping for a repetition of the miracle. When the Lord gently reproved them, and urged them to work for the food which abides unto eternal life, they demanded a sign, as a basis for faith. "Moses," they said, "gave bread from heaven—what do you do for a sign?" They seemed to imply that the miracle of the loaves and fishes was hardly to be compared with the heavenly manna their fathers had eaten in the wilderness.

The Master said in reply that he was the true bread. "I am the living bread which came down out of heaven. If any man eat of this bread he shall live forever, yea, and the bread which I will give is my flesh, for the life of the world. . . . Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have not life in

yourselves. He that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day."

They could not understand that. "This is a hard saying; who can hear it?" they protested. He at once made it clear to them that he was speaking in a spiritual sense—they were not to eat his flesh literally. "It is the spirit that giveth life; the flesh profiteth nothing; the words that I have spoken unto you are spirit and are life."

Many of his disciples stumbled at his teaching, and withdrew from him. Probably not even the twelve understood very clearly what he meant. But later they understood. There came an evening, a year later, when Jesus met with his disciples at the passover table. "And as they were eating, Jesus took bread, and blessed, and brake it, and he gave it to the disciples, and said, Take eat; this is my body." Even then, perhaps, they might not have understood very clearly, but when his death, which in these mysterious words he had foretold, had been accomplished, and the resurrection had taken place, and Jesus had gone from them in the flesh, to abide with them forever, they learned to say: "The bread which we break, is it not a communion of the body of Christ?"

This is not a hard saying for us. He gave himself for the life of the world, as he said, and we take this symbol of the body broken for us, and partake of heavenly food which we receive in communion with him.

The Home Circle.

Conducted by J. C. F. PITTMAN.

THE PIONEERS.

I told you that this work of ours
Would lead to victories for the coming age.
The victors may forget us; what of that?
Theirs are the palms, the shouting, and the
praise,

Ours be the fathers' glory in the sons,
Ours the delight of giving, the deep joy
Of laboring, on the cliff's face, all night long,
Cutting them footholds in the solid rock,
Whereby they climb so gaily to the heights,
And gaze upon their new-discovered worlds.

—Alfred Noyes.

THE RAID THAT FAILED.

In a dirty room in one of the back streets of Ku-Cheng, a man reclined on the brick k'ang dreamily watching the blue wreaths of curling smoke, till a knock at the door startled him. Before he could rise a shaggy, unkempt-looking man pushed his head through the doorway.

"Peace to you, elder born," he said with a grin.

"There is little peace where you are, Ching-Yen. What brings you here?"

"A tender regard for your welfare, Ah-Sing."

"I very much doubt it; but come in and shut the door. Where have you left your abominable companions?"

"Cautiously, elder born, cautiously. You speak of the honorable Vegetarians, the only true patriots in all our mighty empire."

"I dislike their deeds, and wish you were not one of them."

"Is it so? Then my errand here to-night is in vain, for I had come to ask you to join us. It is the chance of a lifetime. Think of the loot, Ah-Sing. You will be a rich man ere you know it."

"What riches has it brought you?"

"Have patience, elder born. When the Vegetarians have overpowered the government and driven the vile foreigners into the sea there will be wealth for all."

"I shall wait till then, Ching-Yen."

"But you miss much sport meanwhile. Only last week we burned the rice fields of some Christian dogs not far from here, and plundered the shop of another."

"I heard of it, and the men came to the foreigner Stewart, who got soldiers from the Mandarin."

"And we snapped our fingers in their faces and sent them back. What care we for the Mandarin? He is powerless, the government is powerless, the foreigners are powerless; they are all powerless against us. Come, brother, join the honorable Vegetarians, and I will tell you what really brings me to Ku-Cheng along those vile, dusty roads."

"So it was not my welfare. I thought as much, Ching-Yen. I will go further and tell you why you are in Ku-Cheng. You are here to plot and spy. It was ever your trade, but I am too old to be caught in your net, so try some easier prey."

The Chinaman started and scowled at the man on the k'ang.

"You are a poor patriot, Ah-Sing," he said gloomily.

"I am a peaceful citizen."

"Then help us to drive out the foreign devils and there will be peace."

"So it is the foreigners you have come to plot against?"

"Who else but these vile Christians, and chiefly him they call Su-Senang."

"Have a care, Ching-Yen. This foreigner is a brave man, and fears nothing. There are two thousand of the Jesus religion in Ku-Cheng who would fight for him to the last."

"All the more reason that he should die. Are you, too, bewitched by his talk?"

"Not I; but I know how he helps the poor, and is ever ready to make friends with all men, whether they be of his religion or not."

"Bah! Had it not been for him we would have burned out the whole lot that last time we came to attack the city."

"He was too clever for your Honorable Vegetarians, Ching-Yen. While you were afraid to advance till the rain stopped, he brought all his people into the city over the wall by a ladder. All men thought much of Su-Senang for that deed."

"But he soon cleared out of the city again."

"You are wrong, Ching-Yen. He only went outside the walls to see the ladies safe on their way to Foo-Chow, and then came back. You can't frighten Su-Senang away."—From "Heroes of China"—Robert Stewart; date of incident, 1895.

NEW LAMPS AGLOW WITH LIGHT OF THE PAST.

Girls sometimes feel that the opinions and ideas of their mothers, and other older, interested people, are not up to date. Just as the old-fashioned lamps are relegated to the attic, they politely insist on setting aside the lamps which girls of other generations held high.

Commenting on this, someone has well said that, though the lamps which shone for a past generation were of different pattern, the light which burned in them had a clear and steady flame. The standards of the past had to do with integrity, honor, industry and intelligence. They had to do with sympathy, kindness and unselfishness. A lamp without such lights as these will fail to illuminate any life, whether of yesterday or to-day. A lamp with them will brighten the way. So, burnish and trim your new lamp and hold it high as mother did hers when she was a girl.—A. C. Hoffman in "Girlhood Days."

GOD IS NEAR.

"How sweet it is when life is very dreary,
And when the day is hedged about with
fears,

And when the heart is weary, oh, so weary!
How sweet it is to know that someone cares.

"How sweet it is when, lone amid the struggle,
We see a smile of sympathy, and hear,

When almost overwhelmed and crushed by
trouble,

A few heart-spoken, loving words of cheer.

"How sweet it is when human help is falling,
And when the heart is almost in despair,

And when our struggles all seem unavailing,
How sweet it is to know that God is near."

LENIENT.

A landlady, having kept a boarder for three weeks, began to be anxious about getting paid, so resolved to have it out with him.

"Look here, sir," she said, "you must either pay up or get out."

"Thanks awfully," he replied. "The last place I boarded at they made me do both."

The Family Altar.

J.C.F.F.

TOPIC.—ABIDING IN TRUTH.

Monday, Dec. 10.

He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight.—Psa. 101: 7.

Not always do masters resolve thus, but on the other hand seek workmen skilled in the crafty art of deception. Such should have no lodgment in David's house, nor should they dwell in the greater house of David's greater Son.

Reading—Psalm 101.

Tuesday, Dec. 11.

Let not mercy and truth forsake thee, bind them about thy neck; write them upon the table of thine heart.—Prov. 3: 3.

"Mercy and truth," two of the most graceful ornaments, should be worn as a necklace; these essential principles should be as plainly written upon the heart as was the law upon stone.

Reading—Proverbs 3: 1-13.

Wednesday, Dec. 12.

He is . . . a God of truth and without iniquity, just and right is he.—Deut. 32: 4.

"The Lord is upright . . . there is no unrighteousness in him," or injustice, or iniquity. He is "a God of truth"; his every word may be relied upon, his every promise will be fulfilled, his every threat executed.

Reading—Deuteronomy 32: 1-12.

Thursday, Dec. 13.

I am the way, the truth, and the life.—John 14: 6.

Jesus is the Source of all truth. Every truth of every teacher emanates from him, and by him truth is communicated to mankind. Well might we exclaim with Simon Peter, "Lord, to whom shall we go? thou hast the words of eternal life."

Reading—John 14: 1-6.

Friday, Dec. 14.

All flesh is as grass, and all the glory thereof as the flower of grass. The grass withereth, and the flower falleth; but the word of the Lord abideth for ever.—1 Pet. 1: 24, 25.

All created things live but to die; like the grass which springs up but to wither away, and the flower that appears but to fall, so every created thing has its day, and ceases to be. But truth is everlasting, and is at all times and in all circumstances distinguished by the same excellence and manifests the same efficacy.

Reading—1 Peter 1: 17-25.

Saturday, Dec. 15.

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

The law was preparatory to a better economy "full of grace and truth." Not that law was entirely devoid of these blessings, yet, as a system, it worked wrath. But the religion of Jesus is full of mercy and saving truth. Of that fulness, declares the evangelist, "have all we received, and grace for grace."

Reading—John 1: 1-17.

Sunday, Dec. 16.

Greater joy have I none than this, to hear of my children walking in the truth.—3 John 4.

There can surely be no greater joy possible to preacher or pastor than knowing those under their care are "walking in the truth." And we can safely assert that nothing rejoices our heavenly Father more than to know that his children, having learned the truth, abide therein.

Readings—Malachi 3: 1-12; 3 John.

Prayer Meeting Topic.

December 12.

CÆSAR'S FRIEND,
(John 19: 1-15.)

H. J. Patterson, M.A.

"If thou release this man thou art not Cæsar's friend." So said the Jews to Pilate, and they carried weight with that governor. Pilate's was not an easy task. The political situation was difficult, as most political situations are. But there never was yet a situation that warranted the sacrifice of an innocent victim. Political situations may afford excuses, but they can be nothing more. Tiberius on the throne of the Cæsars was morose, suspicious and jealous. It was a capital offence to speak a careless word or entertain unkindly thought toward the emperor. "It was dangerous to speak and equally dangerous to keep silent, for silence might be construed into discontent." Palestine had been for a long time a difficult province, and now that the temper of the Jews was raised it was more than possible that, if Pilate did not give the Jews their desire, certain envoys would procure his deposition. Pilate crucified Jesus, and we condemn him. Many act on the same principle to-day and go free. There are Cæsars on the throne, and men of this world are constantly whispering in our ears. If you do this you are not Cæsar's friend.

Present Good.

Pilate wished to retain his position. That for Pilate was his imagined "good." What is that Cæsar of imagined good on your throne? It may be a love of some pleasure that is destroying the Christ-life. A night in a dance room or a day at the races, or possibly something a little more refined (so it appears to us), but still a Cæsar that for the moment is emperor and dominates the situation, and Christ is handed over to the multitude to do what they please with him.

Future Good.

It was neither for Pilate's present good nor for his imagined future good to release Jesus. While Jesus said, "Seek ye first the kingdom of God and his righteousness," there are many who are friends of a Cæsar. It may be the gathering together of riches or the securing of a bigger and more fashionable home, or the securing of a place in society. This they are striving for. It is the future good, and when Jesus speaks and appeals they sit in judgment, and bind Jesus lest they lose the friendship of Cæsar.

Companionships.

How these bind us! We have our friends, and they expect us to stay away from the Lord's house, and to live as they do. And it is urged that if the young people do not as others they are hopelessly out of things. Yes, maybe they are, and will be out of some things. But is it fair to Christ? Is it just? Must we be Cæsar's friend rather than Christians? Coupled with this is sometimes a natural timidity and a fancied inability to stand alone. We believe we must have the friendship of Cæsar or go down. But we have never tested out the power of God. In any case, even if we failed and lost all, it were better that we be Christ's disciples and support right and truth and justice, than we should be Cæsar's friend and do the wrong.

For you the Cæsar may be something other than mentioned above. It may be careless speech or evil temper or some more or less desirable thing. But whatever the Cæsar let it not compete with Christ. Friendship with the world is enmity with God.

TOPIC FOR DECEMBER 19.—BRAVE ENDURANCE.—James 5.

Our Young People.

C.E. and the Centenary.

A. W. Ladbrook, B.A., Dip. Ed.

The Story of a Hundred Years.

Just now in the State of Victoria the centenary spirit is everywhere manifest. Our debt to the pioneers, who labored with sacrificial courage to lay the foundations on which we are building to-day, is being constantly emphasised by platform and press. About half-way through the century of Victoria's history the C.E. movement took root in the soil of this State and began its far-reaching spiritual ministry. 1888 marked the beginnings of C.E. in Australia, and in 1889 the Victorian C.E. Union was formed. In 1892 and again in 1904 Dr. Clark came to Australia, where he was enthusiastically received in all the States.

Churches of Christ C.E. Union.

During the nineties of last century a union of the C.E. societies of our churches was formed, but the union lapsed in 1900. In September, 1902, at a rally held in the North Melbourne chapel, it was proposed to reorganise this union. On Oct. 3, 1902, a meeting of delegates from Churches of Christ C.E. societies was held in the lecture hall of Swanston-st. chapel, Bro. James Johnston, M.A., being chairman. Delegates present represented societies associated with the following churches: Ascot Vale, Collingwood, Fitzroy, Footscray, Newmarket, North Melbourne, North Richmond, South Yarra, Swanston-st., Williamstown. Soon a fortnightly column was devoted to C.E. interests in "The Australian Christian," of which the late A. B. Maston was then the editor. Later a weekly page was granted, and for some years it was conducted by Bro. A. R. Main. A perusal of the minute books of those early days shows that the C.E. spirit of loyal and sacrificial service and of spiritual earnestness burned just as strongly and brightly then as now. For example, the annual report to conference in 1904 quoted the following extracts from delegates' reports to council meetings during the year: "Held cottage prayer meetings with the aged and infirm"; "support two native missionaries in India"; "brought one family of four into the church and cheered the bedside of a dying mother"; "brought an invalid to Christ"; "visited 348 homes and gave 43 days' work of scrubbing, etc., gratis"; "hold a weekly young converts' instruction class."

The council grappled with the problems of individual societies too, as the following entry dating from 1903 will show: "Ascot Vale brought up the troublesome question of 'how to deal with the boys who generally secure the back seat.' Various methods were discussed, such as 'the look-out committee talk to them when they first join and thoroughly explain the pledge and see they grasp it'; 'arrange the seats differently'; 'have no back seats'; 'seat them-between the young ladies'; 'give them work to do'; and other suggestions that have been tried and proved good."

The growth of the movement was steady, and in 1902 there were 14 societies affiliated with the union, and these represented 600 Endeavorers. In 1908 there were 56 societies and 2,155 members. During the war years the movement had difficult times, partly because so many young men journeyed overseas in response to the call of king and country. From the early twenties till the present day the tide of spirit-

ual prosperity and enthusiasm has been running strongly again.

The C.E. Movement and Our Pledge.

The word auxiliary means a helper. As an auxiliary of the church the C.E. movement has made a rich contribution to the church's life and to the fulfilment of her ministry. The great ideals of C.E. harmonise very well with the things for which we as Churches of Christ have been pleading for the past hundred years.

First and foremost in the C.E. platform of principles is the plank of personal loyalty and devotion to Jesus Christ. The restoration movement to which we belong can say "amen" to that. "If ye love me, ye will keep my commandments," said the Master, and his words show the fundamental importance of a right attitude and relationship to him, the relationship of love and trust. When devotion to him is right, an understanding of his wishes will be followed by obedience to those wishes, for obedience is a proof and evidence of loyalty and love. Again, daily reading of God's Word is another basic principle of the C.E. movement and of our churches. We claim to be a people of the Book. "Where the Bible speaks, we speak," has been one of our watchwords. When folk take God's Word as a guide, and study its message thoughtfully under the guidance of God's Spirit, and with trustful and obedient hearts, we believe they will learn the Father's will. Further, the interdenominational fellowship of Endeavorers makes for an atmosphere conducive to unity among those who profess devotion to Jesus Christ. When we come through fellowship to understand and appreciate the love and devotion to Jesus Christ of those of other religious bodies, the spirit of friendliness and goodwill is fostered, and this can be brought about without any compromise of our convictions or of the principles to which we have always held so tenaciously. We are much more likely to get unity in an atmosphere of understanding and appreciation than in an atmosphere of antagonism and condemnation, and the interdenominational fellowship of Endeavorers certainly helps to create such understanding and appreciation.

As the mantle of Elijah was worn by Elisha, so are we wearing the mantle of heritage bequeathed to us by those who in our churches in this State first subscribed to the pledge we take each month in these days. Into the mantle of heritage they bequeathed to us they wove the spirit of love and loyalty to Jesus Christ, the spirit of courage and sacrifice in service, the spirit of sincerity and earnestness in all they did "for Christ and the church." Are we worthy to wear this mantle? Every Jewish boy and girl was thrilled to think of the heritage of the past, of the lives of Moses and Samuel and David, and the thought of them was an inspiration to courageous loyalty, a challenge to all who claimed descent from Abraham to one found worthy. Can we not also be thrilled by the spiritual heritage of the past? We can, and may its inspiration challenge us also that we may be found worthy of those whose work and service we carry on. As we honor the pioneers of this century, let us remember that we are the pioneers of the second century of our State. What sort of a mantle of heritage are we weaving for those who will follow us?

Here and There.

The following telegram from Queensland came to hand at noon on Monday:—"Wonderful meeting Ipswich Sunday evening Wilson and Morris special services; seven decisions at close.—Morris."

On Monday morning we received the following telegram from Toowoomba, Qld.:—"Wonderful meetings yesterday, three decisions last night; sailing on 'Oronsay' for England.—E. C. Hinrichsen."

C. B. Nance-Kivell, preacher of the church of Christ at Calgary, Canada, arrived in Sydney last Friday by the R.M.S. "Aorangi." He left for Melbourne that evening. He is on a visit to his wife's people in Melbourne.

We have received a copy of the first number of a four-page paper, headed "The Associated Churches of Christ 'Youth' Departments." This is published in Brisbane for our young people in the northern State, and contains news of their work.

We learn that after spending seven and a half happy years with the church at Glenelg, S.A., Bro. Theo. Edwards has accepted an invitation to labor with the church at Norwood, in succession to Bro. A. C. Rankine, and expects to begin his ministry there early in the new year.

The Churches of Christ Almanac for 1935 is one of the most attractive yet issued by the Austral Co. It is excellently printed and contains much useful information. It is finding a ready sale, and churches and members are advised to make early application for copies. Price 3d., post free.

Melbourne has a great throng of Roman Catholic visitors, including clergy of all grades from humblest priest to cardinal in scarlet robes. They have gathered from all quarters for the Eucharistic Congress. Their zeal for the cause they deem to be right might serve to stimulate us all to live up to our convictions.

After five years of most faithful and successful ministry at Bamba-rd. church, Vic., Bro. Youens has accepted a call to labor with Dominion-rd. church, Mt. Eden, Auckland, N.Z., and expects to leave Australia at the end of February. Bamba-rd. has enjoyed a period of spiritual growth and church development during Bro. Youens' ministry.

Any church member willing to welcome into his or her home a boy or boys from the Burwood Boys' Home, Vic., for some portion of the school holidays, Dec. 21 to Jan. 28, is asked to communicate with the honorary chaplain, Bro. L. E. Stevens, 22 Milton-pde., Malvern, S.E.4 (Phone, U7348). These boys are not delinquents, but through unfortunate circumstances they have been deprived of a normal home life, and even a short time in a private home gives much pleasure. They range in age from 7 to 14 years. Donations for Christmas cheer would also be very acceptable.

We greatly value the work of our reporters, and are glad to receive regular supplies of news items. We ask all contributors to prepare matter as well as possible, to be brief, and to include only news of general as opposed to merely local interest. Pressure of space forbids our including details of programmes and such-like things. Also we request that reports be up to date. It is distressing to receive obituary notices, or alleged news, weeks after the due date. Again we express regret at being unable to print announcements of coming events in news columns; there is a special department for such.

The Victorian social service department is removing its office and depot to "Bible House," 241 Flinders Lane, near Swanston-st., on Dec. 15. Will correspondents please note the change?

With deep regret we report the sudden death on Monday last of Bro. J. R. Combridge, of Beremboka, near Ballan, Vic. Our brother was well known in Victoria and Queensland, where he rendered excellent service as a faithful preacher of the Gospel. He was much loved for his own personal worth and Christian character, as well as for his works' sake. To Mrs. Combridge and her two daughters—Mrs. Norton, now in hospital recovering from an illness, and Miss Doris—deepest sympathy is tendered. On Monday the following acknowledgment, written by Bro. Combridge, reached the Austral office:—

FLOOD RELIEF APPEAL.

One of the worst calamities in the history of the State has overtaken Victoria. For about 36 hours storms swept the south-eastern portion of the State, including Melbourne and suburbs, with disastrous effects.

A coastal steamer foundered during this time with a loss of seventeen lives. Thousands of people are reported to be homeless, and thousands of others are sufferers. Investigations so far go to show that some twelve or more families connected with our churches have suffered to some extent, but temporary relief has been given. It is unnecessary to make any special appeal for these as this department is ready to meet the need.

It is quite reasonable to assume, however, that churches of Christ will be willing and anxious to share their measure of responsibility with all the unfortunates. We know that you will most readily advise your readers that the Victorian department of social service will acknowledge subscriptions to the appeal fund, which will be forwarded in due course to the Lord Mayor's fund for distribution. Churches are strongly urged to make their subscriptions exclusively through this department.

—Will. H. Clay, Secretary, 318 Flinders-lane,
City, C.I.

"Mr. and Mrs. J. R. Combridge wish to express their sincere thanks to the social service department for the willing and sympathetic help of Sister Violet during the very serious illness of their daughter, Mrs. Norton. The practical side of Christianity is seen in such service."

The terrific storm in southern Victoria last week not only caused a vast amount of damage to property but resulted in much loss of life. Newspapers have given full and graphic descriptions of the havoc wrought by wind and water. The loss of the cargo boat, "Coramba," with its crew of seventeen, is one dreadful result of the storm. Seventeen other deaths have also been reported. Thousands are temporarily homeless and in great need. Widespread sympathy, in which all other readers join, is felt for the families bereaved, and for those whose homes have been flooded and goods destroyed. Prompt relief measures have been taken. In addition to government assistance, there is great need for private help, and an appeal is made to citizens to come to the assistance of their needy countrymen. A message from the secretary of our Victorian social service department appears on this page.

At Fairfield, Vic., an interesting meeting was held on Nov. 28. Farewell was said to Bro. D. C. Ritchie, who is taking up the work at Peel-st., Ballarat. The following spoke of the esteem for him and regret at his departure: J. Smith, chairman; J. Northeast, Bible school; Sister Joyce Latterall, Y.W.L.; Sister Tendeson, J.C.E.; R. C. Beard, Y.P.S.C.E., who made a presentation; F. Smith (elder), and F. Phillips (elder), who made a presentation on behalf of the church. On behalf of the Bible school, Bro. Ritchie presented the church with an enlarged photo. of the pioneers, Bro. and Sister F. Phillips. Bro. K. Jones, Bible school organiser, declared the new kindergarten class room open, Sister Mrs. Phillips turning the key. Supper was provided in the new class room, where Sister Hansen, who has attained her 81st birthday, was specially honored. Bro. Ritchie delivered farewell messages on Dec. 2, at night to an unusually large congregation.

At Blackburn, Vic., to celebrate the thirtieth anniversary of the church and the opening of the new building, special services were held on Saturday afternoon and Sunday, Dec. 1 and 2. After dedication and prayer by Bro. A. W. Connor, and an address by the shire president, Mr. Claringbould, the building was declared opened by Bro. W. Redman (the only foundation member still in attendance). Short speeches were given by visitors, and afternoon tea was served. On Sunday the celebrations took the form of a "back to Blackburn" gathering. The meeting for breaking of bread was conducted by past preachers and members. In the afternoon old members gave delightful reminiscences, and as a memento of the occasion the church presented a Bible to Bro. Redman. At the gospel meeting the building was filled to capacity. Features of the services were addresses by Dr. W. H. Hinrichsen (morning), J. E. Webb (afternoon), F. C. Hunting (evening), solos by Bren. Hardy and Payne, and anthems by the choir. Leader of singing and choir conductor was Bro. J. E. Smith; organist, Mrs. C. Gill; pianist, Miss B. J. Lowen. Credit for the beautiful building goes to Bro. Vic. McDowell, who designed it and supervised as foreman of works.

As a result of new and excellent means of publicity, combined with a full and attractive programme, there was a splendid centenary gathering of members of churches of Christ in Melbourne town hall on Thursday evening, Nov. 29. A detailed report appears elsewhere in this issue. To follow up the meeting, we have arranged a Victorian centenary number for this week. Included are articles by the two speakers dealing with the position of churches of Christ. The great town hall gathering was abundantly worth while. It may not be out of order to refer to a matter which caused concern to a good many people who attended it. As an unadvertised part of the programme, a welcome was given to leading representatives of various churches, and a single response was given for all by an Anglican minister. Many will agree with us when we say that, when distinguished representatives come by invitation, one from each body should be allowed the courtesy of giving a short greeting on behalf of his people. Not that we think the crowded nature of the programme permitted this on Thursday last. Another thing made us doubt the appropriateness of having the representatives present on that occasion, however desirable and appropriate it is for a people pleading for unity, to be willing to invite and hear prominent workers in the various churches. Many present at the town hall felt that, with such themes as had been selected for the programme, this was not the best occasion for extending the invitation to others. That feeling, we are sure, somewhat spoils the atmosphere and marred the effect of the addresses. Yet it was a great gathering, and we are glad that it was held.

News of the Churches.

Victorian News-letter. A. W. Connor.

The Centenary Invasion.

The events of the royal visit and the centenary have received such publicity that there is no "news" in them. The Christian and moral forces of the community have foregathered likewise. The Australian Temperance Congress had a brilliant array of teachers and speakers, but the gatherings were not large. The meeting of ministers was about the poorest of all. The W.C.T.U. has had its gatherings also. Perhaps the greatest interest was created by the All Australian Anglican Assembly. Leading prelates from overseas and all parts of Australia have discussed in a frank way the by-problems of religion and the State. Wide divergence of views were expressed, and the need for a united witness by the church and a more Christian economic system were stressed.

Dr. David, of Liverpool, has been a colorful visitor. Speaking of the cathedral in Liverpool, he urged that there was a place for beauty in the surroundings of our worship which might help us upward. He pleaded that in all our worship "the form and color, the words of our music and our services be the best we know and only the best."

The Eucharistic Congress will be in full blast before this appears. We are all glad to see men show interest in things beyond the material, but it is hard for those who know the New Testament to identify the homage to what is a great superstition—"carrying the Eucharistic King," etc.—with real spirituality, however sincere the devotees may be.

Crowds and Collections.

The crowds have been beyond belief, and in a measure have been duplicated in other States for a few days (ours goes on for months). The cost in travel alone must have been tremendous. One cannot but wonder what the reaction will be on the home mission appeal made on Dec. 2. May it be that we will put the same spirit into that effort. It would seem futile to suggest a shortage of money.

The rodeo and Wild West show found much opposition, and it was staged against the desire of most as being beneath the dignity of the occasion and involving cruelty. It proved a big failure and the promoters are in trouble, which seems to show that the people draw the line somewhere.

The Thomas tent mission at West Preston is going along well, and a goodly number are being led to Christ. That new cause gives promise of growing rapidly into a strong church. A new church building at Blackburn, opened Dec. 1, is evidence of progress and a testimony to the work of Bro. Hunting, one of our fine young preachers.

Victoria.

Surrey Hills.—Excellent attendance on morning of Dec. 2, Bro. H. A. G. Clark speaking. Bible school teachers and officers met around a tea-table for discussion. Attendance good in evening, Dr. Killmer preaching.

Hampton.—The aim of having 100 communicants on morning of Dec. 2 for a centenary commemoration service was realised. K. A. Jones was the speaker. The home mission offering was £8/4. Bro. W. J. Johnston was present after two years' absence in England. At night two Bible school lads confessed Christ after the address by Bro. A. W. Stephenson.

Fitzroy.—Bro. Holland spoke at both services on Dec. 2. At a centenary service at night over 80 attended. Brn. Holland and Shephard sang a duet. It was Bro. Holland's last Sunday before leaving for S.A. on holiday.

North Richmond.—Splendid meetings continue. Junior choir took active part on Dec. 2. Bro. Bischoff's messages were greatly enjoyed. Two have been received by letter. Congratulations are extended to Sister Mrs. Murray, who reached the age of 82 on Dec. 2. All auxiliaries are in good active service.

West Preston.—Bro. and Sister G. Holloway have been received into fellowship from Warragul. The mission has entered the fourth week. There have been 30 confessions. Bro. Jas. E. Thomas has proclaimed the gospel faithfully. Average attendance has been 110. Church and mission have become greatly attached.

Carlton (Lygon-st.)—Miss Baker, superintendent of Chinese mission, visited Intermediate Endeavorers at their meeting. On Dec. 2 the church had fellowship with two former members, Bro. Alf. Richards, now of Warragul, and Mrs. C. Dabb, now of Geelong. Bro. Ennis addressed both meetings, his subject at night being "Choosing the Hard Road."

Oakleigh.—Bright services are maintained. Bro. Mudge spoke morning and evening on Nov. 25. Mid-week prayer meeting was bright and devotional, a combined meeting with Christian Endeavorers. Miss E. Manypenny passed away suddenly on Dec. 1. Bro. Mudge spoke at both meetings on Dec. 2. After an inspiring address at evening service one young lady made the good confession.

Yarrawonga.—The church is having a time of great spiritual blessing, with splendid addresses by Bro. Searle. Mr. Hitch, of B. & F. Bible Society, addressed the Bible school on Dec. 2 and assisted at gospel service. Bro. Searle has commenced a series of addresses on "The Pilgrim's Progress." Ladies' guild has had a successful year, with splendid meetings. Very fine prayer meetings are held each week.

Ormond.—On Nov. 25 Bro. Andrews finished a series of addresses on "Birds of the Bible" in the mornings and "Trees of the Bible" in the evenings. A social was held on Nov. 27 to raise funds to give kinders a Christmas treat. Bro. Andrews' message on morning of Dec. 2 was on home missions, and at night he gave a stirring address on "Hardening the Heart." Several new members are being gained by letter of transfer.

Chelsea.—On Nov. 19 the C.E. society held an enjoyable social. Bible school is having record attendances; 110 present on Nov. 18. Attendances at church services have been fair. Owing to floods many have had to vacate their homes and have lost all their belongings. Kind friends have opened their homes to assist the sufferers. Bro. M. T. Lawrie is closing his ministry with the church, and is going to S.A. He is well liked.

Castlemaine.—Attendances and interest are improving. Choir items are of great assistance on Sunday evenings. Bro. A. H. Pratt's messages are very helpful. The wedding of Bro. Grocott and Miss Evans took place in the chapel on Nov. 24. On the same day Sister A. H. Pratt opened the tennis court and thanked Bro. A. Clark for donation of material for tennis net and Bro. A. H. Pratt for making up same. A tennis social and church concert were held during November. A successful Bible school picnic was held at Malmsbury on Nov. 21. The church has suffered loss in the death of Sister Baxter, aged 75 years. Sympathy is extended to the relatives.

South Richmond.—On Nov. 28 a pleasant evening was spent to farewell Bro. Dudley and to welcome Bro. Church. North Richmond, Burnley and Prahran churches were represented. A cheque was handed to Bro. Dudley in recognition of valuable services rendered to the church.

Ivanhoe.—Bro. D. C. Ritchie addressed the church on Nov. 25, and Bro. A. R. Lloyd spoke at night, when there was one baptism. In the absence of Bro. Watson, services on Dec. 2 were taken by Bro. Abercrombie. Two were received into membership by faith and baptism. Bro. Hamilton, senr., passed away on Nov. 23, at the age of 86. C.E. had a successful anniversary rally on Nov. 27, the speaker being Bro. W. W. Saunders.

Parkdale.—On Nov. 25 Bro. Lawrie, from Chelsea, spoke at morning service. At gospel service Bro. Beaumont gave a good address. Dec. 2 was home-coming day, and the church had fellowship with many past members and visitors. Bro. Beaumont gave excellent messages. At gospel service Sisters Evenden and Russell, from Coburg, rendered a duet. Bro. Brooker led the song service, and sang a solo. Sister Mrs. Clark has left hospital, and is progressing favorably.

Caulfield (Bambra-rd.)—On Dec. 2 Bro. Youens spoke morning and evening, his addresses being much appreciated. In the evening Endeavorers visited the military hospital. At the gospel service three were baptised. A sale of gifts has been held. The church greatly regrets the resignation of Bro. Youens, who has accepted an invitation to Auckland, N.Z. For over five years he has labored at Bambra-rd., and a time of great fellowship and blessing has been experienced.

Carnegie.—At ladies' aid meeting on Nov. 28, Adj. Simmons, of Salvation Army, gave a fine address on rescue work. At a social evening on Dec. 1 the treasurer of the girls' physical culture classes presented the church treasurer with £14. There were good meetings on Dec. 2, Bro. Shipway speaking at both services. Sisters Thelma and May McBeth were received by letter from Cheltenham. Bro. Percy Kerrigan, of Lygon-st., rendered two splendid solos at evening service.

Bendigo.—Anniversary of the church was celebrated on Dec. 2. Bro. H. B. Robbins, conference president, addressed morning meeting on "Fencing Around God's Plans." During the afternoon he paid visits to sick members and to the public hospital. At night the subject, "When Christ Said, Remember," was very impressive. A thank-offering for building fund amounted to £22. Bro. F. J. Funston visited Harcourt to address the church. One brother recently baptised was received into fellowship.

Ringwood.—The church here is going along nicely. On Dec. 1 the cricket club gave a farewell social, in which church was asked to join, to say farewell to Bro. Candy. Bro. Waters spoke on behalf of the church, and presented Bro. Candy with a gift. For the cricket club the vice-president presented him with a suit case. The evening was greatly enjoyed by all. Bro. Candy suitably responded. On Dec. 2 Bro. Candy's farewell addresses were greatly appreciated. The cricket club paraded at night, and special items were given by ladies' class and C.E. society.

North Essendon.—One young man made the good confession on Nov. 11, Bro. Fisher, from Sunshine, preaching. The church has had fellowship with Miss Tate, missionary of United Aborigines' Mission, on furlough. She gave a talk to Bible school. Bro. E. Martin delivered farewell addresses on Nov. 18, prior to a visit to N.Z. Bro. Northeast, from Fairfield, delivered fine addresses on Nov. 25. Bro. Smith, from Essendon, had charge on Dec. 2. On Nov. 28 a lantern lecture was given by Miss Sandlands, of U.A.M. Bible school is gaining new scholars, objective being 100 present by end of year. The picnic was held on Nov. 6 at Altona.

(Continued on page 780.)

Foreign Missions.

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

NURSE CALDICOTT WELCOMED AT FREMANTLE.

On Nov. 20 Miss Caldicott passed through Fremantle on her way to her home State, S.A. She was met at Fremantle by a fine delegation of interested brethren and sisters, and entertained at lunch by the sisters at Fremantle. The Federal secretary was allowed to share in the welcome. Representative speakers added their tribute to the worth of our workers in India.

Worth of Our Work in India.

Opportunity was given to Sister Caldicott to tell of her experiences. She prefaced her remarks by giving praise to God because she had been allowed to continue for a full term before coming home on furlough. Sometimes it seemed as if she would have to return earlier, but she was given sufficient strength to carry out her exacting duties.

Nurse Caldicott has been associated with Dr. Oldfield at Dhond. She has a gripping story to tell about the work in India, more particularly about the hospital work at Dhond. She thrilled all hearts as she told how Dr. Oldfield was respected by the simple folk in India. This is more remarkable when we understand the superstition and fear of the native people. Sometimes such people would walk a long way out of their way rather than come near where foreigners live. Yet these simple folk are coming to love and respect those who have come to live amongst them. Barriers are being broken down, the love of Christ penetrating even the age-long caste systems, and bringing the peoples of India closer together.

"Sahib, You Go Ahead; I Trust You."

The story was told of an old lady who had come several times for treatment, but now nothing more could be done unless by operation. When this was told the old lady she looked up into the face of Dr. Oldfield and calmly replied, "Sahib, you go ahead; I trust you." Through his skill and love for his work, Dr. Oldfield has been able to save cases which, humanly speaking, seemed impossible. She told of how severe tetanus cases had been treated. Indians looking on would regard such cases as utterly hopeless. Twisted and contorted, they have been brought in for treatment. Skill and love have made them strong and well again.

Such manifestations of love bring lasting respect from the native people, and serve as a great introduction to the gospel. It has been well said, "The ministry of healing is the gospel in action." We have a living demonstration of this fact on our field in India.

Bro. Caldicott.

It is fitting here to say a word about the loved ones who wait at home for dear ones to return. Bro. Caldicott, father of Sister Elsie Caldicott, is well known to the brotherhood in S.A. He has been counting the days till his daughter comes back to him. Unfortunately changes have taken place since Sister Caldicott was in Australia last. Her home has suffered the loss of a wife and a mother. This home-coming must be touched with a great sorrow. All these things must be added to the great price missionaries pay when they leave all and follow Christ in far-away lands. Bro. and Sister Bolduan, who return in February next, have to face the same sorrow. Bro. Bolduan's mother passed away some time ago, and a lonely father awaits the return of

his son. Brethren, these things should be remembered, and as we remember let our prayers go out on their behalf. To follow Christ is a costly business. What it costs some will never be known. Lonely graves on the mission field silently remind those who remain that even those who serve Christ are not exempt from great sorrows.

FEDERAL SECRETARY IN W.A.

S.W. Conference.

Once a year the three churches in the S.W. hold a conference; these churches include Bunbury, Harvey and Collie. This year the gathering was held at Collie, and fortunately the meetings coincided with the visit of Bro. Bell, State secretary, and the Federal secretary. It was interesting to hear reports from these churches, and to know that much progress had been made. During the year 98 were added, and each reports a building scheme to keep pace with progress. It was reported that, for the first time in the history of these churches, a preacher is settled in each place at the same time. A large delegation came from Perth, some of them city preachers. During the evening eight preachers sat on the platform, seven of them graduates from the College of the Bible. Room was allowed three times during the day to tell of our work in foreign lands. Much enthusiasm was shown, and as a result of the visit we are assured that the people in the S.W. will not forget the work beyond the seas.

Moving Pictures of India.

A feature of the visit to W.A. is the showing of moving pictures of "Our India." Sister Edna Vawer visited all the eastern States, telling her story and showing the pictures. W.A. had never seen them, and asked that they be shown during the tour. The pictures have created a good deal of interest, and have been shown in many centres. Some of the churches have insisted that the pictures be shown after the meeting on Sundays. The people have been willing to hold the ordinary meeting and then wait till the pictures have been shown. Despite the late hour for a Sunday evening, these after-meetings have been largely attended. The pictures reveal the wonderful work our representatives are doing for us in India. Many have been amazed at the great amount of work that is done and the few workers we have to do the work.

Educational, Inspirational and Spiritual.

The main aim of the visit to W.A. is that our churches might be inspired and filled with zeal towards our F.M. work. In the past these workers have done well, but as in all States some do very little. The meetings have been kept on a high plane, and throughout it all we have urged members to be more instant in prayer. It is felt, too, that because of the pictures and because of firsthand knowledge of the mission field the churches have been instructed. Great enthusiasm has been shown, and all available time well used. Rallies have been arranged among young people, sisters' meetings in the afternoon, also combined rallies for the sisters. Most churches will have an opportunity to see the pictures, and opportunity was given to meet the business men at a luncheon. All these meetings have served to exalt Christ, and to enlarge his kingdom in darkened lands.

THESE REMEMBERED.

Many years ago, Bro. W. Morrow was elected chairman of the Federal Board, and the office was filled with courtesy and tact. He was always ready to help in any good work, but his intimate association with the Federal Board gave him inside knowledge of the work on the foreign field. Thus the Federal Board came in for a liberal share of his gifts. It has been disclosed that our brother did not forget the work of the brotherhood, but made provision in his will for some departments of our work. After providing for his family and relatives, the residuary estate is to be divided as follows:—Three-fifths to the Federal Foreign Mission Board, one-fifth to the College of the Bible, and one-fifth to the Home Mission Committee of the Churches of Christ in South Australia. It is too early to know how much each of these committees will receive, but it is not too early to announce this gracious act of our late brother.

The name of Sister Charlick is well known and beloved to many in the brotherhood, but known most of all to those who were privileged to work with her in S.A. The Board acknowledges with gratitude a cheque for £25 recently forwarded by the executors of the will of our late sister. Her life on earth was full of good works, and nothing delighted her more than to talk about the work of the kingdom, especially about the work in the fields abroad. It was my privilege to spend a few hours in the company of this gracious soul, and the time spent in her presence was a benediction.

This form of giving is to be commended, and the Federal Board trusts that many more will remember the work of the Lord when making wills. Work which interested ones have helped forward during life can thus be carried on after life's race has been run.

A WEEKLY VISIT.

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Centenary Commemorative Service.

Approximately 2,500 people attended the centenary celebration of the Victorian brotherhood, held in Melbourne Town Hall on Thursday night, Nov. 29. During the day a big storm burst over the city which affected the attendance, making it unnecessary to hold an overflow meeting for which provision had been made.

The hall presented a very attractive appearance. The platform was simply but beautifully decorated with pot plants and cut flowers by Mrs. J. E. Webb and helpers. The choir completely filled the gallery and presented a good background to the many seated on the platform.

Three large charts were hung from the balconies, setting forth three well-known watchwords of the restoration movement—"That they all may be one, that the world may believe," "Where the Bible speaks, we speak," "The restoration of New Testament Christianity in its doctrines, ordinances and fruits."

Mr. H. B. Robbins, the conference president, presided, and extended a cordial welcome to specially invited guests—Canon Baglin (Anglican), Mr. J. C. Martin (Baptist), Mr. G. Gunson (Congregational), Mr. H. W. Frederick (Methodist), Mr. R. Wilson Macaulay (Presbyterian), Commissioner W. Maxwell (Salvation Army). Canon Baglin responded in a happy speech.

One very impressive moment was when the president welcomed 100 pioneers of our movement, each of whom had been a member for over 50 years. One was present who had been associated with the churches for 69 years.

It was cheering to receive greetings from near and far. Mr. J. E. Webb announced that messages had been received from Mrs. E. R. Cosh (nee Mrs. Roy Thompson), of West Subiaco, W.A.; Mr. Robt. Lyall, absent through illness; Mr. and Mrs. J. E. Austin, unable to attend owing to motor car accident; Mr. Howard Earle, preacher of Albury church; Mr. Albert Anderson, for Federal F.M. Board; Miss Lynda Foreman, on behalf of Indian missionaries.

Despite the weather delegations came from the country and provincial centres—44 attended from Ballarat, 22 from Geelong, and 13 from Kyneton. This was a feature that was greatly appreciated, indicating the unity of the brotherhood.

The musical part of the evening was of a high order and was much enjoyed. The large united choir, under the baton of Mr. Ernest Tippett, rendered very effectively "The Gloria" and the "Hallelujah Chorus." Mr. Will. H. Clay led a service of song in which the vast audience entered very enthusiastically. The soloists, Mrs. F. L. Mitchell and Mr. Val. Wolf, rendered each a beautiful message in song, the former singing "Abide with me" and the latter, "Open the Gates of the Temple." The Melbourne women took the opportunity of expressing their appreciation of Mrs. Mitchell's consistent and gracious help by presenting her with a floral tribute, which was handed to her by Miss Margaret Abercrombie. A large orchestra, under the leadership of Mr. N. Halliday, assisted the congregational singing and rendered appropriate music during the taking of the offering.

A unique link with the past was the moment when Mr. T. H. Scambler read a selection from the seventeenth chapter of John's gospel from a New Testament which was owned and inscribed by Fawcner, and dated by him in 1854.

In the early part of the session Mr. H. J. Patterson extended a brief welcome to Mr. Keith Jones, the new leader of the Victorian youth department, and together with Mr. W. Gale, shook hands with him and officially handed over to him the leadership of youth. Mr. Jones suitably responded, and presented the prizes won in the recent scripture examinations and gold medals to six who had attended Bible school for ten years consecutively without a break.

Mr. Doug. Nicholls, an aborigine from Cammeragunja, and a popular footballer, gave a short testimony, announcing that Jesus Christ had inspired him to give his life to his own people.

The first of the two set addresses was given by Mr. J. McG. Abercrombie, who had the very difficult task of telling the story of 100 years in 30 minutes, speaking on the theme, "The Origin and Aims of the Restoration Movement." As he spoke, describing the conditions of the change that has taken place in a little more than a century, it was good to hear him tell of the work of the Campbells and others, and to note the enthusiasm and passion with which he appealed to the brotherhood to remain loyal to the Master and to the authority of the sacred scriptures.

Mr. A. W. Connor, the Federal President, excelled himself in an outburst of oratory as he addressed the gathering on "Our Inheritance and Obligation." Although late when he closed his address the meeting had then reached its highest point of enthusiasm and devotion, and was fittingly brought to a close with the singing of the "Hallelujah Chorus" by the choir.

It was a great gathering. It was thrilling to think of all the struggles and triumphs of the pioneers since 1853 and to think of the growth of the restoration movement in Victoria from six in that year to 26,000 in 1934, according to the figures of the last census just released by the statistician.

A word of praise should be mentioned for the attractive programme which was prepared by Mr. T. R. Morris. The burden of detail in organisation fell to Mr. J. E. Webb and Mr. G. W. Mitchell, the joint secretaries, who carried out their duties admirably, as also did Mrs. Rodgers-Wilson in organising the united choir.—W. Gale.

Silver Jubilee, Middle Park, Vic.

On Nov. 18 Middle Park church celebrated the 25th anniversary of the opening of the chapel. Many former members had fellowship throughout the day, and were entertained to lunch and tea by the sisters. Bro. H. Swain, who was the first preacher, delivered a splendid exhortation at morning service. In the afternoon the Bible school scholars rendered two anthems, and Bro. Westwood gave a brief outline of the history of the church. 660 names have appeared on the church roll. Seven brethren from the church have entered the ministry, and are now engaged in active service, namely, Bren. A. Mill, America; W. Campbell, Queensland; S. Johnstone, America; W. Moore, America; F. Hunting,



Middle Park Chapel.

Blackburn; G. Candy, Ringwood; and A. O. Baker. The plans of the building were drawn by Bro. W. Meekison, who, although now unable to attend, continues to take a great interest in the work, and supports the church in many practical ways. Many pioneers have been called to higher service, but several still remain in faithful membership, including Sister Tyrrell, who in loving patience has collected £250 in twelve years for the building fund. Greetings were read from former members and preachers, and a Bible was presented to Sister Miss M. Enderby as a recognition of 25 years' service as Bible school teacher. At the gospel service Bro. Westwood delivered a stirring address to a crowded meeting. A duet by Sisters Paulkes and Mrs. Green, and a solo by Bro. A. Myers, were much appreciated. At the close of the service two girls from the Bible school made the good confession. The day was rich with renewed fellowship and blessing.—H.A.A.

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News of the Churches.

(Continued from page 777.)

Victoria.

Collingwood.—On Nov. 25 Mr. Fitzgerald spoke morning and at gospel service, concluding his second-coming addresses with "The Four Stars of Second Coming." On Dec. 2 Mr. R. Edgar, of Mater-st. mission, spoke to the church. In evening a service was held for young men of cricket club. Mr. R. Burns gave an address on "Life's Greatest Innings." Bro. Brown and Sister Turnbull, who have been seriously ill, have recovered sufficiently to attend church.

Ararat.—On Nov. 21 the men held a social. On Nov. 25 four confessed Christ. Nov. 29, ladies' aid sale of work and Christmas tree were held. Attendance at Bible school on Dec. 2 (79) was a record. One member was welcomed into the church in morning. At night eight candidates were immersed, six being members of the C.E. Several Endeavorers took part in the gospel service, the congregation numbering 132. Bro. Methven is preaching faithfully and well. Every department is growing each week.

Cheltenham.—On Nov. 25 Bro. J. W. Shacklock, of Perth, was a visitor. He is a former member of Cheltenham, and assisted in the erection of the chapel. On Dec. 2 the home mission offering was an advance of about 62 per cent. on receipts for first day last year. In the evening a very fine congregation gathered for a "civic service." The mayor and mayoress of Moorabbin, accompanied by most of the councillors and their wives, were present. A fine sermon by Bro. J. E. Allan on "Civic Ideals" was delivered. The choir rendered an anthem, Bro. Val. Woff conducting.

Branswick.—Services are being well attended. A young man from the Bible school confessed Christ. On Dec. 2 Bro. Rasmussen, of Moreland, gave a fine address on "What God has Given Us." At the business meeting Bro. Lydiard (senr.) and Bro. A. Marsh were added to the board of officers. On Dec. 1 Bro. and Sister Gibbs, on the occasion of their golden wedding, were afforded a reception in the church hall. Bro. Lovell made a presentation on behalf of the church, and Sister Gibbs cut a "golden wedding" cake. In his response Bro. Gibbs attributed his long happiness to church influence.

Ballarat (Dawson-st.).—On Nov. 29 forty-five members of Churches of Christ journeyed from Ballarat district to share the inspiration of the centenary service in Melbourne town hall. On the same day the Dorcas society terminated its year's ministry by uniting with the ladies' guilds of York-st. and Peel-st. in a pleasant visit to the local orphanage. Mount Clear Bible school anniversary was held on Nov. 25 with encouraging attendances. Singing was led by Bro. Geo. Jones. Bro. Lindsay Smith was the speaker. Bro. F. Collings and Miss Florence Horbury, of Dawson-st., superintend this small cause.

Beauleigh.—Meetings for past month were bright and well attended. On Nov. 6 the S.S. picnic was held at Keysborough. On Nov. 10 a social was held to permit members to say farewell and make a small presentation to Bro. C. Curtis before he left for S.A. for College vacation. On Nov. 11 Bro. Curtis was morning speaker. Sisters Misses P. and E. Corrigan were received by letter from Bambra-rd. On Nov. 14 the ladies' guild held an afternoon, when other churches were represented. Sister Youens, of Bambra-rd., gave an address. On Nov. 18 messages were enjoyed from Brea, Northeast and Forbes. Bro. Northeast addressed both meetings on Nov. 25. Bro. Griffiths was morning speaker on Dec. 2. Bro. Burden preached the gospel. Sister P. Wheat rendered a solo.

Western Australia.

Inglewood.—Mr. Albert Anderson, Federal F.M. secretary, addressed gospel service on Nov. 18, and later gave a talk on the Indian mission field, illustrated by films and moving pictures. There were large attendances at both meetings. Young people's club presented a splendid concert programme on Nov. 21, and thus completed effort to raise funds for ceiling of hall. Bro. T. E. Peacock has had to return to hospital, and his condition is causing his family serious concern. Bro. W. Whitford's exhortation on Nov. 25 was much appreciated. Bible school picnic at Zoo on Nov. 24 was one of the best in recent years.

Bassendean.—Since last report Bro. Berry, Olds, Dawson and Gray have addressed church. Bro. Gray continues faithfully to preach the gospel. Meetings have been well attended. A married woman was immersed on Nov. 25. Mr. and Mrs. Organ and daughter were received by letter from Midland Junction. Mrs. Witham entertained Mr. A. Anderson and ladies' guild at a garden party at her home on Nov. 21. Bro. Anderson spoke on F.M. work. Ladies' choir concert, repeated for benefit of W.C.T.U., was much appreciated. Subsequently the choir surprised their conductor (Mrs. Smith) with a party at her home, and made a presentation in appreciation of her work. Mrs. Jaques, Mrs. Dawe-Smith and Mrs. Prior are at present in hospital.

Subiaco.—Good meetings continue. Bro. Pollard's splendid addresses, which concluded on Nov. 18, proved a great help. His services have been much appreciated. There have been two decisions since last report, one on Nov. 11 and one at the close of Bro. Hurren's address on Nov. 25. Four were received into fellowship on 25th, including Bro. and Sister Hurren. On Nov. 22 a farewell was extended to Bro. Pollard, and also a welcome to Bro. and Sister Hurren. The church presented Bro. Pollard with a volume for his study. Sister Pollard was presented with a handbag, and Howard with a book. Howard Pollard played organ each Thursday night and also plays for Bible school. A welcome was extended to Bro. and Sister Hurren by Bro. Black, on behalf of the church; Sister Scott, for sisters; Sister E. Welch, for young people; Bro. E. Piper, for Bible school and Endeavors; Mr. Moor, for Subiaco preacher; Bro. W. Thompson, for preachers of churches of Christ; and Bro. Fieldens, representing conference. Afterwards a social evening was spent. The chapel was filled to the door. On evening of Nov. 25 the chapel was again well filled. The girls' club fete on Nov. 24 proved a great success, £20 being realised. Other departments of work are doing well.

Queensland.

Maryborough.—Services continue to improve, and interest is well maintained. A successful concert was recently held by young people. The young people's society has purchased a piano for use in social life of church.

Toowoomba.—The church has been richly blessed by five nights' special "Back to the Bible" services conducted in connection with the 52nd anniversary by Bro. Ewers (Burwood), whose father was preacher at Toowoomba 50 years ago. The old message was faithfully preached to large congregations. Over 200 broke bread on Nov. 25.

Roma.—Meetings on Nov. 18 were well attended. Bro. H. G. Payne, from Albion, conducted an "in memoriam" service at night to the memory of the late Sister Mrs. F. A. Pitman, the building being well filled, and Bro. Payne delivered a comforting address and also gave an interesting talk to children in the afternoon. On Nov. 25 a children's day service was held in the afternoon. Bro. L. R. Pitman gave an address on "Insp." and several items were rendered by the children. Collection amounted to about £4. Alma and Olive Thrupp are making good progress after operation.

Moorooka.—A successful garden party and sale of work, in aid of church renovation fund, took place at the residence of Sister Miss E. Russell on Nov. 24. About 50 people partook of afternoon tea on the lawn. Over £5 was added to the fund.

Ma Ma Creek.—Good meetings continue. On Nov. 18 Bro. Boettcher gave a stirring morning message on "The Church, a Holy Temple." His evening subject was "The Ruler who Refused the Crown." The church was pleased to have Bro. W. L. Ewers, of Burwood, N.S.W., present on Nov. 28. He spoke on the early history of some Queensland churches. He also gave a great message on "Aspect of Stewardship." A guitar solo by Sister Hinrichsen, of Toowoomba, was enjoyed by all.

Gympie.—Bible school anniversary services were held on Nov. 18, with splendid attendance at gospel meeting. Bro. Wilson, from Ipswich, held the attention of all with interesting addresses. The singing of scholars under leadership of Bro. Bowes was greatly appreciated. One lad confessed Christ. A successful concert on Nov. 20 concluded the anniversary. C.E. society enjoyed a splendid programme by Dagon society on Nov. 16. Sister Mrs. Woodhouse (sen.) was called home on Sept. 17. Sympathy is felt for her husband and family. Splendid attendance at church anniversary services on Nov. 25. Bro. Bowes gave a stirring address in the morning, when 85 broke bread. At gospel service Bro. Bowes gave an excellent message on "Beginning Life Again." Two choruses were delightfully rendered by members of Bible school. A thank-offering was taken at morning service.

Tasmania.

Launceston (Margaret-st.).—Good meetings on Nov. 25. Bro. A. E. Brown, president of conference, delivered a fine message on home mission work at morning service. At gospel service Bro. Paternoster preached splendidly on "Christ in the Valley." A married couple made the good confession. The cricket club held a successful concert on Nov. 26.

Invermay.—There are good attendances at all services. On Nov. 21 members of C.E. attended a rally at Evandale. On Nov. 25 the Bible school anniversary was a great success under leadership of Bro. Rod Pitt, sen.; Miss M. Stevens at piano, and Mrs. T. Wilmot at organ. Bro. Ira Paternoster spoke in the afternoon, and Bro. A. E. Brown in the evening. On Nov. 28, prizes were distributed by superintendent Bro. E. A. Stevens. An impromptu concert by scholars was enjoyed.

South Australia.

Glenelg.—Bro. Theo. Edwards, after seven and a half years' faithful service with the church, has tendered his resignation, having accepted a call from the church at Norwood. Bro. Edwards has done excellent work at Glenelg. About £5 has been raised in connection with the Waterman fund.

Semaphore.—About sixty young people and friends gave a pantry evening on Dec. 1 to Sister Miss Phyllis Brunst in view of her approaching marriage. Bro. J. C. Stanley gave the morning address on Dec. 2, Bro. Oram being at Exeter B.S. anniversary. There were 62 communicants, and 80 attended the gospel meeting.

Cowandilla.—The church has had a period of great blessing. Since July 31 more than 30 have been added by faith and baptism. After Bro. James Gordon's departure for W.A. on that date, Bro. Arnold Brown took up the work for nine weeks, and did a splendid work, especially amongst the young people. On Nov. 1 the church welcomed Bro. F. Cornelius and family, from Bordertown, the chapel being crowded. Five preaching brethren expressed words of welcome. On Nov. 11, at this first evening service, Bro. Cornelius took three confessions. The work at present is in a splendid condition.

Nailsworth.—On Dec. 2 Bro. McKie spoke at both services. In the morning two were received into fellowship. At night four were baptised. All auxiliaries are doing well. J.C.E. held a farewell meeting to Mr. Charles, and presented him with a hymn book. Sister Bristow has been asked to become the organist, as Sister O. New has left the district. The choir is very helpful. Sister Bargelt is doing a wonderful work with the kindergarten.

Naracoorte.—Meetings and interest were good during November. Bible school held a picnic on Nov. 10, also anniversary on Nov. 25 and 26. The speaker at all services was Bro. A. B. Wilbers, preacher at Kaniva, whose messages were greatly enjoyed. Special interest was shown in the kindergarten demonstration which constituted the Sunday afternoon meeting. All meetings were well attended. The church is pleased to have Bro. and Sister Wilkinson, from Murray Bridge.

Forestville.—On Nov. 26 Minchin-st. C.E. societies visited Y.P.S.C.E. and conducted the meeting. On Nov. 28 the church held its public meeting. Bro. Ross Graham gave an address, and an enjoyable supper was held. Y.P.S.C.E. gave a concert at Minda Home on Dec. 1. Morning service on Dec. 2 was well attended. Evening service was in memoriam to late Bro. W. Pascoe. Clerical male choir and the choir rendered messages in song. Bro. Train preached. The service was well attended.

Cheltenham.—Bro. Lampshire was speaker at annual meeting of band of hope. Bro. Williams, an officer, is in hospital undergoing a serious operation. On Nov. 25 Bro. Hinde exhorted in the morning, and at night Bro. Lampshire continued his series on "Great Future Events," the subject being "The World's Greatest Tribulation." On Dec. 2 Bro. Lampshire spoke morning and evening, the theme at night being, "Will the Nations Ever Federate?" These addresses have been most instructive.

Norwood.—The Endeavor meeting on Nov. 19 proved interesting and helpful. It took the form of a court scene, when Alcohol was on trial. Bro. Rankine was the speaker at all services on Nov. 25. At a special business meeting on Nov. 28 the church gave a call to Bro. Theo. Edwards, of Glenelg, to become the preacher. Sunday school held a successful concert in St. Peter's town hall on Nov. 29. Bro. Rankine preached farewell sermons on Dec. 2 to large audiences, completing 27½ years' service with the church.

Queensdown.—During last week mission services continued with good attendances. On Tuesday one man stood up for Christ. On Thursday, prior to the gospel service, 18 were baptised in the chapel. On Dec. 2 Bro. W. Adair exhorted the church, and ten were received into fellowship. Two of those baptised were received into fellowship at Gawler. At gospel service Bro. Brooker's subject was "The Reality of Christ," and one sister stood up for Christ. The mission continues this week and closes on Sunday. Bro. Snook, who was taken to hospital last week, passed away on Friday, and was laid to rest on Sunday. Sympathy is extended to those bereaved.

Hindmarsh.—During the absence of Bro. and Sister Illingworth in Victoria the following occupied the pulpit:—H. P. Manning, P. R. Baker, H. J. Horsell and W. Green, to whom thanks are tendered. Bible school anniversary was held on Nov. 11 and 18. The school was trained by Mr. G. Trevasakis, and the singing was enjoyed. Services were well attended, and the following delivered interesting addresses: L. C. McCallum, W. Beiler, W. A. Russell, A. E. Illingworth and F. J. Mills. On Nov. 14 the Sunday school gave a successful demonstration. A. E. Illingworth spoke at both services on Nov. 25. The choral service at 5AD broadcasting station on Oct. 25 was given by members of the Bible school.

New South Wales.

Enmore.—On morning of Dec. 2, sympathetic reference was made to the death of Mrs. Evans, an old member of the church who very recently was commended to the Tempe church. Our late sister was a daughter of Albert Griffin, one of the founders of the Newtown church in 1852, and was very much esteemed. Dr. Meldrum gave a good address at night on "The Dignity of Man."

Mosman.—Bro. Roy Acland's morning subject on Nov. 25 was "The Ordinance of the Lord's Supper"; at night he based his gospel message on Gal. 6: 7. On Dec. 2 L. Harbutt's topic for the church was "The Grace of God in Christ"; and the preacher's evening subject was "Followers of Pilate." On Dec. 1 Miss Aldred and W. J. Webster were united in marriage by Bro. Acland; W.B.P. and K.S.P. clubs formed a guard of honor.

Sydney (City Temple).—There were good attendances on Dec. 2 for church anniversary services. A. J. Caldecoat spoke in the morning, and T. Hagger in the evening. At men's fellowship in the afternoon, T. Hagger gave an address by request on "Glimpses into the History of a Great Religious Movement." There were the largest attendances at breaking of bread the past two Lord's days for a very long time. The fund for renovations has reached £142/10/-.

Lismore.—Services were well attended on Nov. 25, Sunday school anniversary day. Mr. S. E. Riches' morning subject was "The Extra Presence." A special service at 3 p.m. was addressed by Mr. S. Lane, of Baptist church. Mr. Riches spoke to a crowded meeting at night, over 200 being present. His message (illustrated) was entitled "The Six Pedestals." Special singing by the children, members of the teaching staff helping, greatly helped the services. 180 broke bread for the day. One was received into fellowship. On Nov. 27 the annual distribution of prizes took place; State prizes and certificates were also presented. Five State prizes were gained by the school.

A Diamond Wedding.

The diamond wedding of Bro. and Sister A. J. Abbott was celebrated at their home, 19 Warrinard, Horsham, on Nov. 7. They were married in Adelaide in 1874. Mr. and Mrs. Abbott, who have been over forty years in Victoria, have resided at Kaniva (where they were baptised by Mr. Tomlinson), Bushy Creek, Mortlake, Colac, and have lived in Horsham for 28 years. Mr. Abbott has been a carpenter and contractor during his residence in Horsham, and because of his integrity and sincerity has won the respect of all. Mr. and Mrs. Abbott have been regular attenders at the church in Horsham, and can speak of it in its varying stages of progress. Never taking a leading part, they have been faithful members and generous helpers of the church and its various activities. Mr. Abbott has been an officer of the church during the greater part of the time he has resided at Horsham, unobtrusive and faithful to his duties, and ever ready to lend a helping hand wherever possible. There are six daughters and a son, all of whom are living; also 32 grandchildren and 18 great-grandchildren. Only one of the children, Mrs. Bower, of Geelong, was unable, through serious illness, to attend.

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COMING EVENTS.

DECEMBER 11.—Burwood Boys' Home Annual Melbourne Concert, Assembly Hall, 156 Collins-st., Tuesday, December 11, 8 p.m. Attractive programme arranged by Mr. Alexander Waterfield. Admission, 1/-; balcony and front seats, 2/-; no tax.

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Obituary.

ARNOLD.—On Oct. 23 the church at Pt. Pirie, S.A., sustained a loss in the death of a highly esteemed member, Bro. F. H. Arnold, who passed away at the age of 72 years. He had not been in good health for some time, and the tidal wave in August, when his home was flooded, seems to have been the cause which hastened his end. For thirty years he had membership with the church, during twenty-two of which he held the office of elder. He had a wide and good influence upon the work of the church in this town during those many years. Bro. Arnold was a much-loved Christian man, and has shown remarkable loyalty to the work; he could be depended upon to give help in any direction. Faithfulness to God's work was a strong characteristic of his life. The affairs of the kingdom of God were his great interest in life. With his wife he has led his sons and daughters in the ways of God; two sons (Bren. Roy L. and Elliott Arnold) are devoting their lives to the preaching of the gospel, and others of the family are giving active and valuable Christian service. Bro. Arnold had included in his plans the life beyond this world, so at the end could say, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."—A.C.K.

BRADSHAW.—The news of the death of Sister Doris Bradshaw on Nov. 21, after a few weeks' illness in hospital, came as a great shock to the community, and her departure removes one of the most active and willing workers of Kalgoolie church, W.A. She had attained the age of only 19 years. Possessed of robust health and an unusually happy disposition, her presence was felt in every department of church life. She was highly respected because of her lovely character and open nature. Her geniality and natural simplicity were an inspiration. As a talented elocutionist she gave of her best freely to concerts and social functions. She attended church services three times every Lord's day, and often the mid-week prayer service. As a worker in sacred or secular duties she was conscientious, cheerful and enthusiastically industrious. At the time of her death she was a teacher in the kindergarten, a member of the Y.L.O. and secretary of the Y.P.S.C.E. Everybody loved Doris, and the church in its loss and sorrow commends the bereaved to the care of "the Father of all mercies and God of all comfort."—A. N. Hinrichsen.

BROOKER.—On Nov. 21, at Fairfield, Vic., William James Brooker, after a trying illness, passed away. Though 73 years of age, he had been very strong up till the last illness. Baptised at Collingwood by Bro. H. Swain, he became an officer and secretary of that church, and served the church loyally. Sister Mrs. Brooker is a respected member at Fairfield. One daughter and two sons are left, the eldest, Bro. Les. Brooker, being well known for his mission work as singing evangelist.—A.W.C.

GOLBY.—The church at Rockdale, N.S.W., mourns the passing of an old and much loved member in the person of Bro. Richard Golby. Our late brother was born in Hambury, Oxfordshire, Eng., on June 20, 1855, was baptised by Bro. Mumby in 1874, and united with the church in Sherwood-st., Nottingham, so that at the time of his home-call he had been associated with the church for 60 years. In 1876 he married Miss Emeline Widnell, also a member of Sherwood-st. church. He left England with his family in 1885, spending some time in Ipswich, Queensland, where they had fellowship with the Baptist church; they later came to Paddington, N.S.W. Here he and his family united with the church in the early ministry of Bro. Thos. Bagley.

Fourteen years ago our brother and sister came to Rockdale district, where they were foundation members of the church. The home of our brother was always open for use for the Master's service. It was here that the mid-week service was held and plans made for the erection of a church home. His association with the church at Rockdale was a happy and serviceable one. For some time he was the recognised church visitor, and for many years held the office of deacon. He loved the church very deeply, and was ever ready to do what he could to further her interests. During the early part of this year Bro. Golby entered hospital for treatment for internal trouble from which he never really recovered. On Tuesday morning, Oct. 16, at the age of 79, he was called to his eternal rest. He leaves a widow, two sons, six grandchildren and one great-grandchild, all of whom we commend to the love and care of the heavenly Father, especially the aged widow, who is highly respected and much loved for kindly spirit and Christian character.—F.E.A.

PITMAN.—At St. Mary's private hospital, Roma, Qld., on Oct. 24, at the age of 82 years, Frances A. Pitman (affectionately known as Grandma) entered into rest. For some months she had been in failing health, but just prior to demise she manifested a marked improvement, and hopes were entertained for her recovery. Influenza intervened. Complications set in, and she gradually declined and passed to be with Jesus. She was converted at the early age of 19 years, and was connected with the church at Roma since its inception. Of a bright disposition, she had a capacity to make and retain friends. Fond of company, she was hospitable almost to a fault. Bereft of her husband when their family was quite young, she by her own effort provided for and educated them. Her influence in this testing experience is reflected in the sterling qualities of her sons and daughters, a number of whom occupy positions of public confidence. Roy (L.H.) and Guy (R.W.G.) are prominent workers and highly esteemed officers of the local church. A steadfast Christian character, she had a long and purposeful life, interested till the last in the work of the church. Her last expressed hope was that she might sufficiently recover to attend the house of God. The Presbyterian minister associated with the writer at the church and the grave, the large and representative attendance at both services bearing testimony to the high esteem in which she was held. As a gesture of sympathy the church at Albion made it possible for Bro. H. G. Payne to conduct an in memoriam service on Nov. 18; this was largely attended. Bro. Payne in his address referred to her splendid influence and steadfast Christian faith, and emphasised the certainty of the Christian hope as revealed in the scriptures. "Grandma" has passed on but her influence remains. "Those who sleep in Jesus will God bring with him."—A.S.C.

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New South Wales.—Burwood, D.E., £1/4/6; Chatswood, £15/1/5; Inverell, 7/-; North Sydney, 12/-; Taree, £4/5/-; Lane Cove, £1/7/3; Burwood, D.E., 18/8.

Per N.S.W. Committee.—Canley Vale, £1/4/-; Marrickville, £3.

South Australia.—Milang, £5/8/-; Forestville, A.O. and D.E., £6/13/7; Naracoorte, £1/8/-; Strathalbyn, 16/-; Goolwa, £1; Kadina, 11/3; Unley, £7/4/9; Queenstown, 17/3; Victor Harbour, £1/12/6; Norwood, D.E. and A.O., £5/5/1; Cottonville, 5/-; Wallaroo, £1/9/8; Avon, £1/8/3; Adelaide, £5/9/10; Kensington, 10/6; Long Plains (add.), £1/10/-.

Western Australia.—Leonora, £2; Sundry W.A. Churches, per Conference Office, £2/18/6; Kalgoolie, £6/10/7; Subiaco, £4/8/11.

Per W.A. Local Committee.—J. Marshall, 10/-; Narembeen, £2; Mrs. E. J. Hadlow, 10/-; E. J. Hadlow, 10/-; Miss M. Carson, 2/-; Fremantle, £5/3/7; O. Fieldus, £2; Perth Chinese, £1; North Perth, £1/10/-; Bassendean, 12/6. N.B.—Amount of 5/- credited to L. C. Pearce in October should have been from J. A. Michael, per W.A. Committee.

Tasmania.—West Hobart, £1; Tunnel Bay, £1/6/3; Invermay, £2.

Queensland.—Sixteen Mile Creek, £3; Wynnum, £1/1/9; Maryborough, 6/-; Emerald, £1/10/-; East Ipswich, £3/15/-; Brassall, £1; Albion, £4/11/1; Brisbane, Ann-st., £3/4/11; Toowoomba, £5.

Young People's Organisations.

Victoria.—Northcote Y.P.S.C.E., 10/-; Bayswater Bible Class, £1.

South Australia.—Murray Bridge Y.P.S.C.E., 10/-; Queenstown Y.P.S.C.E., 5/-; Milang Y.P.S.C.E., 7/6; 29 Norwood Young Ladies' Bible Class, 5/-; Henley Beach Y.P.S.C.E., 5/-; Forestville Y.P.S.C.E., 6/-; Berri Y.P.S.C.E., 12/-.

Western Australia.—Kalgoolie Y.P.S.C.E., £1.

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South Tasmanian District Conference.

The twenty-second South Tasmanian District Conference was held at Dover on Saturday, Nov. 10. Delegates from all the southern churches, with the exception of the Collins-st. (Hobart) church, were present. During the conference devotional services were conducted by Bren. D. Street and G. Woolley, and a helpful, thought-provoking address on "The Ministry of the Word" was given by Bro. A. C. Thurrogood in the absence of Bro. A. E. Brown owing to illness.

The treasurer's report showed a credit balance of £19/6. The secretary's report covered the conference library, and the plan evolved in 1933 for an exchange of speaking brethren between Kellevie and the Peninsula churches.

The following notices of motion had been lodged:—

(1) That conference consider the question of the South District Conference taking control of home mission work among the country churches in southern Tasmania.

(2) That personal evangelism be given a more prominent place in our churches.

(3) That conference consider the question of the south district country churches co-operating in engaging an evangelist to work the five churches.

(4) That the churches represented at this conference co-operate in the evangelisation of districts where our plea is not known.

As a result of the discussion arising out of the first notice of motion, numbers 3 and 4 were withdrawn and the following motions carried:

(1) That this conference strongly recommend to the churches represented at this conference that they co-operate in evangelistic work in southern Tasmania.

(2) That each church represented at conference be asked to appoint one member to a committee of control to undertake evangelistic work.

(3) That the State conference constitution be amended to allow the district conferences to be represented by one delegate each at the State conferences.

At 8 p.m. Bro. F. E. Smith, of Tunnel Bay, delivered the conference sermon.

Special services were held on the following Lord's day. Bro. A. C. Thurrogood giving the exhortation at worship meeting, and the gospel address at 7 p.m., while at the Bible school demonstration short addresses were given by Sister Miss V. Hay, Bren. Cooper, G. Woolley, A. C. Thurrogood and C. Smith.

The next conference will be held at Kellevie in November, 1935, when the following will be the office-bearers:—President, H. Knight, Dover; vice-presidents, L. J. Woolley, Kellevie, S. Greatbatch, Nubeena; treasurer, E. Clifford, Kellevie; secretary, C. Smith, Kellevie.—Collin Smith.

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