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The Religious Situation in Germany.

IT is not easy for an outsider to understand the religious situation in Germany. Clashing interests and reports, and frequent changes, make it difficult to follow the course of events.

Some strange excesses.

Some of the excesses of those who were imbued with the necessity of preserving Germany for the Germans are well known. When nationalism becomes allied with religion, strange results may be expected. But who could have imagined that a cultured and religious people would be guilty of such follies as have been reported from Germany? The Jewish persecutions shocked the world. We then had the following ludicrous message from Berlin:

The Evangelical Press Service in Koenigsberg reports that as a result of systematic endeavors to give to the liturgy of the Evangelical Church service a pure Germanic form, a proposal has been made that the Hebrew expressions, "Hallelujah" and "Amen" should be replaced by their German equivalents.

For "Amen" the expression "dad walte gott" ("may God will it"), and for "Hallelujah" "Iobe der herr" ("praise ye the Lord") may be substituted.

After this came a report that

Dr. Krausa, leader of the Berlin section of the Nazi Christians, demanded, at a recent meeting, the removal of the Old Testament from among the books of religious instruction, the excision of "all superstitious passages" from the New Testament, the abolition of the crucifix, and everything "springing from a foreign spirit."

The meeting resolved to confine ecclesiastical posts to men of unmixt Aryan origin. Bishop Hoffenfelder presided in Nazi uniform. He announced the suspension of three pastors owing to their opposition to Nazi Christianity, and their disapproval of ecclesiastical anti-semitism.

German Jewish Christians.

Regarding German Christians of Jewish ancestry, the "British Weekly" of November 22, 1934, quoted from an article in "Die Christing-Weit", containing the opinion of the were of the Theological Faculty on the question of their eligibility for church office.

The need: a few paragraphs.

Up German people, to-day more than ever, Jewish population in their midst as a This element in the community. They think was their own distinctive life is threatened by Syncretized Judaism, and they defend them-

selves against that danger by exceptional legislative regulations. In the struggle for the renewed existence of our people, the new State excludes from leading offices men of Jewish or half-Jewish origin. The church must admit that the State has a fundamental right to adopt such legal measures. She herself, in the present situation, is conscious that a new task has been laid upon her—that of being the national church of the Germans."

The paragraph we have translated above gives the clue to the Erlangen judgment. The United Evangelical Church wishes to draw her office-bearers from the Germanic race.

The Chinese native pastor might possibly hesitate long before he admitted a Japanese Christian to the eldership. So the Lutheran minister will naturally desire to surround himself, in these anxious times, with fellow-workers of pure Germanic or Aryan nationality. Behind the Erlangen theologians' decision lies the knowledge that a German congregation would bitterly resent the effort to force upon them, in any official capacity whatever, members of the despised race. The most learned theologians and most devoted Christian teachers are compelled, in a word, to fall in with the mood of the hour.

The admission of persons of Jewish descent to official posts would be "a heavy burden and hindrance" to the church's work to-day. "The church must, therefore, require that Jewish Christians shall not be admitted to office. Their full membership in the German Evangelical Church is in no way disputed or circumscribed. Their position resembles precisely that of other members

who do not fulfil the requirements for admission to official places." Exceptional cases are provided for, and readers are reminded that not many Jews have in the past sought to take their share in the ruling of Christian communities.

New German Christians.

The "German Christians" have figured largely in recent reports. The following statement of their position by Pfarrer Thom, a member of their Executive Committee, is taken from the "Missionary Review of the World."

The "German Christians" have for their aim to unite the 28 different "Landeskirchen" in Germany into one German evangelical church, and to include the German eoreligionists all over the world, attaching them to the home church. The German Evangelical Church Federation, which was concluded over Luther's grave at Wittenberg by the 28 "Landeskirchen" aimed at mediating the relations of the Landeskirchen with one another and uniting the foreign congregations to the German Church people.

German Christians" profess a positive Christianity, in keeping with Lutheran spirit and Lutheran piety. In matters of faith, they take their stand on the confessional foundations of the evangelical churches, i.e., the whole Bible and the writings of Dr. Martin Luther's reformation.

The "German Christians" are anxious to put into prominence in their church the reawakened German lebensgefühl (feeling of life) and wish a church that shall not stand aside in the mighty struggle for existence of the German people. The faith movement German Christians reject the separation between things temporal and spiritual, not in the interest of worldly power, but for the sake of the faith and the pure Gospel.

The state commissioner for the evangelical Landeskirchen in Prussia, Dr. Jaeger, has recently in a broadcast speech placed the general position of State, people and Church under the following aspects:

The traditional articles of faith in the evangelical confessions, the religious life, thought and feeling peculiar to them, as also the institutions and formations in the individual congregation and in the Church, valuable from a religious and ecclesiastical point of view, are in no way to be hampered or infringed upon. The assimilation of German ways to the Church is not supposed to push aside or replace by other elements foreign to the Christian faith the belief of the fathers in doctrine, public worship and community life, but rather to render this Christian faith intelligible, elucidate it and bring it nearer to the people, especially to those that have become estranged from the Church, thus making it afresh dear and valuable to them. It is to furnish to the national movement the indispensable religious-ecclesi-

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astical substructure, and make Church and people come together anew.

The "German Christians" demand an independent Church, free from the State. To this end it is requisite that the Church should enjoy the full confidence of the State, and the State can trust a Church only if it knows that the leaders of this Church are prepared to serve it enthusiastically.

The "German Christians" want to be prophets of God, who hear God's call to the German people, and are following this call to evangelism with all the passion of their souls.

An evangelical covenant.

Karl Barth, the greatest of modern German theologians, has dissociated himself from the position of the so-called "German Christians." More than 2,000 evangelical clergy stood with him in declaring their allegiance to the word of God and in protesting against the exclusion of non-Aryan Christians. A manifesto issued in their name by twenty-two of their leaders elaborates their views, which have been briefly set forth in the following Covenant accepted by the two thousand clergy:

1. I bind myself to do my duty as a servant of the Word in sole allegiance to Holy Writ and to the Confessions of the Reformation as the true interpretation of Holy Writ.

2. I bind myself to protest with all my soul against any breach of this profession of faith.

3. I trust in the brotherly leadership and service of Dr. von Bodelschwingh as guardian of this profession of faith.

4. I acknowledge myself to be jointly concerned, so far as in me lies, on behalf of any who are persecuted for this profession of faith.

5. Thus bound, I bear witness that the application of the "Aryan paragraph" within the Church of Christ constitutes a breach of this profession of faith.

The Lutheran memorial service.

The services held in commemoration of the four hundred and fiftieth anniversary of the birth of Martin Luther, the great German reformer, were most notable. The "British Weekly" reports that the 3,000 members of the Pastors' Emergency League warned their congregations that "heathenism has forced its way into the church." They reasserted their allegiance to the Bible, both Old Testament and New, as the one and only guide of belief and life, and appealed to their people to stand fast in the faith. The opposition persist in requiring that the men whom they hold responsible for the "heathenising" innovations shall be removed from ecclesiastical office.

The American "Christian Evangelist" says:

Perhaps the most surprising development was the open expression of sympathy with this position by the Roman Catholics of Germany. Their paper "Germania" covered its front page with an editorial rallying to the support of the "non-Nazi Protestant ministers." It exhorted the Catholics to "solemn reflection."

"Belief in Christ—the thing that Protestantism and Catholicism have in common—is at stake," the newspaper declared.

Referring to the attack that Dr. Reinhold Krause, head of the Berlin section of the Nazi German-Christians, recently made on the Old Testament, the editorial charged that this was "only the beginning of a campaign."

"This fight is not an internal Protestant matter," it continued. "We Catholics cannot afford to sit coolly or gloatingly by."

"This antireligious new heathenism is on an even much lower level than pre-Christian heathenism, which at least honored its gods and was in this sense pious."

In return for this the protesting Lutheran pastors referred to "our Catholic brethren."

The latest proceedings.

A week or so ago the newspapers reported that Reichbishop Muller, the Nazi bishop, whose decrees have led to a revolt among the pastors of the German Lutheran church, has been ordered to appear before the Chancellor (Herr Hitler) on January 17, and upon the outcome of the interview depends his continuance in office. The Pastors' Emergency Federation has passed resolutions in favor of allowing the press to report the troubles in the church, and demanding the immediate resignation of Reichbishop Muller. The Vice-Chancellor (Herr von Papen), addressing Roman Catholic Laborites at Gleiwitz, declared that Nazism accorded with the Pope's ideas, which Germany was the first State in the world to recognise, and to put into practice. The attempt to create a national church need not be taken seriously. The church could never relinquish the confessional and the training and rearing of youth. Roman Catholicism was behind Hitler.

A Christian Recovery Code.

America has many patriots working hard to bring about better economic and industrial conditions, under the principles and codes of the National Recovery Act promoted by the United States Government. Leaders in various industries and trades have endeavored to draw up rules to govern hours of labor and wages, to increase employment and to stimulate buying. Many minds are at work in an honest attempt to relieve the present distress and to bring about a return of public confidence and of national prosperity. Others are still working for what they consider personal self-interest, regardless of codes and general human welfare.

Nineteen hundred years ago a Christian Recovery Act was promulgated by One greater than any president or administrator. This code still offers a programme, not merely for personal and national benefit, but for world recovery, not only for material and temporal uplift, but for spiritual and eternal improvement. This code represents the wisdom of the Creator and Ruler of the universe—and yet men ignore or neglect its provisions. Would not these principles and regulations, if widely and honestly observed, in all lands and among all classes, bring about a national and world-wide recovery that would abide? The sign of the cross—a symbol of sacrifice—is a great advance over the sign of the Blue Eagle.

Such a C. R. A. code, under the Sign of the Cross, includes:

1. Acknowledgment of the sovereignty

Herr Hitler, the Nazi Chancellor, in a recent speech said: "We do not want to rob other nations of their rights or suppress them, but the world must cease from suppressing us. Slowly we are beginning to gain international respect," he added, "but this is not because other nations love us. Equal rights and equal honor are what I am striving for with fanaticism. I am convinced that on this basis international peace can be built up. Real friendship will develop only if fostered by States of equal standing."

How Germany acts is a matter of world significance. May her leaders be wisely directed.

AND I GO ON.

I do not know what God has planned to come to me to-day;

I only know that he has promised me to be my stay,

And that his hand has mapped out all the way That I must go.

I do not know the road, o'er which my feet must run the race,

But I do know, though rough it be, though steep in many a place,

That he has said, "Sufficient is my grace,"

As on I go.

of God, as he is revealed in Jesus Christ, his Son. He has first claim upon our lives, our love, our loyalty and all our possessions.

2. The recognition of human brotherhood, the responsibility of all men, of every race, nation and class, to work; and their right to the fruits of their honest labor, with freedom from oppression, and the enjoyment of God's good gifts.

3. The responsibility of all men to serve their fellows unselfishly, and to co-operate in efforts to promote peace, good government, goodwill and human welfare.

4. The recognition of the equal rights and privileges of both labor and capital to a just return for their investment of time, talent and money, when used for the welfare of man and in harmony with the laws of God.

5. A recognition of a higher life and more enduring values beyond the temporal and material values, secured only through Jesus Christ, and the life he has made possible by his life, death and resurrection.

6. Recognition of the need of all men for the best that God has provided, the gift of all to these gifts, and the obligation of those who have them to offer the best to those who have them to offer the best to others.

7. The conviction that God is the rightful and good Ruler of the world, and that all mankind should co-operate in the establishment of his kingdom programme, which must and will prevail.

—"Missionary Review of the World"

Ebenezer.

1 Sam. 7: 12.

Alan Price, B.A.

At every year end the man of business takes stock. The Christian's business is the work of the Lord; nothing else matters much. However humble his position may be, he is a partner with God, and should review the work of both partners. What has the Lord done for him, and what has he done for the Lord? Is his stock of righteousness as great or as valuable as it was twelve months ago? Has he borne his share of the partnership, or has the Lord carried it all?

"Ebenezer" means "stone of help." It was a monument raised by Samuel to commemorate the deliverance of the people from the Philistines. "Hitherto hath the Lord helped us," were his words.

Balancing the budget.

Looking over the experience of the past the Christian has every reason to raise his Ebenezer. The inexhaustible riches of the senior partner is more than sufficient to make up any spiritual shortage, though the abundant mercy there is in Jesus Christ. In the material sense, in spite of continued unemployment in many industries, the family home has been maintained while the world patiently awaits the turn of the tide and the rise of prosperity.

The miracle of identity.

A thing that has often struck me as marvellous is the miracle of identity. They say life is short; I do not think so. It seems a long way up the river of time when my little trickle of identity started. I remember myself in petticoats, probably under three. Patches of the stream of my early life are still vivid in my mind. It has flowed round the rocks, over the shallows into the smooth deep places, in shadow and sunshine, snow and heat, and yet it is the same stream. Every particle of the body has changed many times. The brain with which I think, the eyes with which I see, are not the same, yet I think and see the same as ever, and the memories imprinted on the grey matter are still there, although the original grey matter has perished long ago. The providence of God in preserving that identity through the years that have gone should provoke in our hearts every feeling of gratitude.

Troubles that never come.

A cynic has said that the world is full of troubles, most of which never happen. If we spent our time in thanking God for saving us from all the troubles we imagined were coming, we should have little time left for thanking him for real blessings.

The need for help.

Up to the present the Lord has helped. This implies the need of help. When Lot was being saved from the destruction of Sodom, he lagged—he hardly wanted to

leave; but the angels grasped the hands of himself and his family and dragged them all away. The greatest danger to the Christian or church is the backward call of Sodom. The world is pleasant; its sinful joys enticing. The journey from the plains of sin upward is difficult, and the stones cause many a stumble, but the strong arm of the Lord is ready to help.

Look where you are going.

A little boy was out with his mother. Like most children he travelled hither and thither, and in an unlucky moment stumbled and fell. "Oh, mother," he said, "why don't you look where I am going?" One cannot blame God for circumstances of one's own creation. The hand of the father reaches out to help the stumbling child, but the child must catch on. The father wants to feel the tender grip of the child who knows his own weakness.

Help yourself.

The tribe of Joseph once came to Joshua and complained that they only had one lot in Israel, while their numbers warranted two. "Hitherto hath the Lord blessed me and made me a great people," was the plea. "If you are a great-people," said Joshua, "go up to the hills and clear an estate for yourselves." "The hills are too small and the enemy in the valley too strong for us," said the children of Joseph. "The hills and the valley are yours; go in and win," said the veteran leader. Such is the essence of

the conversation which carries its lesson. If the Lord has blessed the churches of Christ and made them a great people, and they feel at times their lot in the religious world is not what it ought to be; there is still a place for them in the hills of service in bringing together the divided forces of Christendom. They are pre-eminently fitted for that work, as they have kept aloof from pet theories and practices that serve to keep others apart, while the New Testament is their only creed. In the plains of sin there is work to do. The plea is simple. The blessings of the past in the way of soul winning can be doubled in the future if they go down and possess the land.

Prayer Corner.

Blessed are they that keep his testimonies, and that seek him with the whole heart.—Psa. 119: 2.

CAUTIONS TO THOSE WHO PRAY.

1. The Spirit of God will not dwell in a divided heart. We cannot feel the pleasures of devotion while the world is our delight.
2. He that would be devout must beware of indulging a habit of wandering in prayer. It is a crime that will grow upon us and will deprive us of the blessings we pray for.
3. Never intermit devotion if you can help it.
4. The oftener we renew our intercourse with God the greater will be our devotion.
5. Make it a law to yourself to meditate before you pray; as also to make pauses, to see whether your heart goes with your lips.
6. They whose hearts desire nothing, pray for nothing.
7. He who has learned to pray as he ought, has got the secret of a holy life.

8. The lukewarmness of our prayers is the source of all our infidelities.

—Bishop Thomas Wilson (1700 A.D.).

A MORNING PRAYER.

Dear child divine;
Sweet brother mine,
Be with me to-day,
And when the light
Has changed to night,
Be with me still, I pray.

Amen.

"O God, who hast placed us in this world under laws which never can be broken, but who hast also planted in it a kingdom of which thou thyself art the King, grant that with tranquil hearts we may put our trust in thee for ever. And as thy kingdom is compacted by that which every joint supplieth, may we strive to aid every other member, as we have opportunity; while we rejoice in the knowledge that all things work together for good to them that love thee, through Jesus Christ our Lord. Amen."—Anonymous.

The Great Memorial.

The Scenes of the Upper Room.

Ethelbert Davis.

"And he shall show you a large upper room furnished; there make ready."—Luke 22: 12.

Many centuries had passed since the children of Israel had come out of the land of bondage, and the season for the annual celebration of the "Lord's Passover" had come again. A little group of Jews, loyal to the religion of their fathers, turned to him whom they recognised as their leader, and asked, "Where wilt thou that we prepare for thee to eat the pass-over?" He, with a heart intense and

After Jesus had died upon the cross, no lamb, no goat, no bullock would again be offered in sacrifice with the sanction of God. Never again would the scapegoat and the day of atonement have any meaning. Never again would the paschal lamb be slain and the paschal feast be spread. All that these signified were fulfilled in Jesus. The passover was to be observed only till the spiritual passover was established. The paschal lamb was to be slain only till the perfect offering was made. When the perfect was come the imperfect was to pass away. That passover celebrated in the upper room was the last celebrated by the will of God. The Jews rejected their Lamb of sacrifice, their Messiah and Redeemer; and for a while after they kept up the observance of the passover, but it had lost all significance.

The New Institution.

Which part of that sublime discourse of the upper room recorded in the fourth Gospel, preceded the feast, and which followed, calls for no consideration now. But after the formal observance had ended Jesus broke the silence with the words, "Verily I say unto you, that one of you shall betray me." The apostles "were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?" so the sacred record tells us. "Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said."

Then without a word of apology or explanation, without the slightest hesitation, and without anything to even suggest that he was taking a liberty, Jesus did what no Jew would have had the temerity to do; he quietly put "cancelled" over the passover, and set in its place a new institution, which in all future days would be the true passover feast.

Taking in his hands part of the unleavened bread, he gave thanks to God; and, giving it to his disciples, said, "This is my body which is given for you; this do in remembrance of me." Then taking the cup containing the fruit of the vine, and giving thanks, he said, "This is the cup of the new testament in my blood, which is shed for you." It would appear that as soon as the supper was ended Judas went out to betray Jesus. Further conversation passed between the Master and those chosen ones of his, and

Jesus with a towel girt around his loins and a basin of water before him, washing the feet of his disciples, while engaged in earnest conversation with those invited guests of his. The hour for the Passover having struck, around the table, whereon were spread the few simple articles of food which constituted the paschal meal, reclined thirteen men. The meal proceeded in silence as was the age-long custom, though at its close hymns were sung. Suddenly over the face of Jesus settled a shadow, an index to the sorrow that darkened his soul. He knew that his hour was come. John writes, "When Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end."

As Jesus sat at the passover table he was conscious that all the types and symbols of the old dispensation, and all the lines of prophecy, were converging on him. A radiant gleam of typical light shed its ray upon him from a far-distant paschal supper, and in that ray could be read, "Christ, our passover, is sacrificed for us." From a day away back at Sinai called the "Day of Atonement," a ray of symbolic light fell upon him, and in it were spelled out the words, "Behold the Lamb of God, which taketh away the sin of the world." From another point a prophetic ray inclined upon him, and on it was inscribed: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." He was the "paschal Lamb"; he was the "scapegoat"; he was the "bruised" one.

after singing a hymn they went out to the mount of Olives.

The nerve, the core, the very heart of the passover was the body and blood of the slain lamb. The living essential centre of the Lord's Supper is the broken body and the shed blood. The lamb was at the centre of the old covenant; the centre of new covenant redemption; the incarnate person of Christ; the centre point of his redeeming work in and the centre point of his atoning death. Jesus enshrined his atoning death in that ordinance of the upper room. By means of that simple memorial his followers were to remember his sacrificial death as long as human hearts beat and life's stream flows.

"Take, eat, this is my body given for you." "This is my blood of the new covenant shed for you, drink ye all of it"; simple bread and simple juice of the grape—symbols, but symbols of a tremendous and sacred reality. The reality at the back of the emblems is the living Christ upon which we feed. We are spiritually feeding upon what he has given us, his body, his blood—himself.

For clearness in our thinking it may be well to remember that when Jesus instituted the supper, and spoke the sacramental words, all was not yet given. His blood mixed with sweat had not yet dropped upon the ground beneath the olive trees, and from the cross the great drops had not yet fallen; but to him the sacrifice was regarded as already accomplished.

To enter into the real spirit of the supper it is necessary for us to visualise the scenes of the upper room. The externalities are the media of our understanding of the inner spiritual truths. It is through the external that we enter into the presence of spiritual realities.

THE STREAM OF LIFE.

From heart to heart, from creed to creed,
The hidden river runs;

It quickens all the ages down,
It binds the sires to sons—
The stream of Faith, whose source is God,
Whose sound, the sound of prayer,
Whose meadows are the holy lives
Upspringing everywhere.

And still it moves, a broadening flood;
And fresher, fuller grows.
A sense as if the sea were near
Towards which the river flows.
O thou who art the secret Source
That rises in each soul,
Thou art the Ocean, too—thy charm,
That ever-deepening roll!

—William Channing Gannett

The Other Thing Shocks Me More.

I'm still easily shocked, but not now by the experiences which used to make me gasp.

When I hear of a man, as I did the other day, who said, "My factory wasn't built to the glory of God; it was built to make money," it didn't shock me at all. I was rather pleased at the man's blunt honesty, for I knew he was telling the truth.

What does shock me is to hear a man say, "My factory was built for the glory of God," or "My farm is run for the glory of God," or "I practise my profession of teaching, medicine, law, for the glory of God," when I know that this is just a manner of speaking.

I said as much to a friend, and he turned on me, retorting, "But, Justus, you never hear men say these things. They may not be very good Christians, but they're not hypocrites."

I assured him I did hear exactly such things,

and he did, too. Heard 'em no longer ago than last Sunday morning.

And it was true. For the second hymn of the morning service we sang:

To serve the present age,
My calling to fulfil;
O may it all my powers engage,
To do my Master's will.

And I knew everybody was singing; that's a hymn nobody seems to balk at, though it has some tremendous and sort of arresting ideas if they weren't so familiar.

So when one man says, "No; I'm working for money," and I know he is, I'm not as disturbed as when a man says, "I'm working for God," and I'm afraid that he isn't.

Which goes, dear brethren, for myself first of all.—Justus Timberline, in "North-western Christian Advocate."

The Preacher on Holiday.

No. 1.—AMONG THE MOUNTAINS.

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

Some degree of hardihood was required to set out on our camping expedition this year, for when the day appointed had arrived, Victoria was in the grip of one of those storm-monsters which are such a terror to the out-of-doors folk, and such a source of thrills to those who are not taking their holidays just now, and enjoy so well the newspaper account of storm and tempest, of wind and rain and flood and mid-summer freezes, on the background of an imaginative picture of the poor campers who have the bad luck to be out in it all. We almost enjoyed it too, for we did not go, just then, and thus were able, from the secure comfort of home, to experience that peculiar emotional thrill which is always so exquisite of putting yourself in the place of the other man, without really being there to endure his sufferings. Skene's Creek, near Apollo Bay, was our destination. On that very day, when we should and would have gone, the newspapers told of tempestuous gales, and wrecked fishing boats and mountainous seas at Apollo Bay. The editor was down there. He had gone down earlier, and found it was a goodly place—a delightful summer watering resort, with numerous trout streams near by, and considerable natural beauty round about. But now the summer had turned to winter, and the streams were flooded and muddy, and Mr. F. Lewis, the Chief Inspector of Fisheries and Game, said that this made trout difficult to catch—so we pitied the editor's discomfiture, and rather enjoyed being at home, though disappointed, of course.

Certainly it was not the day to start out on a camping trip. "Campers marooned." "Campers lose gear and equipment." "Campers climb for their lives." Such was the camping news at the time. Like Noah, we waited until we knew that the waters had abated from off the earth.

Not that we had any guarantee that we would be secure, for Victorian weather has endless gifts of variety and change. That's why the government astronomer can always say: "This weather is in no way abnormal." After a flood that was the worst since 1834, or a freeze that registered the lowest temperature for 30 years, or a heat wave that was a record for January—"it is in no way abnormal!" For the simple reason that no weather condition could be abnormal in Victoria, except a long period of delightful holiday weather just when it was wanted.

Besides, strange things can happen in the vicinity of Apollo Bay. There is a spice of adventure in going there. It seems that the mountains that now form the Otway ranges, back of Apollo Bay, are formed of rocks known as lake sandstones, which were laid down in water into which streams swept the waste materials of the land round about. In those days the ranges were a lake, and have since been elevated. So the palaeogeographers tell us. Later, this elevated land constituted an island, separated from the mainland of Victoria by a sea which stretched at least from Geelong to Warrnambool, separating the Otways from the Dividing Range to the north. That this land was once under the sea is known by the fact that it is full of fossils—the remains of creatures which live only in the sea. In this coastal plain, in which towns like Colac and Hamilton are now situated, are to be found sea-eggs, corals, cowrie shells, cones and volutes, teeth of sharks, and many other remains of sea-dwellers. Evidently it was a long time ago when the salt seas swept over this region, for most of the species are now extinct. Evidently, too, this part of the world

experienced a much hotter climate than it does now, for the sea life of that period resembles that which lives in warmer seas than ours. At Cape Patton, near Apollo Bay, the same fossils are found, indicating that the same sea which flowed to the north of the Otways also laved the shores of this ancient island on the south.

In the course of time another uplift took place, the intervening seas were rolled back and the range we know as the Otways became part of the mainland. But nature was not finished with her mighty upheavals yet. This land, which had for ages been submerged in water, was to be tried with fire. Numerous volcanoes broke out in this region—their remains are still to be seen in the low hills which do the country adjacent to the Warrnambool railway line. From these vents burst forth the basaltic lava which covers the greater part of the coastal plain we have described. This blue stone, decomposed, forms the celebrated rich soil of the Western District. Through this mantle of covering rock, where streams have cut their way, or wells have been dug, or borings made, the evidences of the marine origin of the soil beneath are to be found.

Geologists tell us these earth movements are still in progress. You can never tell what will happen next. But as these great changes in the earth's surface have been matters of aeons, and weather changes are matters of days, or

At the Lord's Table.

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

EUCHARISTIA.

He took a cup, and gave thanks.—Matt. 26: 27.

A cup! That which represented his blood, to be shed the next day! Holding in his hand the symbol of his own pain, he gave thanks, as though he rejoiced in the prospect of death. Yet we know he shrank from that terrible experience. "Now is my soul troubled," he had said, only two or three days before, when he thought of the sacrifice he must make, "now is my soul troubled, and what shall I say? Father, save me from this hour." The contumely, the shame, the hate of men he loved, the physical distress and agony which he could anticipate only too well—his soul revolted against it all, and he would have avoided it if he could. That very night, when he went from the table where, cup in hand, he had given thanks, he bowed himself in agony, and earnestly prayed that the cup of suffering which the other had symbolised might be taken away. Again and again he prayed, saying the same words: "Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt."

What was the meaning of it all? Man-like, he shrank from the physical distress that was involved. But this alone is not sufficient to account for the weight of

woe that oppressed him. Rather, his pure soul recoiled from bearing the burden of guilt that must become his as the sin-bearer of the world. But Saviourlike, he rejoiced in his God-appointed mission to redeem the sons of men. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." For this he gave thanks, even though it involved such tremendous cost to him. "For the joy that was set before him he endured the cross, despising shame," knowing that one day he would see of the travail of his soul and be satisfied.

O Lamb of God, I silent stand
Before this mystery;
Thou gavest thanks with cup in hand
For thine own agony!
O love unmeasured, love unknown!
How couldst thou thankful be,
To leave thy glory-circled throne
To shed thy blood for me?
How shall I dare this cup to drain,
Unless it mean for me
A holy passion to be slain
To save a world with thee!
O blood of Christ, transform in me
This selfish heart of mine,
Till I shall wish my blood might be
A lost world's saving wine!

—A. C. Townsend.

The Family Altar.

J.C.F.F.

The Circle.

F. PITTMAN.

said Chrysostom, "for I have one Friend from whom thou canst never separate me. I defy thee, thou canst do me no harm."

FOLLOW THE GLEAM.

Every girl who purposes to make the most of her life should resolve everywhere, always, in sunshine or shadow, in joy or disappointment, in success or defeat, to faithfully follow the gleam. If, perchance, she should fall or fail, she should not waste time in self-pity, but rise resolutely, facing the light.

Life, it is true, is a maze of mysterious ways, but she who wisely follows the gleam of her own conscience and the truth of God needs no other torch. She will not only arrive in triumph at the journey's end, but will get the most worthwhile things that life has to offer along the way.

Follow the gleam! Everywhere, always, follow the gleam!—A.C.H. in "Girlhood Days."

WONDERS OF THE WORLD.

Here are the seven wonders of ancient times: Pyramids of Egypt, Pharos of Egypt, Hanging Gardens of Babylon, Temple of Diana at Ephesus, Statue of Jupiter by Phidias, Mausoleum of Artemisia, and Colossus of Rhodes.

The medieval wonders are: Coliseum of Rome, Catacombs of Alexandria, Great Wall of China, Stonehenge, Leaning Tower of Pisa, Porcelain Tower of Nankin, and Mosque of St. Sophia in Constantinople.

How different are the ancient and medieval marvels from the modern marvels of to-day. Wireless telegraphy, telephone, airplane, radium, antiseptics and antitoxins, and X-rays, are just a few of our modern wonders.

We can not compare the wonders of ancient times with our modern marvels. The ancient and medieval wonders were composed of inanimate materials. The modern miracles live, they depend on power, and are used and appreciated by all mankind.

We laugh at those old-time marvels. Perhaps a thousand years hence folks will laugh and consider our modern marvels ancient wonders. —"The Sentinel."

CIVILISED.

A passenger on a ship visiting Pitcairn, imagining himself clever, asked one of the islanders, "Do you believe in the Bible?" Quickly and gladly came the answer, "I do." Somewhat rudely the traveller said, "Well, I don't." Taken aback for a minute, the Pitcairner soon drew himself up, and with dignity replied, "Ah, but you are civilised!"

OFF.

"Alphonse," said the heiress, "I have been thinking."

"Thinking of me, precious?" asked Alphonse.

"Indirectly, yes. I have been thinking that if you married me, everybody would say you only did so to get my money."

"What care I for the unthinking world?"

"But, Alphonse, I will marry you."

"My own dear—"

"And I will not have people say unkind things about you, so I have arranged to give my fortune to the missionaries. Why, Alphonse, where are you going?"

Alphonse paused long enough on his way to the door to look back and mutter: "I'm going to be a missionary."

Monday.

And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.—Gen. 2: 15.

The first Biblical description of God represents him as the Creator; the second as Law-giver. Man was placed in the garden of Eden, not to live as he pleased, but to submit to divine government.

Reading—Genesis 2.

Tuesday.

The labor of the righteous tendeth to life; the fruit of the wicked to sin.—Prov. 10: 16.

Righteous men seek, by the labor of their hands, to obtain a livelihood for themselves and their dependants; their labor tends to life, physically and spiritually. Sowing to the spirit, they reap everlasting life. Wicked men seek wealth regardless of whether the means to obtain it are honest or dishonest. They wish to gather fruit without laboring for it; and partaking of it, are poisoned.

Reading—Proverbs 10.

Wednesday.

He that tilleth his land shall be satisfied with bread; but he that followeth vain persons is devoid of understanding.—Prov. 12: 11.

"Be busy, and that is the true way to be easy. Keep thy shop, and thy shop will keep thee. Thou shalt eat the labor of thy hands." To make companions of idle, evil men, and follow them in their wicked ways, is folly in the extreme.

Reading—Proverbs 12.

Thursday.

I have hated the congregation of evil doers; and will not sit with the wicked.—Psa. 26: 3.

David shunned and even hated the congregation of evil doers. "As good men, in concert, make one another better, and are enabled to do so much the more good, so bad men, in combination, make one another worse, and do so much the more mischief." Better far to seek the companionship of the righteous, and cooperate with them in the service of God.

Reading—Psalm 26.

Friday.

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? in tithes and offerings.—Mal. 3: 8.

Wicked men ran away from their master's service, and took with them their master's goods. They withheld the service due, and kept back their tithes and offerings. Though they pleaded innocence, they were guilty of the heinous crime of robbing God.

Reading—Malachi 3.

Saturday.

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone.—Matt. 23: 23.

These religionists paid special attention to small matters, not expressly commanded, and omitted doing the greater things the law required. Little things should not be neglected, but must never be allowed to interfere with more important duties.

Reading—Matthew 23.

Sunday.

And the foolish said unto the wise, Give us of your oil: for our lamps are gone out.—Matt. 25: 8.

This was foolish in the extreme, for each virgin should have obtained oil for herself. To borrow grace is impossible. It must be personally sought for and obtained.

Reading—Matthew 25: 1-10.

course? she asked. "I always turn my back to the wind," was the answer. That probably explained the reason why he found no place in the social scale save that of a tramp. Who would expect any such gelatinous specimen of the race to pursue any real mission in life?

None can expect to be other than a failure who is not prepared to face wind and weather in the pursuit of his goal. To walk with the wind at our back may afford comfort, but it is comfort at the expense of success. To abandon the strenuous life, the conflict with circumstance and adverse conditions is to develop trashiness of fibre and court consequent defeat. Ceasing to strive we cease to live—at least to any purpose. To choose ease in preference to "something attempted, something done" may be the way of a tramp, but never the way of one who is sincere in his desire to leave the world better than he found it. Prodigious tasks can only be accomplished by prodigious effort. And the wind is ever against those who with a divine impulse beating in and upon them strive for the goal of better things. They quickly discover that there are no short and sheltered cuts to the millennium, and that society cannot be transformed by a few strokes of the magician's wand.—"The Patriot."

THE MAN WHO COULDN'T BE PUNISHED.

When Chrysostom appeared before the Roman emperor, charged with being a Christian, the emperor threatened him with banishment if he would not renounce Christ. Chrysostom replied: "Thou canst not banish me, for the whole world is my Father's kingdom." "Then I will take away thy life," said the emperor. "But thou canst not," was the reply, "for my life is hid with Christ in God." "I will take away thy treasures." "Thou canst not, for my treasure is in heaven, where my heart is." "Then I will drive thee away from man, and thou shalt have no friend left." "That thou canst not," again

Prayer Meeting Topic.

February 7.

A TOTAL ECLIPSE.
(John 3: 22-36.)

H. J. Patterson, M.A.

John the Baptist, like some wonderful star, had shone in the spiritual firmament with unparalleled brilliance. All Jerusalem and Judea and all the region round about Jordan had seen crowds of men flocking to hear him. His was an unique ministry. But he announced a greater light, for his work was preparatory. While he was still engaged in that ministry tidings were brought to him of the doings of Jesus in Judea. Besides, he was baptizing as John himself had done, and it was reported that all men were coming to him. John was suffering an eclipse, or as P. B. Meyer put it, "The morning star lingers in the same heavens with the sun, whom it had announced; but its lustre had paled, and its glories are shorn." Soon this same John would be in the darkness of a prison, and the light would be seen no more. The message brought to John, in a less noble heart, might have provoked jealousy. But John was not of little mind.

Light Derided.

The glory of his own ministry was not from within himself. "A man can receive nothing, except it be given him from heaven." Let all who are successful in the ministry of our Lord remember that it is the gift of God. If anyone had a glorious and brilliant ministry let us know that it is not of self. And all whose light is less intense, may they not be secretly or openly jealous in the presence of a greater. Sometimes older men in the work are unwilling to encourage the younger, and fail to make way for the more brilliant star. It is good that we be willing to suffer eclipse if a more brilliant light may thereby shine.

The True Light.

In Jesus John saw an ideal far richer and fuller than his own. John's own attitude could never be popular or universal. He was an ascetic. Jesus came eating and drinking, accepting life as it was, yet ever striving to lift to a higher plane. "John saw, beneath the illuminating ray of the Holy Spirit, that the Redeemer could not contradict the Creator; that the kingdom was consistent with the home; and the presence of the King with the caress of a woman and the laughter of the child, and the innocent mirth of the village feast." John saw that here in Jesus was "the true Light which lighteth every man coming into the world."

Eclipse.

And so it was that the greater light eclipsed the less, and John said, "He must increase, but I must decrease." And the lesser light was content, and passed into oblivion. For us there can never be an increasing Christ unless there be a decreasing self. There is too much of self in all of us. We are not satisfied with God's dealing with us. We are too self-conscious and proud. We wish people to see us and not the Christ. An eclipse is sometimes caused by one heavenly body coming between the beholder and another heavenly body, as when the moon comes between us and the sun. We must be willing that our little light be blotted out by the coming between the beholder and us of the Lord Christ. We must no longer live unto ourselves but unto him. Let Love be supreme.

"Love took up the Harp of Life
And smote on all its chords with might;
Smote the cord of self, that trembling,
Passed in music out of sight."

TOPIC FOR FEBRUARY 14.—"WHO IS A WISE MAN?"—James 1: 1-18.

Our Young People.

Conducted by W.M. GALE

Back from Holidays—A New Year Begins.

For some weeks past our young people have been scattered in all directions. Now they have nearly all returned home again.

They Come Back Changed.

We often note a distinct change in many of our young people and Bible School scholars after the Christmas and New Year holidays. The truth is they have been very much affected by the experiences of their vacation. Some of these have been thrown together with other young people for weeks on end in the freedom of country and seaside holiday life. Their horizons have been extended, new personalities have clashed with theirs, and they have grown. They have had greater scope for individual initiative, and in consequence have developed their own personalities to an appreciable extent.

They Will Be Restless.

All this will mean a slow adjustment to the old habits. Restlessness will characterize them. Impatience with daily routine and a consequent irritability will be noticed by the observant in most of our young people. Some use the term "collar-proud" in this connection.

How to Greet Them.

Give them all a very hearty personal and official welcome. Make them feel the warmth of the atmosphere in school, and club, and society, and the keenness of your personal interest. It

will need something special to make them really feel this in view of their changed conditions and "collar-proud" feelings. An evening at your home, a party at the school hall, a Saturday afternoon trip will bind them to you and cement them together again as one social unit. Especially make the first meeting or service of very special interest. "Be prepared" in this connection is quite as applicable to teachers and youth leaders as to Boy Scouts.

Some Dangers.

This is a time of particular danger. It is the time of the year when large numbers of our young adolescents take the occasion to quit Bible School, club and Endeavor society. Old ties were broken and new ones made; some of these latter will probably draw them away. Some have now left school and will feel themselves too big for the old things. All of this is to be expected as quite natural. Happy is the teacher and youth worker who, knowing these things, is prepared to meet them, and who is prepared to pay the price of carrying out measures for these new conditions.

Sad, indeed, is the fact that many concerning whom we were very hopeful will be lost to the church, the club and the society at this season of the year because the right person did not or would not make the effort to tide these young people of ours over one of life's crises. God bless our youth workers in their work for Christ in 1934.

MORE SCRIPTURE EXAMINATION ANSWERS.

These are printed to help teachers and those who train candidates for the annual Bible School examination.

Division 3 (11 and 12 years).

Question.—What lesson is taught by the story of the unjust judge?

Answer.—The story of the unjust judge teaches us that if an unjust judge can forgive a woman just because she would weary him by her continual coming, how much more would a righteous God grant our wishes if we pray to him persistently.

And shall not God avenge his own elect which cry unto him day and night though he bear not long with them? (Luke 18: 7). And he spake a parable unto them to this end that men ought always to pray and not to faint. (Luke 18: 1.)

Question.—Why was Abraham mentioned as a man of faith?

Answer.—Abraham was mentioned as a man of faith because when he was called to go out into a place that he should afterwards receive for an inheritance he obeyed and went out not knowing whither he went. He sojourned in the land of promise and dwelt in tents with Isaac and Jacob, who were the heirs with him of the same promise.

By faith Abraham when he was called to go into a place which he should afterwards receive for an inheritance obeyed, and he went out not knowing whither he went.

By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

For he looked for a city which hath foundations whose builder and maker is God. (Hebrews 11: 8-10.)

Question.—What answers were made to the question of who Jesus was?

Answer.—Jesus asked the question, "Whom do men say that I the Son of man am?" The answers made by the disciples were: "Some say thou art John the Baptist, some Elias, and others Jeremias or one of the prophets." Then he asked, "But whom say ye that I am?" Then Simon Peter answered, "Thou art the Christ, the Son of the living God." (Matt. 16: 13-16.)

"God has lightning enough on hand to wipe out every den of wickedness; what he needs is conductors."—Z. T. Sweeney.



Wangaratta (Vic.) Young People's Camp, held under the supervision of the preacher and his wife, Mr. and Mrs. Trexise, on the bank of the King River.

Here and There.

On Nov. 30, 1933, the 4,000th number of the "Christian World" (London) was issued.

Dr. G. Campbell Morgan celebrated his seventieth birthday on Dec. 9. His health is reported to have improved, but his doctors advise him not to overstrain himself.

During December nine young people decided for Christ at Fremantle, W.A. Three of these confessed the Lord at a C.E. rally, when Bro. Roy Raymond made appeal for decisions.

Bro. J. E. Allan has accepted an invitation to labor with the church at Cheltenham, Vic., in succession to Bro. A. Brooke, who will shortly take up his work at Lake-st., Perth, W.A.

Monday's holiday would doubtless interfere with mails and therefore with our reception of church reports. All reports which came to hand by time of going to press have been inserted.

After three years with the church at South Kensington, N.S.W., Bro. D. Wakeley expects to terminate his engagement there about the end of April, having accepted a call to the church at Marrickville.

As previously reported the new cause at Redcliffe, Q., had an auspicious beginning. We are glad to hear of four more confessions on Jan. 21, when Bro. Geo. O. Tease preached in the Redcliffe Congregational church. The preacher's son, Desmond, was one of those who confessed Christ on this occasion.

On Jan. 14 Bro. S. E. Riches completed two years of service with the church at Lismore, N.S.W. Blessing and success have attended the work. The church at Lismore is now in the fiftieth year of her history, and plans have been prepared for a forward movement and a fitting jubilee celebration.

Mr. Wm. Grenfell, Jun., son of Sir Wilfred Grenfell, of Labrador, having completed his course at Oxford, has been appointed as one of the secretaries of the Chinese Health and Education Commissioners of the League of Nations. He is spending a few months at Geneva, and then leaves for a year in China.

A nine-days' mission will be conducted in the chapel at Cessnock, N.S.W., from Feb. 4 by Thomas Hagger. Until Feb. 12 private correspondence should be addressed to him at P.O., Cessnock, but all communications for the N.S.W. Home Missionary Committee should go to the office as usual—242 Pitt-st., Sydney.

We regret to report that Bro. R. W. Ewers, of Perth, W.A., after an illness of several weeks, suddenly passed away on Friday last. Bro. Ewers had spent himself in the service of the Lord, and his loss to the cause in W.A., and to Lake-st. in particular, will be great. Our brother was the son of the late Bro. D. A. Ewers, one of the most highly esteemed of our preachers.

The southern district conference of South Australia will be held on Tuesday, Feb. 13, at Strathalbyn. Delegates from the south and visitors from the city will receive a hearty welcome. G. T. Fitzgerald, of Maylands, will give the inspirational address, and Mel. Jacobs will again preside, owing to the resignation of the president, G. Rootes, who has removed to Long Plains.

Miss F. Cameron's meetings in Melbourne will include two group meetings of the Women's Mission Bands—on Thursday, February 15, at 2.30 p.m., in Swanston-st. chapel; and on Wednesday, February 21, at 2.30 p.m., at Gardiner chapel. The Mission Band committee urge as many as possible to attend the meetings, and extend a cordial invitation to all sisters to be present.

We note with pleasure successes of our brethren at recent University examinations. Bro. David Verco, son of Dr. C. Verco, of Enmore church, has qualified for the degree of Bachelor of Arts in Sydney University.

The 1934 session of the College of the Bible is due to begin at 9.30 a.m. on Wednesday, Feb. 21. Any friends who care to attend will receive a cordial welcome. Students are asked to come into residence by Tuesday, Feb. 20.

Thomas Hagger started a part-time ministry with the church at Campbell-st., Sydney, on Jan. 14. The attendances have grown each Lord's day evening, and other meetings have been good. There were two adult confessions on Jan. 21.

Bro. W. Gale, Victorian Conference secretary, announces that, according to the conference constitution, "five weeks' notice in writing shall be given to the Executive Committee of all business to be brought before the annual meeting of conference, such to be signed by the proposer." Accordingly, such matters must reach the secretary on or before February 22, five weeks prior to the commencement of conference.

On Feb. 16, 1934, the women of the world will gather for another world day of prayer. The subject will be "World Peace." In Melbourne the meetings will be held at the Y.W.C.A., Russell-st., and there will be three sessions: 1-1.45 p.m. (for business women and girls); speaker, Miss Jean Alpess; 2-2.50 p.m., speaker, Mrs. Howard Smith; 3-4 p.m., speaker, Miss Eleanor M. Moore. All interested friends are cordially invited to attend.

Bro. August Rieck, of Annerley, Q., who for many years acted as an agent for "The Australian Christian," met with a fatal accident on Sunday morning, Jan. 21. He was required to repair a breakdown in the overhead electric light wires, and had just climbed to the top of the pole when he received a shock which hurled him over 35 feet to the ground, resulting in instantaneous death. Sincere sympathy is extended to the bereaved ones.

The Australian Board of Missions (Anglican) will benefit by at least £60,000 under the will of the late Mrs. I. J. Hughes, wife of Canon Hughes. Mrs. Hughes left an estate of £94,000. Numerous bequests were made, and the whole of the residue will after the death of Canon Hughes go to the Australian Board of Missions. Mrs. Hughes, it is reported, stipulated that no part of this bequest was to be used either for repairing buildings or erecting new ones.

Professor D. Campbell, of Aberdeen University, in the third of his Farquhar Thomson Lectures on "The Use and Abuse of Alcohol" gave it as his opinion that the hopelessly drunken motor-car driver was far less likely to do damage than the driver with two or three drinks, and suggested that the test for intoxication should be the simple question, "Had he any alcohol at all?" Referring to the question of alcohol as a medicine, he said that alcohol, like many other drugs, when given skillfully and rationally, might have great value in certain cases, but of course, it had to be prescribed with care and judgment.

Mr. and Mrs. G. Percy Pittman wish to place on record their gratitude to the Western Australian brethren who met them at Fremantle and gave them a very happy day in Perth, where thirty-two gathered for luncheon at the Y.M.C.A., and afterwards welcomed them through representative speakers. The West is famous for its reception of missionaries, and nothing could exceed the kindness of the brethren on this oc-

casion. The visit to the beautiful university, and the time spent at the houses of Parliament under the escort of Mr. H. J. Yelland, M.L.C., were most enjoyable. At Port Adelaide Mr. G. T. Walden and Mr. John Fisher were waiting on the wharf to welcome them on behalf of the Federal Board, and Mr. and Mrs. Ernest Pittman, of Mount Compass, and a number of other friends visited them during the day. At Port Melbourne, among others, Mr. A. J. Ingham was present to welcome them on behalf of the Victorian Foreign Mission Committee.

The latest news regarding the German religious situation is contained in the following cabled messages which appeared in Tuesday's papers: "With the aid of the Premier of Prussia (Herr Goering), the Nazi Reichsbishop Muller is determined to dominate the Prussian church. Reichsbishop Muller's decrees led to a revolt in the Lutheran church early in January, and protests were made from pulpits against his fomenting strife and the use of force, which were causing faithful worshippers to leave the church. Reichsbishop Muller has now suspended the Church Senate and the dissident pastors. He has deprived the Rev. Dr. Niemoller, their leader, of his pastorate. Nazi church leaders have announced their support of Dr. Muller, who rules 19,000,000 German Protestants. The Berlin correspondent of the 'Daily Telegraph' writes: 'Reichsbishop Muller has completely crushed the opposition. He has promulgated a decree making himself dictator, to which the heads of the other churches have capitulated. An important factor has been the telephone tapping activities of Herr Goering's secret police. Conversations between opposition pastors have been tapped, and phrases have been culled and interpreted as showing disloyalty to Hitler. The mass of the laity is in ignorance of the situation, as no newspapers are allowed to publish anything except Dr. Muller's statements. Protests from pulpits and meetings have also been forbidden.'

Sir Wilfred Grenfell, of Labrador, recently spoke at Westminster Chapel, London. His narrative of the work on Labrador kept the great congregation spell-bound. He mentioned that a few days ago he received a letter from one of the biggest fishermen on Labrador, who, owing to unfortunate seasons, had been bankrupt. At one time his father was making 40,000 dollars in a summer's fishing. The latter told how, in the part of the gulf where he was working, the schools of fish came early, and generally the fishing was over by the middle of July. On July 12 there was no sign of fish, and this master fisherman, who had endeavored to keep his workers employed, saw himself faced again with ruin. He stood on a rocky promontory, and wondered whether he should not cast himself into the sea. But he decided instead to get on his knees and ask God to send him some fish. The very next morning, while he and his wife were watching, they noticed a ripple on the water, and there was no wind. He got out every boat and man, and a fortnight's unexampled catch enabled him to pay off his debt to his bank, and to be 4,000 dollars to the good for the winter. "I told that at a dinner party the other night," added Sir Wilfred Grenfell, "when my neighbors were a bank manager and the director of a big railway. I asked them, 'Do you believe that is an answer to prayer?' and they both of them said, 'Yes, we know it in our own lives.'"

CHURCH EXTENSION COMMITTEE OF CHURCHES OF CHRIST IN VICTORIA.

Will churches and members please keep in mind the annual appeal to be made on first Sunday in March? Envelopes will be supplied to each church.

Reg. Ennis, Sec.
Robert Lyall, Treas.

News of the Churches.

Victorian News-letter. A. W. Connor.

In Holiday Vein.

The editor allows us a good deal of latitude in our use of the word "news," hence even holiday impressions, such as struck the editor himself in "The Church Aspidochelone," have a place. A holiday at Queenscliff gave me the opportunity of hearing other preachers. I was again struck by the large congregations on a sweltering Sunday at the seaside. The messages heard were very fine. The preachers had their feet on earth among the humanities, but their messages were of the divine power available for human redemption.

Though thousands came and went in the big pleasure steamer "Weeroona," neither among them nor in the gay "permanent visitors" was there much to cavil at in conduct except in a very small minority of cases. Public drunkenness, save in the few cases indicated, was absent. In this regard at least things are improved to what I remember in my own youth.

"Union."

The revival of the committee on church union by the Presbyterian Assembly of Victoria, and the re-opening of the discussion of the Presbyterian-Methodist-Congregational union question, has had as its first reaction the resurrection of the "defence association" in the first-mentioned church. They want the status quo to continue, and assert that a vote favorable to corporate union by the general assembly of Australia would mean a split in the church. But other sections hold other views. The lines are very much crossed.

That is about all that stirs the water in our State, save a little ripple caused by polite words between Methodists and Anglicans on the question of reunion.

Centenary.

The music for this great Victorian event is getting louder, and our festivities are to be graced by royalty. Some churches have launched big programmes and big preachers are being invited. Among our own churches I have not heard of any such plans as yet, but in other ways the religious side of a State's centenary will get emphasis.

The R.C. plans for a big Eucharistic Congress are going on. While withdrawing their request for the use of Parliament House steps, they evidently plan that their procession will be held, and no doubt will be a big spectacular event.

At the time of writing it looks as if the "beauty competition"—among the ladies of course—will be turned down. The idea was strongly attacked in many quarters as being unworthy of a great State function.

As "Australia Day" on Monday means no mail, I must get this off to-night. If the news is scarce blame the "beat wave" and the scribe's holiday. A little joke may be pardoned. At the seaside church the minister announced a "feast of fat things" for the next Sunday. The preacher for that day would be "Pastor J. E. Thomas." All who know Bro. Thomas will appreciate the joke.

Victoria.

Melbourne (Swanston-st.).—At morning and evening services on Jan. 28, Bro. Scambler preached, having with his family returned from annual holiday. Many members are still away on vacation.

Ormond.—On Bro. Andrews' first Sunday 64 were at the table; 75 attended in the evening. He had tea after Sunday School with teachers and officers. Bro. Andrews voiced appreciation of words of welcome.

Hartwell.—Wonderful meetings on Jan. 28, many visitors being present. Record offerings for the day. Four young men made the good confession at the evening service, when Bro. Baker spoke on "Watching the Cross."

Geelong.—Jan. 28, all meetings well attended. Bro. Clipstone spoke in the morning on "The New Testament Church," and in the evening on "What it Costs to be a Christian." Mr. Watson, of Melbourne, was soloist. Mid-week meetings are progressing.

Hampton.—On Jan. 28 Bro. Jones, returned from vacation, spoke at both services. At night Miss Kirby, of Astol Vale, sang a solo. Mr. and Mrs. G. P. Pittman, from India, were visitors for the day. The Bible School picnic was held at Beaumaris on Jan. 28.

Carlton (Lygon-st.).—Very helpful services were held on Jan. 28. Mr. Ennis gave powerful addresses, the topic for the morning being "Commending the Gospel," and in the evening, "The Friend of Sinners." Several visitors were present. An anthem by choir was appreciated.

Black Rock.—On Jan. 21 Bro. Cameron addressed morning and evening services. On Jan. 28 Bro. J. E. Webb, of Brighton, addressed the morning service. For the evening Bro. Cameron gave a welcome message. Miss Wilson, of Kew, gave a message in song. Attendance on both Sundays good.

Ivanhoe.—During January Bro. W. W. Saunders, T. Fitzgerald and H. Watson have addressed the church. Bro. Watson conducted evening services except on Jan. 28, when Bro. Dow, of Fairfield, was the speaker. C.E. members have applied for sixteen shares in West China reinforcement fund.

Surry Hills.—Attendances have returned to normal after holidays, and the church is looking forward to a good year of service. Plans are in hand for a special month in March, during which it is proposed to hold a home-coming Sunday. The Bible School, under the superintendence of Bro. Ron Fry, is also commencing its new year well.

Cheltenham.—Resulting from a unanimous call from the church, Bro. J. E. Allan has signified his acceptance of the invitation given. At the morning meeting of Jan. 28 four who were baptised the previous Sunday were welcomed into fellowship. At the gospel service, after a splendid address by Bro. Brooker on "What shall I do with Jesus?" four confessed Christ.

Carlton (Queensberry-st.).—On Jan. 28, there was a good attendance at breaking of bread. Bro. Wm. Gale, the speaker, gave the history of Churches of Christ Home Mission work in Victoria. The annual picnic at Warrandyte on Jan. 29 was very successful, about 140 attending. All are glad to have a new work to do. The children's Bible School is commencing on Feb. 4.

Emerald.—Services here and at Emerald East for the past few weeks have been very helpful. The fellowship of many visitors from city churches has been enjoyed. Christmas and new year services were an inspiration. The chapel was filled on both occasions at Emerald. On the evening of Jan. 28 a "Fanny Crosby" hymn service was held, when special singing was enjoyed. Reference was made to this hymnist's compositions, and the hymns of the service were from her collection. Bro. Beaumont's message, "The Creation of Faith," helped to make the service one of helpfulness to all.

Mildura.—On Jan. 21, one who was baptised on Jan. 14 was received into fellowship. In the evening, when Bro. Marnaghtan spoke on "The Conversion of a Good Man," another made the good confession, and a young lady was baptised. On the morning of Jan. 28, a brother and sister were received by transfer, and at night the sister baptised on Jan. 21 was welcomed into fellowship.

Carnegie.—Very good congregations on Jan. 28. Bro. Shipway is giving a series of addresses on Sunday mornings from "The Lord's Prayer." C.E. societies have decided to take six shares in China appeal. Sympathy is expressed to Bro. and Sister Fullarton and family in the sudden loss of a near relative by death; also to the family of Sister Mrs. Male, who passed away on Jan. 27.

North Richmond.—Good meetings continue. Helpful messages from Bro. Sparks. The hand of fellowship has been given to three young ladies, baptised recently. An effort is being made to form a ladies' aid society. All deeply regret the passing of Bro. H. R. Chipperfield, a good worker and officer in former years at North Richmond. Sympathy is extended to the relatives.

Stawell.—Bro. Vincent is back after four weeks' vacation. On morning of Jan. 14 he exhorted. Mr. Emmett, from Ararat, preached at evening service. Bro. Jackson sang a solo. On Jan. 20 the rainbow club held a picnic at Lake Lonsdale. Mr. Emmett presided on morning of Jan. 21 and Bro. Vincent spoke at both services. During the week the Endeavor society paid a visit to the Baptist Endeavor and conducted the service.

South Yarra.—The C.E. is concentrating on the China fund, and has already gone beyond its allotment: On Jan. 21 two boys were baptised, and on Jan. 28 received the hand of fellowship, as did also Mrs. D. A. Lewis by transfer from Prahran. Bro. Ladbrook has begun a series of talks in the evening on "The Lord's Supper." On Jan. 28 Bro. R. G. Cameron gave the second of his addresses on the second coming, and a young girl was baptised.

Preston.—During Bro. Fisher's absence on holidays gospel services have been conducted by Bro. Rasmussen, of Moreland, to whom the church is indebted. Morning messages have been delivered by Bro. W. Jackel, of Thornbury, and C. Watson, West Preston. Bro. Fisher resumed on Jan. 28, and at the close of his gospel address two married ladies made the good confession. An enjoyable day was spent at the Bible School picnic on Jan. 29 at Mernda.

Malvern-Caulfield.—Two helpful addresses were given on morning of Jan. 21 by the church secretary and treasurer (Bren, Holloway and Flatman). Sister Mrs. Johnston and Bro. Bob Johnston were received by commendation from West Preston Baptist church. Bible School held a successful picnic at Scoresby on Jan. 29. Sympathy was expressed to Sister Mrs. Eames, who lost a sister recently, and Sister Mrs. Roy Arnel in the loss of her aunt. Bro. and Sister Conning are still unable to attend services. Sister Mrs. Walsh has been confined to bed for past few weeks.

Boort.—On Jan. 14 Bro. Stocks addressed the morning meeting. Bro. Burti preached at night. Bro. Hargreaves having gone to Melbourne to meet his daughter, who returned from England on Jan. 15 after six months' absence. On Jan. 21 Bro. Hargreaves addressed the morning service. After his gospel address at night a young lad accepted Christ. Bro. and Sister S. G. Lucy had returned from their holiday. On Jan. 28, Bro. Hargreaves gave a nice exhortation in the morning. Many members are away in city on holidays, making small meetings. At night Bro. Hargreaves gave a fine address on "Baptism," and a young man confessed Christ. After the service he and a young lad who confessed the Sunday previous were immersed.

(Continued on page 76.)

Foreign Missions.

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

CHINA REINFORCEMENT FUND.

Only Two Weeks Before This Fund Closes.

On February 15 the verdict will be given for or against the Australian Churches of Christ bearing their share of the evangelisation of the millions of people in West China. The amount of money needed to send a married couple to China will be £600 for travelling expenses and salary for the first year, and £200 for the remaining five years, or £350 for each year of the first term of six years. If the churches contribute on a basis of £350 for six years the amount for the States would be as follows:—Victoria, £136/17/-; South Australia, £85/8/4; New South Wales, £54/15/-; Queensland, £33/2/-; Western Australia, £30/6/4; Tasmania, £9/11/4; but if the States' contribution amounts to £600 this year, the remaining five years will need only £200 to be given each year instead of £350. So far we have received only £44/14/7, most of which has come from South Australia. Victorian Endeavourers, we know, are busy raising the sum of £65 a year for six years towards this fund. We still need about £250 between now and February 15 to make possible the sending of reinforcements. Only two weeks to answer the plea of the little band of our brethren and sisters in Huellichow, and the members of our tribes mission church, who ask that Bro. and Sister Anderson and Dr. and Mrs. Hanzel may have reinforcements sent to enable the evangel of Jesus Christ to be continually preached in West China. What shall the answer be?

ANNIVERSARY DAY AT BARAMATI, INDIA.

On December 3 the church and Sunday School anniversary of Baramati community was held. We were greatly favored on that occasion by having Mr. and Mrs. H. H. Stratton with us for the day. In the morning at 9 o'clock the Sunday School gathered, and all were delighted with the splendid address from Mr. Stratton. The scholars rendered some songs very acceptably. In the afternoon at 4.30 we had our big reunion family gathering of our church. Some past members came out specially for it. We were reminded that this was the 28th anniversary since Mr. and Mrs. Stratton first pitched their tent on the land where the boys' home now stands, and held the first Christian service in Baramati. The meeting was well attended, and we felt inspired to go forward with the work so well begun. The young men had tastefully decorated the building with paper streamers, etc. An offering for the building fund was taken up, and as a result the debt on Bori mission house is now wiped off. We are thankful for that. The church and school ask your prayers as we go forward into the new year.

FROM MISS VERA BLAKE.

It is Sunday afternoon. In about an hour's time we will gather up the children and go for a walk down by the river. This walk is a regular Sunday institution at Shrigonda, but owing to rain the last two weeks we have not gone. Today is fine and cool, so we ought to enjoy the walk. Meanwhile the Endeavor society has had its session, and now the children are sitting about in little groups chatting or otherwise enjoying themselves. We have a little Indian organ affair that some of the girls get great enjoyment out of. It has an atrocious tone; it absolutely jars on one's nerves. They play it with one hand, picking out the notes by ear. They enjoy it even if we don't.

To-day they have killed two snakes. They were small and very thin; not the usual kind we see about here. I am inclined to think they were vipers. Just three weeks ago to-day one of the girls in the babies' room came and called me in the early morning to tell me that a baby had died. It gave me a great shock, as I had given him the last night feed myself, and then sat with him on my lap, playing with him and making him laugh, which he did quite heartily. He was in lovely condition, and we had nursed him through such a lot of sickness. I couldn't understand it. The girl had got up at 3 a.m. and fed him as usual. He was all right then. He looked lovely, arms thrown up and out as he always slept, and a sweet peaceful expression on his little face. One had to touch him to realise he was dead.

I proceeded to prepare the little body for burial, and then found the probable cause of his death. In two places on the side of the abdomen there were two distinct punctures. The skin was discolored round them and the discoloration was spreading down on to the legs. We could only say "snakebite."

We have two of the Baramati Settlement girls with us this year. There are really three, but one has been here about six or seven years now, so she is quite an "old girl." These are quite new. One is the daughter of our highly respected and much loved Rambhaji, the first settlement convert; the other is his niece. They are both about fourteen years old. Rambhaji has been having hard times, so he cannot keep Krishna in the more expensive school where she started. Indeed, he cannot manage the half fee we ask of him without some help. But Krishna is a lovely girl, and deserves to be helped. She is one of the smartest girls in her class. Sanderi, her cousin, is a lovely girl too, and quite smart. Her half fees are paid by Baramati Settlement. Her parents cannot afford to pay anything. Both girls are baptised. I fancy that Mr. Walden baptised Krishna at the time of the jubilee meeting. It is now night. We had a very pleasant walk to the river this afternoon. My family is all in bed now. I must go around and see if all is quiet. I forgot to say that the third snake for the day was killed just before we went out.

CHRISTMAS AT HARDA, INDIA.

Miss Thompson sends her thanks for Christmas greetings and gifts from Australia. Her companions at Christmas were Mrs. Jackson, a much-loved companion during almost the whole

time of Miss Thompson's work in India. Mrs. Dr. Gordon, one of the American brethren's medical missionaries of Jubbalpore, was also with Miss Thompson at Christmas.

Miss Thompson writes: "I am very grateful to the friends who have sent gifts and money for myself and the needy ones. I have not the addresses of some, so cannot thank them personally, but know that our loving Father will reward all who have given for his work."

We had a number of visitors from Bombay, Nagpur and other places. Our oldest member had 35 of his family with him at Christmas, and 32 of them were at our service. We did not make the charge as usual for our community dinner as some have been out of work, but a few of us paid all expenses, and over 80 had a very nice meal together on our compound. Some could not be present, and their share was sent to them.

"I expect to leave India on March 29 with Miss Springer. She is a nurse in our American mission."

MISSIONARY BIRTHDAYS FOR FEBRUARY.

Mr. H. B. Coventry	Feb. 4
Muriel Coventry	Feb. 12
Elwynne Hughes	Feb. 12

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—Mark Guy Pearse

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The 450th Anniversary of the Birth of Luther.

[Following is an article contributed by Professor P. Carnegie Simpson to the "British Weekly" of November 16, 1933.]

There falls within the present week the four hundred and fiftieth anniversary of the birth of Martin Luther, who was born on November 10, 1483. The event will be celebrated in many ways in the lands where the national church is that bearing the great reformer's name; but it should not be allowed to pass unnoticed elsewhere. Alike as an historical personage and as an evangelical prophet, Luther can never be ignored or forgotten. If, in the ecclesiastical and religious developments in England in recent times, the tendency has been hostile to his name, there is all the more reason why his heroic figure should be rescued from prejudice and his unique service for the Christian gospel reaffirmed.

History has augmented rather than diminished the impression of the mountainous magnitude of the man. To say magnitude is not to say perfection. Luther was far from perfect. And his errors and faults, like everything else about him, were on the big scale. His was an extraordinarily varied nature. He was not as much an example of this or that type of man as simply and, to a pre-eminent degree, human. There was in him a combination of opposites or, rather, of contraries. He was hasty and impatient; yet he had a genius for opportunity. He was masterful; yet he was humble and could be tactful. He was a revolutionary; yet he was conservative. No man more resolutely reached through error to truth; yet his mind retained relics of superstition. He could be coarse; yet he could be also exquisitely tender and his heart was pure, as is seen in his home life, which was an object-lesson of incalculable value to his age. Such were some of the elements in this big man. But his historical greatness lies not merely in the richness of his personality, but in its power. It is not too much to say that nowhere in the pageant of history is the human soul exhibited in such sheer power as it was in Luther's at the Diet of Worms and after. There, a single man had arrayed against him all the organised might both of pope and of emperor. It is true he had the sympathy of some princes and the enthusiasm of the crowd. But these would have availed Luther little if he had not been Luther. He stood there really contra mundum. And what was the result? The result was not merely that he was unmoved; that, though admirable, would not have been unparalleled. But the result was that it was the world of the pope and the emperor that was shaken; and, as a matter of sheer historical fact, the immense fabric of the papacy, after the impact upon it of meeting that monk, was never again what it had been before it. The Roman curia made the mistake of its life when it challenged Luther; it should have got him out of the way (as it would have had, no scruples in doing) at any cost. When it met him, it is literal historical truth that he proved too great for it. What was the secret of this? Lord Acton—himself a Roman Catholic—asked Bishop Mandell Creighton, "What made Luther so great?" To this question there is but one answer. It was not mere natural greatness. It was a man taking his stand on the Word of God and daring all on that. Luther was undoubtedly a great man. But he was also a great believer. He was a great man standing on an immovable and impregnable rock. Such a man on such a foundation is stronger than all the powers in the world. This is the historic Martin Luther.

Of his services for the Christian evangel, it is possible to speak not less strongly, but not poss-

ible to speak so unqualifiedly. Two things must be said. One is simply religious. It is this—if ever a man "found Christ" as his Saviour and Lord, it was Luther. After prolonged soul-struggle, he reached hold of and, with unflinching sureness, kept hold of the fact—which is the primary fact of the evangel—that God's forgiveness and friendship are fully and freely offered to any sincerely believing man in Jesus Christ. He had to fight his way to this through thickets of ecclesiastical legalism, which had laid it down that this Grace of God was bestowed, first, only through certain channels and persons, and, secondly, only where there is a certain amount of moral merit. Luther's rediscovery of the gospel was a liberation of the souls of multitudes from this legalism. Indeed, it was more than a rediscovery of the gospel. It was a rediscovery of the true God. A God who will deal with men only through certain official intermediaries, and only when they can thus present a moral credit balance, is really a Being of different character from a God who is the Father of his wandering and bankrupt children and is waiting to receive them whenever and wherever they come to meet him as he has gone to meet them in Christ. So deep does Luther's rediscovery of the Gospels go; and thus it was not the shears of schism but the sword of truth which made separation between this evangel and the system of medievalism inevitable. Thus was Luther the prophet of the evangel; and in his expositions of this he was supreme. How, again and again, he rings the changes about Christ, and about the sureness and the gladness of the forgiveness and the freedom he has found in him. Whatever be any man's prejudices against Protestantism, and even if he regard Luther as a father of heresy and schism, if he cannot share these things and read them with appreciation, then so much the less Christian he!

But now the second thing to be said about Luther's work must be admitted. If the evangelical side of the Lutheran reformation was worthy of all praise, the same cannot be said of its ecclesiastical and political aspects. It is, of course, impossible to discuss these matters in this brief article. It must suffice to say as regards the Lutheran church that, from the beginning, it was seriously compromised in its spiritual freedom by its being so much under the protection, which meant also the control, of the princes or other secular ruling powers. In a sense, Luther could not help this, for by no other than by the Princes could the German evangelical church be protected from the secular power of Rome. Still, it placed the church in an utterly wrong relationship to the State; and the results of this are seen in Germany at this very hour. As regards the application of the gospel and, particularly of its freedom, in other spheres, Luther himself is more open to criticism. As has been indicated, he had unerring and unwavering hold of one fact about freedom—the fact that salvation is free in Christ. But Luther never apprehended what may be called the principle of freedom. He thus never recognised the full rights of reason; while, in the political sphere, he became the violent opponent of popular liberty by his action in the Peasants' War—the darkest blot in his career. But freedom is a seamless robe; and once achieved in one region it cannot be denied in others. Intellectual and civil liberty had to follow some day from the spiritual freedom of the evangelical reformation; and follow they did. But the credit for this development does not lie with Luther.

These questions, however, are beyond the purpose of this article, which has been suggested by the anniversary of Luther's birth and is concerned mainly with him personally. Of the al-

most unmeasurable greatness of his personality there can be no question. But this is to be added: he laid his greatness before One infinitely greater than himself. That big, often egotistical, sometimes rough man—and Luther could be all that—said with utter sincerity: *Nos nihil sumus; Christus solus est omnis.*

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loved Bro. Jacob Saxby, three weeks before he passed away. Although bodily weak, he gave two splendid exhortations. Bro. Uren, from Adelaide, accompanied by his daughter, is on a visit. On Jan. 14, he occupied the platform both morning and evening. His message in the morning was uplifting. His evening address, "God's Way of Salvation," was also much enjoyed. Bro. Little has returned from holidays; Bro. Cust relieved him while he was away. Church affairs are going along steadily.

SUGGESTED DAILY READINGS.

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

TOPIC FOR FEB. 11.

"Justification by Faith."

- Feb. 5—Gen. 15: 1-6.
 " 6—Psalm 32: 1-7.
 " 7—Isa. 45: 20-25.
 " 8—Gen. 17: 1-14.
 " 9—Gal. 3: 1-9.
 " 10—Acts 13: 26-41.
 Feb. 11.—O.T., Joshua 1: 1-9; N.T., Rom. 4: 1-18.

TOPIC FOR FEB. 18.

"Peace with God by Faith."

- Feb. 12—Job 22: 21-30.
 " 13—Psalm 29.
 " 14—Psalm 37: 1-11.
 " 15—Psalm 125.
 " 16—John 15: 25-33.
 " 17—Acts 10: 34-43.
 Feb. 18.—O.T., 1 Sam. 16: 1-13; N.T., Romans 5.

TOPIC FOR FEBRUARY 25.

"Holiness."

- Feb. 19—Psalm 24.
 " 20—Psalm 93.
 " 21—Isa. 35.
 " 22—Luke 1: 67-80.
 " 23—1 Cor. 3: 16-22.
 " 24—2 Cor. 7.
 Feb. 25.—O.T., Psalm 119: 129-144; N.T., Rom. 6.

TOPIC FOR MARCH 4.

"Freedom from the Law."

- Feb. 26—Exod. 20: 1-17.
 " 27—Matt. 5: 17-25.
 " 28—Luke 16: 14-18.
 Mar. 1—John 1: 15-28.
 " 2—Gal. 3: 10-20.
 " 3—Gal. 3: 21-29.
 Mar. 4.—O.T., Psalm 37; N.T., Romans 7.

Obituary.

BAILEY.—The little band of disciples at Newport, Vic., has been further weakened by the passing away of Sister Bailey, who has been a member since the church began, and has remained faithful to the cause through all trials. Our sister was a member of the church at Bendigo some years ago. The body was laid to rest in Fawkner Cemetery on Jan. 18, Bro. Everett officiating. We extend sympathy to those who mourn, and pray that our Father in heaven will comfort and sustain them.—W. McKay.

BENNETTS.—On Jan. 5, at his residence, 454 City-rd., South Melbourne, Bro. Thomas Bennetts fell asleep in the Lord. He was "a man full of faith and of the Holy Spirit." Our brother was converted to Christ at Bendigo in 1900, under the preaching of Dr. Torrey. He was baptised by Dr. Cook, and worked with the church at Bendigo for six years. After leaving Bendigo he was connected with the church at

Williamstown for a time, and came to South Melbourne 26 years ago. The influence of his beautiful Christian life has been a power for good. He worked in many of the big missions conducted in Melbourne during the past 26 years; and until his death he labored untiringly to bring men to Christ. His complete surrender to Christ, and his work for the extension of the kingdom of God, endeared him to all who love the Lord. The church at South Melbourne deeply sympathises with the bereaved ones. All are filled with hope, forasmuch as we know that his labor was not vain in the Lord. It could be truly said of Bro. Bennetts that he fought the good fight; he finished the course; he kept the faith; henceforth there is laid up for him the crown of righteousness, which the Lord shall give to him at that day.—L. G. Burgin.

BROWN.—On Jan. 12, at the Melbourne Hospital, Bro. W. H. Brown, of Red Hill, passed away as the result of an accident. As a young lad our brother attended the Bible School at North Fitzroy; at the age of fourteen years he was immersed by Bro. J. W. Baker, and for some years rendered much service for the church there. Later he transferred to the Moreland church, where in an acceptable manner he served his Lord. Some seven years ago he, with his wife and family, moved to Red Hill, where he proved an enthusiastic supporter of the church. He was widely known and respected in the district as a Christian gentleman. A large gathering of relatives and friends met at the Fawkner Cemetery on Jan. 13 to pay their last tributes to a man respected by all for his sterling character. Bro. R. L. Arnold (Moreland) conducted a short service at the house, and Bro. J. W. Baker (North Fitzroy), assisted by the writer, conducted the service at the graveside. To his wife and family, and all relations, we extend deepest sympathy in the name of him who came to heal the broken-hearted.—Les. E. Baker.

HUNT.—On Jan. 7 Sister Mrs. H. Hunt fell asleep in Jesus at the age of 66 years, following a serious operation. Born at Inman Valley, S.A., the daughter of Mr. and Mrs. Richard Martin, she early became identified with Christian work. On her removal to Forestville she came into touch with the church here, and was baptised at Unley by Bro. J. E. Webb, and received into fellowship at Forestville. She was a valued worker in the Dorcas, and as a member of the choir will be sadly missed. On Jan. 9 we laid her body to rest in Myponga Cemetery. The writer conducted the service at the graveside. The large assembly bore evidence of the high esteem in which our sister was held. She leaves a husband, three sons, two sisters and five brothers to mourn their loss, to whom we extend sincerest sympathy in the name of him who brought to us a new hope out of death.—J. T. Train.

REYNOLDS.—On Jan. 18 Sister Mrs. H. Reynolds, of Warracknabeal, Vic., was called home at the age of 59 years. She was baptised at Dawson-st., Ballarat, in 1893, by Bro. Chas. Morris, and was in the membership of the church there for ten years. Coming to Warracknabeal thirty years ago, she, with her family, became actively associated with the Baptist church until a church of Christ was organised in the town. From its commencement she was an active worker, taking a deep interest in all the activities of the church, and endeavoring herself to all with whom she came into contact in her home and neighboring churches. She was most regular in her attendance until about nine months ago, when ill-health allowed her to attend only occasionally. She gradually declined until she fell asleep, leaving her husband, son and three daughters (all members of the church) to await the promised re-union with Christ at his coming. The large number present at the cemetery evidenced the general esteem in which she was held throughout the district.—A.W.G.

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DEATHS.

EWERS.—On January 26, at 87 Grosvenor-rd., Mt. Lawley, Perth, Robert, the second son of Emily Ewers and the late D. A. Ewers, the loving husband of Kate Ewers, and the devoted father of Grace (Mrs. L. Park), Dorrie, David and Frank. Aged 52 years.

RIECK.—Suddenly called home on Jan. 21, 1934, August, the dearly beloved husband of Louise Rieck, of Jane-st., Annrley, and beloved father of Archibald (deceased), Percy and Allan (deceased). Forever with the Lord.

THANKS.

Mrs. H. Brown and family desire to express their sincere thanks to all relatives and friends for letters, cards, telegrams and personal expressions of sympathy and beautiful floral tributes in the recent and sudden death of a beloved husband and devoted father. Will all please accept this as a personal acknowledgment of our deepest gratitude?
 —"Stirlinghurst," Red Hill, Vic.

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COMING EVENTS.

FEBRUARY 25 to MARCH 4.—South Yarra church fortieth anniversary and home-coming. Sunday, Feb. 25, 11 a.m., A. B. Main, M.A.; 3 p.m., Special Service and Speaker; 7 p.m., F. P. Morris (the hymn-writer), assisted by Mr. Moy Ling as soloist. Sunday, March 4, 11 a.m., Dr. W. H. Hinrichsen; 3 p.m., Special Service, speaker W. Gale; 7 p.m., A. W. Ladbroke, B.A. Meetings on evenings of Feb. 27, 28 and March 1. Hospitality provided for visitors. All past members and friends invited.

FEBRUARY 25, 27, MARCH 1 and 4.—Jubilee celebrations, Church of Christ, Newmarket (1884-1934), Kensington town hall, all day Sunday. Special services; special speakers. Choir will render appropriate music under conductorship of Mr. E. Tippett. Meetings continued at chapel, Finsbury-st., Tuesday and Thursday evenings and on following Sunday. All past members and friends cordially invited to come and join us on this great historic occasion. Hospitality provided. Dinner and tea at town hall. Please reply by Feb. 19 to secretary, Bro. N. Hansen, 80 Shields-st., Flemington, W.I.

FEBRUARY 26.—The Public Inaugural Session of the College of the Bible will be held in Lygon-st. chapel, Carlton, on Monday, Feb. 26, at 8 p.m. An attractive programme is being arranged. J. E. Thomas will deliver an address. All friends are urged to attend.

ADDRESS.

J. H. I. Dardin (preacher Tumbay Bay circuit, S.A.)—Church of Christ Manse, Tumbay Bay.

Religious Notes and News.

A PSYCHO-ANALYTICAL GENERAL CONFESSION.

"The weak point in all our recent substitutes for sin is that they are too impersonal," writes Dr. Galus Glenn Atkins in "Religion in Life." "They make us curious but not contrite; . . . they do not awesomely urge us to live godly, sober and righteous lives. Our substitutes for sin can be made to supply material for a new General Confession:

"We have followed too much the inhibitions and self-expressions of our own complexes. We have not sublimated our libidos, nor considered our neuroses. We have not accomplished our transferences, cultivated as we should our subconscious minds nor reconciled our ambivalences. And may we hereafter live integrated, synthesised and valid lives, to the glory of psychology, psycho-therapy and psycho-analysis."

"But apart from the difficulty of knowing to whom or to what to address such a confession and the fact that only a specialist could understand it, it leaves the congregation cold."

FRIENDS OF REUNION.

Some months ago the inauguration of the "Friends of Reunion" group was reported. The Bishop of Coventry (chairman), Dr. James Reid (chairman of the executive), the Master of the Temple and Mr. Hugh Martin (honorary secretaries) state that the group has now been fully constituted with a council and an executive committee, consisting of equal numbers of Anglicans and Free Churchmen. "It is hoped," they write, "that local groups of like composition will be formed up and down the country. Their object will be to study the present situation and the way out of it, and to become as familiar as possible with one another's theological teaching, ecclesiastical position and devotional practice, and to work for reunion in all lawful ways. In some places there is already a Council of Christian Congregations or other like association, but in many places there is nothing. Yet the need for Christian reunion is very great, and was never greater than it is to-day. The movement is in the fullest sense interdenominational, that is to say, the members of the different churches wish to contribute to the great church of the future the whole of what they have to give, and also to be made partakers of the whole of what the other churches have to give. We have all laid aside the vain hope of absorbing everybody else into our own church."

CHRISTIAN WORLD VIEW.

Mr. James Reid, writing in the "British Weekly," says that when the great war temporarily put an end to Dr. Schweitzer's missionary work at Lambarene, he had leisure to think about the world. And it came to him that the decay of civilisation, which he was convinced had begun, is due to one thing. It is the lack of a world view by the ordinary man and by the people who led the nations. Russia, with all her defects, has a world view. That is part of her threat to the world. It is the world-view of a Communist International State to become a habit, not for the Spirit of God, but for the spirit of atheistic materialism. And in that world-view a million people, many of them young, believe with all the fervor of the old-time Calvinist. Have we, who are Christian, a world-view which we can oppose to that? Are there a million people in Western Europe who believe with the same fervor in a Christian world knit together in love and service? There is no other which can meet what is evil in the Russian view and match its power.

Are we going to act as Christians on the basis that God works in those who trust him utterly? Or are we going to compromise in our international policy with an outlook that leaves God out? Shall we take our stand for a Christian world in the faith that through our stand God can bring it in? This is the challenge of the hour to the church."

MISSIONARY EXPENDITURE.

Dr. A. L. Warnhuis has prepared, as in previous years, the following table to show the aggregate expenditure of the Missionary Societies co-operating in the national missionary organizations represented in the International Missionary Council in the years 1929-31.

	Average Expenditure.
Australia	\$1,390,381
Belgium	3,664
Denmark	518,386
Finland	117,674
France	197,838
Germany	1,525,494
Great Britain	11,031,513
Latin America	4,401,990
Netherlands	443,827
New Zealand	449,366
North America	28,171,146
Norway	604,608
Sweden	1,020,521
Switzerland	292,761
South Africa	794,870

*Exclusive of expenditure in Latin America.
—International Review of Missions.

COMMUNISM WANING.

"Writing in the "World To-morrow," Mr. T. Z. Koo discusses the question, "Will China Turn Communist?" He considers the threatened disintegration of China's rural economic system the strongest factor favoring communism, but cites a number of elements in the general situation which are unfavorable to the success of communism, among them:

1. The social ethical code of China, developed over a period of nearly two thousand years, exalts such virtues as filial piety, respect for age and learning, chastity and obedience in women; and emphasises tolerance and benevolence in mutual relations between man and man. When the communists murder and loot in the name of communism and show their contempt for China's traditional ethical code by preaching against filial piety and practising free love among themselves, they are encountering a stone wall.

2. The Communist Party in China is essentially a mass movement, and as such requires a new type of leadership as well as following. These elements are absent in the general situation in China. The Communist Party here is dealing with an undisciplined mass through an untrained leadership. Such a combination of handicaps is enough to cripple even a popular political movement, and the Communist movement in China has already outlived its days of popularity (1925-27).

3. The close connection of the Chinese Communist Party with the Third International is another factor against its success in this country. Its programme for China is hatched in Moscow. When national feeling is so strong in China as it is at this moment, any political party which takes orders from an extra-national source is bound to be working under a serious handicap.

4. Ever since 1927 the Communist Party has been torn by a series of violent internal dissensions. These have seriously affected the strength of the party and show no sign of abatement.

SLOGANS for 1934!

As we cross into the New Year the improving economic conditions are expressed in the slogans of commerce.

One urges that we "seek new frontiers."

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"If you require his monument, look around you." I take that noble epitaph upon Sir Christopher Wren as suggesting a way of approach to our fundamental problem of faith. If you require a sign of the existence and the character of God—of the God revealed in Jesus Christ—look around you. Look at human life at its best, in this age and in all ages. Jesus said: "God is spirit. God is love." All around us, embodied in human lives both glorious and obscure, we perceive the presence and the working of the Spirit of Love. God must be that which is ultimately real and eternal; the one Reality, the one Eternal Thing. Look at the humblest human life which is filled with the spirit of sacrificial love. We feel and know that if there is any one real thing in the universe, it must be this quality of life. If there is anything fit to be eternal, it is this. If there is anything worthy to be called divine it is this. We are here in a field of thought which is beyond the reach of words and argument. When we touch the spirit of love we touch ultimate reality; we shall get no nearer to the heart of things than this. When we meet a human life filled with this spirit we are nearly at the end of our search for God. We have stumbled upon his very footprints.—E. H. Jeffs.

GIVE US GREAT DREAMS.

Give us great dreams, O God, while thou art giving.

And keep the end; it is enough if we live by the hope, nor falter in the living.

That lures us on from duty to dignity.
Give us the courage of the soul's high vision,
Though its fulfilment here we never see;
The heart to make and keep the brave decision,
And faith to leave the ultimate with thee.

—Marie LeNart
in "Quotable Poems."

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