

# The AUSTRALIAN CHRISTIAN

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## "Faith Without Witness Is Dead."

WE borrow the title from a very striking article in a recent number of "The British Weekly." The opening sentences of that article read as follows: "A faith which does not bear witness to itself is not of God. Thus Vinet writes in one of those clear and incontrovertible books which might profitably be re-issued in days like these when we do not seem to be able to produce their like. 'A Faith which does not bear witness is not of God.' The entire New Testament is behind that saying."

"Ye shall be my witnesses," said the Lord Jesus of his apostles. It is apparent, however, that witness-bearing is not the exclusive prerogative of any one class. Rather, as Dr. A. J. Gordon puts it, "every disciple must be a discipler." And so, in theory, we have read the teaching of our Lord and his apostles. Practice, however, has lingered far behind our avowed faith.

### By word and life.

"My witnesses," said Jesus. To advertise ourselves is not to witness for him. We are to commend him to the multitudes for whom he died, so to present his claims, the attractiveness of his personality and the loftiness of his teaching, that men and women will wish to follow his steps and fashion their lives in harmony with his doctrine.

Within this general statement of the witness are included many specific things. We tell of God the Father and his wondrous care and love, of the Son of God who died to redeem sinful humanity, of the Holy Spirit the Comforter and divine guest who dwells in the hearts of believers. Included in our witness is a statement of the New Testament faith and order, of the church as Jesus its great Head means it to be—its polity, ordinances and work;—and, very specially, not only a statement but a manifestation of the service, the obedience in humblest daily tasks to the Master's will, and the living in all social relationships according to Christian principles, which are the privilege and the duty of every disciple of our Lord.

### Light and heat.

It is not merely the witness which a great public demonstration in a town hall or a procession through a city's streets can give, useful and arresting as these may be. Still less is it simply the witness in words. Some humble Christians are halting in their utterance, but eloquent in their lives. Others of us may have a ready tongue, but fail to give the testimony of a radiant Christian life. Our confession of Christ is not completed when we make once verbally and publicly what we are wont to describe as "the good confession"; the great confession is made each day in word and action. How the best of us fail at times in the highest form of witness-bearing! "If you were as good as your Book," said a Brahman to a missionary in India, "you could conquer India for Christ in five years." If members of churches of Christ had lives as beautiful as their plea, how the cause we love would progress!

"Oh, for light and heat united!" cried John Wesley. Might that not appropriately be our prayer? We declare we have the

truth and rejoice in the light given to us. But is our zeal not becoming less? More earnest, devoted service, more zeal and enthusiasm, a greater passion for souls—these are the present-day requirements of the church of Christ. We should earnestly seek for that combination of light and heat for which John Wesley entreated.

### The things we would die for.

Dean Inge has advised us to ask ourselves sometimes, "What are the things I would die for?" Then, he says, we shall know what our real religion is. This is a solemnising thought.

The writer of the "British Weekly" article calls attention to the fact that "the original Greek for our 'witness' is *martyr*. And the kind of witness which costs us nothing or but little, effects nothing or but little."

Impressively the writer goes on to deal with Christ's witness, and ours:

"We are none of us in the slightest danger of getting into trouble at the hands of the world merely by being very nice people, even very religious people in a passive sense. Worldly people find, indeed, a kind of substitutionary satisfaction in hearing warm-hearted people 'professing religion.'"

"It was never for 'going about doing good' that our blessed Lord was put to death!

"It was for *saying things!* It was for saying severe and uncompromising things! It was for saying things which put people's teeth on edge against him! It was for declaring that the world of his day was being run by worthless creatures, and was heading for a ruin—which, as a matter of fact, descended before the canon of scripture was closed!

"All this our Lord might have avoided had he been content to be good in a merely quiescent and furtive way. All this he might have avoided if he had confined himself to speaking about God as a metaphysical Being!

"It was because he bore witness to God, the righteous One, and against those things

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in the souls of men and in their institutions which conflicted with the reign of God—that those who were his first targets put their heads together and compassed his brutal death on Calvary.

"Let us think of these things for a season, even though it involves that for the season we think less of other things whose day in turn will come."

### The Eucharistic Procession.

The Roman Catholic Eucharistic Congress in Melbourne has received wide publicity. Nobody doubts Rome's mastery of the business of stage-setting and showmanship. That church has no peer in the gentle arts of advertising and spectacular propaganda.

The newspaper descriptions of the great eucharistic procession on Sunday make it clear that as a pageant it was a wonderful success. It was more than a pageant. It was an evidence of great devotion to a church and a creed. It was also a striking manifestation of deep religious feeling, obedience to priests and prelates, and great faith, mingled, alas, with woeful superstition.

It is but fair to acknowledge the good elements in Roman Catholicism. The definiteness of the church's message and the accents of conviction with which it is proclaimed are in refreshing contrast to what we sometimes find in Protestant communions. The Roman Catholic church stands for the doctrine of the Godhead; it has no doubts as to the Messiahship and Deity of the Lord Jesus, or the value of his atoning death. Those elements of "modernism" which have weakened the testimony of many Protestants are, of course, absent. Roman Catholics stand together and give a common witness. None talks against the church, or seeks to undermine her influence. In their earnest desire to instil religious teaching into the minds of the young, our Roman Catholic friends set a worthy example. Would that such unity, devotion and zeal were found amongst those who feel sure they have a better, because a more scriptural, cause to uphold.

As to the great attendances at "mass," the special "altars," the hundreds of priests and prelates in showy regalia, the "eucharistic procession" with its elevated "host," we can but say that the impression created will depend on the beholder's appreciation of New Testament teaching. Some will be attracted; others repelled. We have no need now to restate the New Testament position. Rome's display is at almost every point in opposition to the simple memorial rite instituted by the Lord Jesus Christ. "Hosts," sacrificing priests, transubstantiation—these are not merely unknown to the New Testament, but are in flagrant violation of scriptural teaching. Who that knew the New Testament story alogie would recognise in the Romish display anything even intended to represent the simple ordinance of our Lord's appointment?

## "In the Likeness of Men."

I. J. Chivell.

The belief that divinity would reveal itself as man among men did not belong to the Jews alone. A great crowd, seething with fearful excitement, had gathered in the street at Lystra. A man, crippled from birth, well known to all, had been instantly healed at the word of Paul. The people knew that such could be done by supernatural power alone, and in their heathen ignorance they cried, "The gods are come down to us in the likeness of men." They believed that the gods sometimes came down among men as men to test them in the doing of their duties. Possibly that was what was in the mind of Pilate when, hearing the accusation hurled against Jesus "he made himself the Son of God," he became afraid, and taking Jesus into the judgment hall, in feverish excitement asked, "Whence art thou?"

But the Jews had a more sure word of prophecy. In the Garden of Eden God had spoken of the conquest of "the seed of the woman." David was promised a son whose kingdom would be forever. Isaiah had

spoken of his birth of a virgin, his name being Immanuel—"God with us." Every Jewish mother looked to her first-born for the fulfilment of the hope. Every great king, prophet and reformer caused the people to muse in their hearts whether he was the Christ or not. In the fulness of time prophecy became reality. The angel Gabriel came to Mary with the announcement, "Thou art highly favored among women"; and to her husband, Joseph, that to their home was to be sent the Immanuel.

At Christmas time, as we listen to the music of the choir of heaven as it is wafted over the Bethlehem field, as we hurry up and down the limestone ridges, through the terraced vines, down the crowded street of the city of David, until we stand before the babe in the manger, with increasing reality the truth breaks upon our souls that God has come down among us "in the likeness of men." Mary, fondling her new-born babe, though little as she may have understood the mystery, was fondling the incarnate Deity.

### At the Lord's Table.

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

#### THE GRACE OF OUR LORD JESUS.

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.—2 Cor. 8: 9.

What do we mean when we speak of the grace of Christ? We understand it well enough, of course, but would you find it easy to tell? "It is the free favor of God," you say. Yes, but how cold and formal that is! What does such a definition tell of the wondrous message of sovereign grace that was so often on the lips of Paul? "I know until you ask me," said Augustine, "when you ask me I do not know." Most of us have felt that difficulty.

"You cannot really define grace," said Dr. Jowett. "Grace is energy. Grace is love-energy. Grace is redeeming love-energy ministering to the unlovely with its own loveliness. Yet we cannot really define it." Dr. Jowett went on to tell of the wing of a native bird he had received from a friend who was a missionary in some primeval forest—a little sample of the wealth of color to be found in that tropical home. "And when we have made a compact phrase to enshrine the secret of grace, I feel that, however fair and radiant it may be, we have only got a wing of a native bird, and bewildering stretches of wealth are untouched and unrevealed. No; we cannot define it."

The word was often used by the apostle. He loved to speak about it. Its root meaning is anything that gives joy or plea-

sure, or is delightful. Since beauty was delightful, the word early came to be applied to anything that was beautiful. A beautiful movement of the body is graceful. A well-fitting garment is graceful. We use the word especially of the refined and delicate type of beauty. The fertile mythology of the Greeks constructed three beautiful personalities—goddesses who enhanced the enjoyments of life by refinement and gentleness. They called them the Three Graces.

It was early seen that there is an inner as well as an outward beauty. There is beauty of character, well calculated to give delight to beholders. Look at those qualities of unselfishness which issue in kindness and consideration for others. They are delightful ornaments in character. Lovingkindness is a grace. It charms us at once.

Let us now turn our eyes to that supremely beautiful picture of grace which the apostle holds before our wondering eyes. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."

We feel like "saying grace" as we gaze upon it—saying thanks, for that is what the word means in this connection. In the New Testament, the word that is commonly rendered grace, sometimes means thanks. "Thanks be unto God for his unspeakable gift." Let us then bow in grateful thanks as we receive the emblems that speak to us of his redeeming grace.

"Veiled in flesh the God-head see;  
Hail the Incarnate Deity,  
Pleased as Man, with men to dwell,  
Jesus our Immanuel."

The other day I heard a little girl ask when Jesus was going to have a birthday. She was thinking of dolls, stockings, brown-paper parcels, etc. How often we are content with such Christmas thoughts! Let us dwell upon the magnitude and significance of such a visitation. This is our God, the eternal One, the almighty Creator, the Ruler of heaven and earth, the Lord of hosts. He has visited us in his Son, of whom it is written, "He is before all things and by him all things consist." "All things were made by him, and without him was not anything made that was made." He said, "Before Abraham was, I am." In prayer he asked, "Glorify thou me . . . with the glory which I had with thee before the world was." He "being in the form of God, thought it not robbery to be equal with God . . . and was made in the likeness of men." Veiled in flesh! In all of God's creation, man alone rebelled. He brought sin into the world. It repented God that he had made man upon the face of the earth. His Word declares, "There is none that doeth good, no, not one." Yet Jesus came veiled in flesh! He identified himself with sinful man. He became a helpless babe. He obeyed man's laws. He endured our temptations. He saw the frailty, tragedy and possibilities of life through our eyes. He died our death. What condescension! What a seal of sanctity he has put upon my body of flesh! O soul of mine, your tabernacle is like unto that of the Son of God!

What mighty purpose made such stooping necessary? It was not to test us mortals. There is nothing hidden from his sight. It was not to discipline the human race. The Jews had had hundreds of years of it, and had groaned beneath the rod. It was not to teach. He did that, but we needed more than precept and example. We had sinned. We needed deliverance, and a power to conquer. From the manger, cradling the innocent babe, we turn to the death agony of the perfect Man on Calvary. We hear the blasphemous challenge, "He saved others, himself he cannot save." Unconsciously his enemies have shed a holy light upon his incarnation. He could not save himself if he was to save man. We hear again the words of the angel, "Thou shalt call his name Jesus: for he shall save his people from their sins." "Unto you is born a Saviour, which is Christ the Lord." "It was to save he came." To become man's Saviour he must lay aside the heavenly robe, bid farewell to the bliss of heaven, descend from the throne at his Father's right hand, and as a little babe come to this world smoking with crime and ringing with blasphemy. He could not come in glory, with the angelic hosts. He must stoop to our level, that we might understand his revelation, and that he might become a perfect Saviour. Heaven, glory, life and its possibilities must be sacrificed

for earth, humiliation and death—"yea, the death of the cross." Bethlehem was the beginning of Via Dolorosa.

We may say that by his incarnation Jesus took away our sin. That was the great purpose of his coming. He has done more than bring our release. He has added to our lives. The angel spoke of "good tidings of great joy." The angelic host sang, "Peace on earth, goodwill toward men." As the Son of God dwelt in the body of flesh, and spread abroad divine joy, heavenly peace

and a spirit of goodwill, so into the clean life he comes to make his abode, and the Christ-filled life will radiate that same joy, peace and goodwill. God once more becomes a child upon earth.

"Oh, come to my heart, Lord Jesus!  
There is room in my heart for thee."

In that body wrapped in swaddling clothes, that was nailed to the cross, laid in the tomb, he ascended into heaven. In this body, indwelt by him, I shall yet see God.

## Girls and Boys of the Bible.

G. J. Andrews.

### DEGRADED GIRLHOOD.

Acts 16: 16-24.

The Python Girl was quite a popular young person; people were ready to pay for the entertainment which her wit and uncanny knowledge provided. It was believed that she was inspired by the serpent Python and she could certainly thrill and amaze her audiences.

Some would have thought that the new missionaries at Philippi, Paul and Silas, should count it a considerable advantage to have the Python Girl drawing attention to them and declaring in their favor: "These men are servants of the most high God; which show unto us the way of salvation." But the cries and testimonies of this girl caused Paul and Silas intense grief. The more they heard her the more they longed to set her free from the unprincipled men and the evil influences that degraded her life.

Paul remembered that the Lord Jesus refused to acknowledge the testimonies of some folk, perceiving that they were being used by the great adversary, Satan; hence the apostle's pain at hearing the statements of the Python Girl. To accept her witness

to the gospel would suggest to the Philippians that Christ's messengers were in alliance with the girl's superstitions. It was altogether tragic for her to be trying to bear a good testimony while her life was associated with paganism and error. When Paul spoke with authority, commanding a complete separation from her pythonism, the girl recognised Paul as a minister of the supreme God, supreme therefore over the spirit to which she had been surrendered, so the pagan spirit was banished from her life.

Involved in the girl's degradation were her unprincipled employers, who thought more of their own gains than of her girlhood. That the cleansing and elevating powers of God had begun to change her life was nothing that gave them pleasure. Indeed, they were only angered because "the hope of their gains was gone." In their anger they had Paul and Silas arrested, flogged and unjustly imprisoned. But these brave men prayed and sang praises in the prison; they were ready to bear crosses in order to save young lives for the kingdom of God, even as the Saviour Christ "endured the cross, despising the shame," for the joy of bringing salvation to the world.

## Prayer Corner.

The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.—Psalm 64: 10.

○

"Already in this life we ought continuously to enjoy God, as a thing most fully our own in all our works. Great is the blindness and exceeding the folly of many souls that are ever seeking God; whilst, all the time, they are themselves the tabernacle of the living God."

○

What dost thou fear? His wisdom reigns  
Supreme confessed;  
His power is infinite; his love  
Thy deepest, fondest dreams above—  
So trust and rest.

—Adelaide A. Procter.

Remember, O most pitying Father, what this frail and feeble work of thine hands can bear without fainting; nothing, indeed, of itself, but all things of thee, if strengthened by thy grace. Therefore grant me strength, that I may suffer and endure; patience alone I ask. Lord, give me this, and behold my heart is ready. O God, my heart is ready to receive whatsoever shall be laid upon me. Grant that in my patience I may possess my soul; to that end, may I often look upon the face of Christ thy Son, that, as he hath suffered such terrible things in the flesh, I may endeavor to be armed with the same mind. Wherefore I commit my strength unto thee, O Lord; for thou art my strength and my refuge. Keep me, and bring me safely out of this trial when it shall please thee. Amen.—Treasury of Devotion (1869).

# Some Notable Hymns and Authors.

## No. 23. Women Writers of Note.

A. M. Ludbrook.

It has been thought well to bring this series to a close with the year-end. A few chapters on children's hymns are appearing in "Pure Words." Several articles on later 19th century authors, American hymnists, and other women writers, are in hand. All the foregoing, somewhat radically recast and welded together, will, it is hoped, shortly be published in more permanent form.

Until quite recent times the superior sex has seldom shone in hymnody. This is the more remarkable when we remember that some of the grandest songs of Scripture sprang from the hearts of women, as, for instance, Miriam, Deborah, and Mary the mother of Jesus. In this article we can mention only two or three British writers, among whom ANNE STEELE (1716-1778) holds pride of place in point of time, for she is the earliest of female hymnists of note, in fact the only one before the 19th century. She was born at Broughton, near Salisbury, in Hampshire, her father being a timber-merchant and a Baptist lay-preacher there. Anne took early to literature, writing under the pen-name of Theodosia. She never married, and suffered from delicate health, intensified by the death of her lover under painful circumstances, he being drowned while bathing—on the eve of the bridal morn! And when the first violent shock had passed away, she composed that beautiful little hymn which has brought balm to many a wounded spirit, and was President Lincoln's favorite:

Father! whate'er of earthly bliss  
Thy sovereign will denies,  
Accepted at thy throne of grace  
Let this petition rise—

Give me a calm and thankful heart,  
From every murmur free;  
The blessing of thy grace impart,  
And let me live to thee.

Miss Steele was a great hymn-writer, and stands first among Baptists for the number and popularity of her productions. Julian lists 75 first lines, but one authority credits her with 180 hymns, one-third of them still in common use. Among them, in addition to the aforementioned, are the following: "To our Redeemer's glorious name," "Jesus, thou spring of joys divine," "Come, ye that love the Saviour's name," "And is the gospel peace and love?" "Great God, this sacred day of thine," "Dear refuge of my weary soul," "Jesus in thy transporting name," and "Come, thou desire of all thy saints." Another is "My God, my Father, blissful name," described by Archdeacon Wilson, of Manchester, as the first of the 300 hymns he learned as a boy, and which "entered into his bone and blood as the true philosophy of life and the wisest prayer." But better known still is our author's lyric on the excellency of the Scriptures—"Father of mercies! in thy Word," which will serve well for our final memory hymn.

ADELAIDE ANNE PROCTOR (1825-1884) was born in London, and died there. Her father was a song-writer of note (under the name of Barry Cornwall), and referred to her in his poems as his "golden-tressed Adelaide." When Charles Dickens was editor of "Household Words" he one day received a poem signed "Mary Berwick." He inserted it and asked for more, which were sent, published, and paid for. He had no idea who his contributor was, but he knew the Proctors well, for they moved in English society, and one day he brought to their

house the Christmas number of his magazine, with the remark, "Here is a pretty poem by a Miss Berwick." Next day a letter from Mrs. Proctor told him that his contributor was her daughter. Dickens always regarded his having given Miss Proctor's verses to the world as one of his most pleasing experiences.

Adelaide was very intellectual, and was skilled in music and languages. She is best known, however, as a writer of songs, and some of these have achieved great popularity. When visiting South Africa in 1871, I attended a service at the Baptist church in Capetown, and there heard for the first time, and with delight, Miss Proctor's well-known lyric, "My God, I thank thee who hast made." A while back I was surprised at not being able to find this hymn in the C. of C. Hymn Book. I searched the index, and then

### MEMORY HYMN.

S. (1200 ed.)—258, 610. B.—30, 368.

Father of mercies! in thy Word  
What endless glory shines!  
For ever be thy name adored  
For these celestial lines.

Here the Redeemer's welcome voice  
Spreads heavenly peace around;  
And life and everlasting joys  
Attend the blissful sound.

Oh, may these heavenly pages be  
My ever dear delight!  
And still new beauties may I see,  
And still increasing light.

Divine Instructor, gracious Lord!  
Be thou for ever near;  
Teach me to love thy sacred Word,  
And view my Saviour there.

—Anne Steele.

tried for "O God, I thank thee," but no! My author's index did not help, having forgotten who the writer was; but this I recovered through S. and S. (1200 ed.), and then found that in our new book it began, "Our God, we thank thee." In Miss Proctor's "Legends and Lyrics" (1858) it is "My God, I thank thee," and so in S. and S., and in all other collections within my range, except the S.S. Hymnary. It seems a pity to have departed from the original and usual form of the first line. However there it is, so at the bottom of p. 718 write—"My God, I thank thee," see "Our God, we" etc.

"I do not ask, O Lord, that life may be" is another of this writer's hymns—a prayer for guidance and peace. Favorite themes in her poetry are the blessing that comes through trial, and the comfort and strength that come from confidence in God—"Wisdom and sight are well, but trust is best." Among her songs, other than hymns, are—"Cleansing Fires," and, above all, "The Lost Chord."

In a previous article we referred to the three brothers of the Bonar family, John, Horatius and Andrew. We must mention also JANE CATHERINE BONAR (1821-1884). This lady was born at Kelso, the daughter of a minister located in that town. Six years after Horatius Bonar had settled there he married her. She was 22 at the time and he 35. Their happy

partnership lasted for over 40 years, divided between Kelso and Edinburgh. Mrs. Bonar wrote a number of hymns, the best known of which is that lay of the heart beginning—

Fade, fade, each earthly joy;  
Jesus is mine!

HARRIET BEECHER STOWE (1812-1896) was the daughter of Dr. Lyman Beecher, and was born at Litchfield, Connecticut. At 15 she was teaching in a girls' school at Hartford. Married to Prof. Stowe in 1836, she became a great writer of magazine articles and juvenile stories. But her full power was scarcely suspected until in 1851 she began in "The National Era," an anti-slavery paper at Washington, a story entitled "Uncle Tom's Cabin." It was not much of a success as a serial, but when published in book form its popularity was so immense that it soon sold, in four stereotype editions, 400,000 copies. The English reprints circulated into all 500,000, and it was rapidly translated into all European and some Asiatic tongues. Some writer has said: "There are three books that have the distinction of being printed in all the languages of the world—the Bible, 'Pilgrim's Progress,' and 'Uncle Tom's Cabin.'" Slavery was then a burning question in the United States, and this book's influence on the problem was very great.

Mrs. Stowe was the author of several sacred lays of great sweetness and tenderness. Among them is "Still, still with thee, when purple morning breaketh." This first appeared in "The Plymouth Collection" (1855), edited by her famous brother, Henry Ward Beecher. Also we owe to her, "Knocking, knocking, who is there?"—adapted from one of her religious poems suggested by Holman Hunt's celebrated picture, "The Light of the World."

Just a century ago MARIANNE FARNINGHAM (1834-1909) first saw the light of day. Marianne Hearn was her real name, the foregoing was a *nom de plume* she used as a writer (and by which she was always referred to), having been born at Farningham, in Kent. She was early orphaned, and was left in charge of several younger children. She taught school at Gravesend and at Northampton. Her literary work was chiefly with the London "Christian World," being on the staff from its foundation. She also edited "The Sunday School Times." The present writer became interested in this lady in early days through memorizing, and sometimes reciting—once to the G. Y. Tickle of the previous article—a long poem of hers entitled "Jairus." (See Mark 5: 22-43.)

This writer's poems and hymns were published in four volumes, from which several of the latter have passed into common use. Four are in the S.S. Hymnary: "Sing, for the world rejoiceth," "Let the children come, Christ said," "Just as I am, thine own to be," and "Hail the children's festival day." Another, and perhaps the most popular, of her hymns is in Sankey's earlier edition (title), "Waiting and Watching for Me."

Thank God for all these benefactors of the Christian church! Often what they wrote was expressive of their own faith and love towards God, even in the midst of trouble and affliction. And how many troubled and afflicted souls have been comforted and helped in the heavenward way by their lays! Marianne Farningham has finely voiced these facts in one of her poems, from which we select two stanzas:

Out of his soul the poet wrote,  
And the music of his thought,  
Blended with swiftly sowing words,  
Into a song was wrought—  
A song of trust in trouble,  
Of light across the dark,  
Of refuge in a stormy day,  
And safety in an ark.

Some tears were in the voices  
Of the people as they sang.  
But the hymn was full of confidence,  
And the strong words bravely rang;  
And some, before afraid to trust,  
With fearless steps now trod  
The ways of life, because they knew  
The poet's hymn to God.

Brethren, let us be known as a singing brotherhood! For this our Sunday schools and Endeavor societies will be good training classes. But more is possible—it was said, half a century ago, that the congregation of Dr. Alton, of

Islington, was practically one great choir, trained, and attending rehearsals! From our lips individually, and from our gatherings unitedly, let there go forth "rivers of song." Further! we do not believe in a liturgy, and, while a hymnbook is necessary for church praise, why should our eyes—and to a detrimental extent, I fear, "the eyes of our heart"—be glued to the printed page so constantly? Let us individually—and so, congregationally—memorize many of our great hymns, and thus increasingly sing "with the spirit and with the understanding," sing to the edifying of saints and the awakening of sinners, and all to the glory of God!

an appeal to nominal Christians to reconsecrate themselves to Jesus Christ and to non-Christians to confess him. About ten men and women reconsecrated themselves to Christ, and five non-Christians confessed Jesus as Lord and Saviour. Among these was Krishna Behru, the nephew of Marutao, one of our faithful converts of twelve years' standing. We had prayed for him for a long time. Vishwanathrao Boowa also came forward to reconsecrate himself to the task of winning his own people, and in front of hundreds of them he told why he had come. It was a stirring moment to see and to hear and to know that three of those for whom he was interceding were already alongside him confessing Christ.

Next morning at 7.30 we had another well-attended meeting. After a powerful address on divine healing, many sick ones came for prayer. Each one was anointed with oil and prayed over while hands were laid on them. Among the crowd the sadhu recognised several who were possessed of demons, and he commanded them to come out.

This has been a new experience for most of us, and there are conflicting emotions aroused by such meetings. We do not know enough about the subject of demon possession to be able to say much about it. We may feel that after all the thing that matters most is, "Was Christ exalted?" The answer is, Yes. Those who came expecting to see miracles were no doubt disappointed, as were many whose diseases were not healed at once. These matters were externals, but the things of the spirit remain.

The greatest result of the sadhu's visit has been spiritual. Weak Christians have been blessed and strengthened, and strong ones have gone from strength to strength. Non-Christians have been won to Christ. We have already baptised three men who confessed Christ that day, after months of halting between two opinions. Wives of converts who are not yet Christians have now started to attend meetings on Sunday. The Wednesday prayer meeting is having better attendance than it has had for years.

We thank God for the sadhu's visit, and rejoice over spiritual victories won for Christ; and we do pray that he may be blessed as he returns to his home on the east coast.

#### A CHRISTMAS SONG.

To-day we celebrate his birth  
With harp and joyful song;  
We join to sing his worthy praise  
With all the mighty throng.  
Around the world in glad acclaim,  
His glorious name is heard;  
The Christ, the holy Son of God,  
Divine Incarnate Word!  
Take up the strain ye distant isles,  
Ye lands beyond the sea;  
The Christ thus born in Bethlehem,  
A Saviour—Christ is he!  
Proclaim to all mankind his worth,  
A mighty psalm raise;  
He, worthy is of thy great love,  
And of thy highest praise.  
He came his Father to present,  
The God-revealing One;  
The God-revealing One,  
The God-revealing One.

## Sadhu Jivaratnam at Baramati.

H. R. Coventry.

Until eight years ago he was a drawing artist, showing not only in India but in Europe, and drawing a handsome salary. Converted by street preaching in Leeds, this son of India returned to his native land to preach Christ and him crucified. He adopted the saffron robe of the sadhu: this makes a special appeal in India.

A chance meeting over a cup of tea at a friend's house in Poona: "The Christian sadhu is having tea at my house to-day; come and meet him." One thought of his Master long ago in Galilee. The sadhu himself is a strikingly humble personality with a magnetic charm. One felt that here was a man with but a single purpose, to preach and magnify his Lord and the gospel. An invitation to visit Baramati was given. In accepting, his one request was for special prayer; he could only work as Christ gave him power.

We were visiting Shrigonda on settlement duty when the sadhu came there for meetings. Again the same humble request for prayer, disclaiming any virtue in himself. For about a month special prayer was offered daily that Christ might work through the sadhu when he came. During the last week of that time we held well attended combined prayer meetings in the chapel each evening. The people were well prepared to receive a blessing.

Now that he has come and gone it remains for us to write a brief description of the meetings, his message and work, and to try to give an impression of the results.

On August 24 the sadhu and his faithful interpreter Timothy, accompanied by Mr. Stewart, a missionary from Dhond, arrived by the early morning train. At 9 a.m. we began the first meeting. The chapel was well filled with Christians, settlers and a few outsiders, about 500 in all. We had not advertised these meetings in the town, as we wished the Christian community and settlement people to get all the help possible. Reports of the sadhu's power had come through, and there was a danger of people coming merely to see a "miracle" or something strange. We had not only prepared the Christians for spiritual help but had also told the settlers that the sadhu did not claim special power except as Christ gave it him. If we had tried to get a bigger crowd of unprepared people from the town the visit might not have brought much spiritual blessing.

The first address was partly the story of the sadhu's life and conversion, but concluded with a fearless exposure of sin and the need for repentance. Although given in English, the message lost none of its power in the wonderful translation by the interpreter Timothy. The sadhu is a master in the use of illustration and dramatics. Evidently the audience was much moved. At the close of a long address we were about to sing our closing hymn, when a woman was noticed standing near the platform. She was evidently suffering. The sadhu said, "Here

is a case of demon possession. Shall I try to help her?" He had said nothing about demons nor demon possession, nor had he made any appeal. He proceeded to cast out the demon. He then called on others possessed to come forward, and quite a large number of women responded. They came forward trembling all over. This may seem strange to my readers, but demon possession is a fairly common phenomenon in India. We have seen many unfortunates in our settlement here at Baramati, as well as elsewhere, who were clearly cases of demon possession. It would seem to be, as far as my observation during the past eighteen years goes, that the more primitive peoples are specially prone to demon possession. They certainly live in fear of malevolent spirits, who are waiting around each corner for their prey. Much of the worship in popular Hinduism is nothing more than an effort to appease these wicked spirits. Is it small wonder if some people become possessed of the evil spirits they seek to appease? I have seen bright girls of 16 and 18 who appeared quite normal in school become possessed and join in revolting scenes before their deity. We are also reminded of the demon-possession mentioned in the New Testament. It is rather the accompaniments of demon possession that are given there, and Jesus treats them as sick folk, commanding the spirits to come out. He spoke with authority and the afflicted were relieved—the happenings were not always described. In a few cases, however, we read of the patient being dealt with violently by the demon before surrendering possession. The most important word we have in scripture on this difficult and obscure subject is, "This kind can come out by nothing save by prayer." We notice, too, that the demons were commanded to come out "in the name of Jesus." As we watched and listened while the sadhu dealt with these difficult cases, we sometimes felt that the treatment given to the bodies was rough and uncouth. The Indian audience evidently did not think so. It was very noticeable that much prayer was offered in the name of Christ. The command to the demon or demons to come out was made "in the name of Jesus."

Afterwards the women confessed that they did not know that they were standing before the sadhu. We have since been watching carefully a number of these cases as we have been interested in them. Some confess to having received great relief. Others say they did not know that they had a demon. Some cases show no sign of relief so far. The sadhu said of some that only gradually would normal conditions return, and that, too, depended largely on the patient. He warned all that any worship other than that of Christ would be most certain to aggravate their trouble. Christ's name must be magnified.

In the afternoon we continued to a rather late hour. The latter part of the meeting was

## The Home Circle.

Conducted by J. C. F. PITTMAN.

### CHRISTMAS MORNING.

O Saviour, whom this holy morn  
Gave to our world below;  
To mortal want and labor born,  
And more than mortal woe!

Incarnate Word, by every grief,  
By each temptation tried,  
Who lived to yield our ills relief,  
And to redeem us died!

If gaily clothed and proudly fed,  
In dangerous wealth we dwell;  
Remind us of thy manger bed  
And lowly cottage cell.

If pressed by poverty severe,  
In envious want we pine,  
Oh! may the Spirit whisper near,  
How poor a lot was thine!

Through fickle fortune's various scene,  
From sin preserve us free!  
Like us thou hast a mourner been,  
May we rejoice with thee!

—Reginald Heber.

### A CHRISTMAS PRAYER.

Our Father who art in heaven, we thank thee for the return of the season which reminds us that Jesus Christ came into the world to save sinners, and to bring life and immortality to light through the gospel. May our souls rise up to greet the Star, to see the Light, to hear the Song of the Holy Night. We would join the worshipping throngs that call Jesus Wonderful, Counsellor, Mighty God, Prince of Peace. We pray that his glory and wonder may rest upon us and all kindness hold sway in our hearts. Endue us with the true spirit of brotherhood, and teach us to sing the angels' song of peace on earth and goodwill toward men. The bells of joy are ringing across the lands to-day, and the Star is still shining, but alas, our Father, we see the clouds of war and hear the sound of cannons and know that the anguish of death is still among thy people on earth. Oh, hasten the time when day may dawn and the day-star arise in every land. Grant peace and reconciliation to all the people. May no one be without friends and bread and gladness and grace to-day. May we forgive all injuries and be forgiven by all we have hurt. May all little children play about happy hearthstones in the presence of fathers and mothers who love. Bless the old who find themselves walking toward the end solitary with lonely hearts to cherish. Raise up tender-hearted for them and put their inner souls in tune with the Infinite that they may hear the angels' song and see the morning star of the eternal life. Give the traveller, the wanderer and the forsaken, bread and shelter and rest and the peace of thine own presence. Pardon our sins and hear the songs we sing to thee at church, in our homes, and in our own hearts and reward us with the gift of thyself. Through Jesus Christ, our Lord. Amen.—"Christian Evangelist."

### CHRISTMAS IN HEAVEN.

Dr. A. C. Dixon, preacher for some years at Spurgeon's Tabernacle, once told a pathetic Christmas incident of his own experience: "The Christmas day that stands out most in my memory was one of the darkest and also the brightest days of my life. Our firstborn boy, nine years and three months old, had recently died. At the breakfast-table on Christmas morning, after the blessing, there was perfect quiet for a few moments. No one seemed to feel like eating, for we were all thinking of the vacant chair and the silent voice. The silence, however, was broken by a little tot on my right, who looked up into my face and said, 'This is Howard's first Christmas in heaven.' The remark came like a gleam of sunshine through the cloud. Another little tot on the opposite side of the table replied with a tremor in her voice, 'I would like to know if it is not Christmas every day in heaven!' Then the clouds parted, and the sunshine flooded our souls. We began to experience for the first time the words of Christ, 'Your sorrow shall be turned into joy.' Thus was our darkest Christmas day turned into the brightest we had ever known."

### CHRIST INCARNATE.

The story is told of an agnostic studying a colony of ants. The little creatures did such remarkable things that he could not help but think that they were intelligent. The thought occurred to him—"how wonderful it would be if I could impart to them some of my knowledge; then they would be able to do so many more marvellous things." The thought seemed to have but one answer. In order to educate the ant, he would have to become an ant and go among them, teaching and leading them. Then there dawned on his antagonistic mind the reasonableness of the Incarnate Christ. God in Jesus Christ, left the glory of the heavens, to dwell in humility here upon earth in order that he might teach and show man, lost in sin, the way to heaven through his atoning and sacrificial death.—Thomas J. Lee, in "The Changeless Christ."

### HARD ON FATHER.

Young Nellie was horrified at seeing the domestic cat, walking about, holding its only-permitted-to-survive offspring by the neck, as is the custom of cats. In tones thrilling with indignation she addressed the said cat: "You horrid, cruel thing! You ain't fit to be a mother—carrying your dear little kitten like that! Why you ain't hardly fit to be a—father!"

### BEING ABSENT.

Sandy had installed wireless in his house, and on the first Sunday he sat very soberly and silently listening to a minister preaching in a church. Suddenly he laid down his headphones, leant back in his chair, and burst into a fit of laughter.

"Oh, Sandy, Sandy!" cried his wife, "what's up w' ye?"  
"Wheest, Maggie!" he replied, "they're takin' the collection!"

She (at concert).—What's that book the conductor keeps looking at?

He.—That's the score of the overture.

She.—Oh, really; who's winning?

## The Family Altar.

J.C.F.F.

### TOPIC.—"THE WORD MADE FLESH."

Monday, Dec. 17.

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.—Isa. 7: 14.

Was there ever a greater announcement than this, or a more gracious sign of goodwill? "Immanuel" was to appear; God with men in their nature, in peace with them, and with them in covenant.

Reading—Isaiah 7: 10-16.

Tuesday, Dec. 18.

And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.—Matt. 2: 11.

The wise men "fell down" in adoration and opened the boxes containing their treasures, their presentation indicating the highest respect and sincerest homage paid to the newborn King.

Reading—Matthew 2: 1-15.

Wednesday, Dec. 19.

Who, existing in the form of God, counted not the being on equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men.—Phil. 2: 6, 7.

Yet, in spite of such definite pronouncement of the eternal Sonship of Christ, some deny the pre-existence of Jesus. He was the eternal Word made flesh; from the beginning he was with the Father, equal in infinite glory and majesty, in the fulness of time to veil the radiance of that glory, and be made in men's likeness.

Reading—Philippians 2: 1-11.

Thursday, Dec. 20.

Glory to God in the highest, and on earth peace among men in whom he is well pleased.—Luke 2: 14.

Redemption has a twofold purpose: 1. To express God's glory and bring glory to God. 2. To bring peace to the world. Everlasting praise is due to God, particularly for the gift of Jesus, the highest expression of his infinite love, and unceasing efforts should be put forth to proclaim everywhere the everlasting gospel, which is the God-appointed means for procuring peace.

Reading—Luke 2: 8-20.

Friday, Dec. 21.

For other foundation can no man lay than that which is laid, which is Jesus Christ.—1 Cor. 3: 11.

There appears to be general agreement here, the trouble being "best an improper use should be made of this heavenly doctrine; best a bad superstructure should be raised on this foundation."

Reading—1 Corinthians 3: 11-23.

Saturday, Dec. 22.

But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ.—Eph. 2: 13.

To remain "far off" from God is indeed perilous, for apart from him redemption is impossible. Our only hope is in drawing nigh, and such approach can never be made except through "the Word made flesh."

Reading—Ephesians 2: 13-22.

Sunday, December 23.

And they cry with a great voice saying, Salvation unto our God who sitteth on the throne, and unto the Lamb.—Rev. 7: 10.

In heaven as on earth, redeemed souls will ascribe their salvation to God, the giver of every good and perfect gift.

Readings—Psalm 97; Revelation 7: 9-17.

## Prayer Meeting Topic.

December 19.

### BRAVE ENDURANCE.

(James 5.)

H. J. Patterson, M.A.

One would almost think this chapter had been written with modern conditions well in mind. Evidently human nature with its inherent selfishness is the same to-day as when James wrote, and the needs of men are similar. James commences the chapter with a denunciation of the rich unbelievers. The section is not a call to repentance, for that day is past, and judgment is come upon them. Note his reference to the crimes of the rich and its application to-day. First he tells how they (the rich) withhold the wages due to the worker. Secondly, he writes of a wanton luxury in which they have lived; and thirdly, they have slain the righteous by privations they were called upon to endure and by actual violence. In view of this, and of what he had already written in chapter 4, what should be the attitude of the church? What shall we do in our trouble?

#### Brave Endurance.

They must bravely endure till the Lord come, and he cites the case of the prophets of O.T. days, and reminds them of the patience of Job. And we know that "Moses endured as seeing him who is invisible." As Christians we should not be found murmuring one against the other lest we ourselves be judged. And above all things we should speak the truth. Very frequently to-day we hear of people who say that such a principle is not absolute, and there are certainly many who when in difficulties do not hesitate to speak a lie. Some are to be pitied and some are to be condemned. But truth-speaking should be characteristic of Christians. There should be brave endurance.

#### In Case of Sickness.

There is a sickness of soul and a sickness of body. There is a sickness having its origin in mind and a sickness having its origin in the body. Must we just bravely endure? What shall we do? James gives his advice in 5: 14. There is something to be done, and it is twofold in nature. It has a spiritual side seen in prayer, and a physical or material in anointing with oil. What we do to-day is run for a doctor, which is wise. If the preacher gets to hear of it, we expect him to come. Even if he doesn't get to hear we expect somehow that he should intuitively know. Seldom is he sent for. We emphasise the one side—the material; and neglect the Godward, not knowing that God in the mind of the patient is a power for healing.

#### Confession of Sin.

Sometimes we try to endure in our sin and keep them (sins) hidden away in our own mind when 'twere better to confess them and gain relief. Maybe there is a legitimate time and place for the confession of sin. If not, then James was wrong, unless he had in mind only a confession of wrong-doing to the one injured. But sometimes we carry about with us thoughts and a knowledge of wrong done and suffered which make us positively ill. Confession ideally should be made to God, but how few can do that with a sense of relief. "I just had to tell someone," is an expression we sometimes hear in relation to wrong-doing. Maybe some lie in suicides' graves because when trouble came they had no one to whom they could open their hearts. There is a time and place for such confession. Better that than an endurance which ultimately breaks down the mind.

TOPIC FOR DECEMBER 26.—"IT IS FINISHED."—John 19: 17-30.

## Our Young People.

Conducted by KEITH A. JONES.

### Worship in the School.

One of the essential functions of the Bible school is to create an attitude of wonder and worship in the mind of the child. Because this is so we need to consider very carefully the planning and the conduct of the Bible school hour. After visiting some schools we have been led to believe at times that there has been an absolute lack of appreciation of the child's requirements, or the opportunity of the school session. Sometimes the excuse for this state of affairs is that the young child cannot understand what is meant by worship. But an excuse of that kind cannot stand, for the child at a very early age begins to admire and worship the things at hand which interest him. Almost all children have a very real and live interest in Bible stories. Starting from his point of interest we can go on and lead him a step further in his worship. Through acts of worship religious ideas are created and with careful tending grow.

The hymns we sing and the prayers we offer build up in the mind of the child a picture of God. Educationalists once took the view that the teacher's task was to teach the Bible, whether it was understood or not, and whether the child had any interest in it or not. It was believed that at some later stage in life the dry bones would be made to live and all would be well. But the child must be delivered from sheer boredom and unreality. There must be reality and beauty in the Bible school hour.

#### Atmosphere and Worship.

One of the best schools I have ever seen taught me much about cultivating the presence of God. The Lord was worshipped in the beauty of holiness. Every sacrament and exercise from the moment of school commencement led quietly on until it was evident to any visitor that a spirit of worship had been created. Atmosphere is a very difficult thing to define, but yet every leader who is alert knows when he has or has not secured it. It would be well to suggest here a few things which will help in obtaining the desired atmosphere for the school session. The task will be made more difficult where it is impossible to grade the school. A great deal will depend upon the co-operation between leader and teachers.

#### The Use of Music.

Music is being utilised very widely with good results to aid the young folks in their worship. It is not necessary to call loudly above the chatter of the children's voices or to ring a bell to indicate that the hour of commencement has arrived. The playing of appropriate music gradually becoming softer until all is quiet and orderly is a very good method of preparation. Then a hymn which is really a prayer, lifting the child's thoughts to God, would follow. Throughout the session hymns should be chosen which fit the theme of the day and blend the whole service into a unity. All too often the choice of hymns is haphazard or left to the last moment, with the result that the disorder in the mind of the leader is reflected in the conduct of the scholars. The use of hymns and music must take a larger and more thoughtful place in the worship hour if we are to strike a responsive note in the sensitive soul of the child.

#### Prayer.

The use of the prayer hymn has been mentioned—this will provide an excellent preparation for the prayer to follow. If the prayer is

simple the child can readily join in the act of worship. Occasionally a responsive prayer is good and may be used. But before such is introduced an explanation may be necessary. W. M. Whitman suggests the following simple responsive prayer and introduction. "We are going to give thanks to God for all the goodness he has shown to each of us. I shall name the things for which we will thank him, and at the proper place you will join me in saying, We thank thee, heavenly Father.

"Leader.—Our heavenly Father, who carest for each one of us and lovest every child, hear us as we try to thank thee for all thy goodness to us. For our homes, and for our parents, for our brothers, and our sisters, and our friends, for all of these—

"All.—We thank thee, heavenly Father.

"Leader.—For the world in all its beauty, for trees and for flowers and birds, for the animals we love and play with, for all of these—

"All.—We thank thee, heavenly Father."

All these prayers should be short and must embrace the needs of the child.

#### "With All Thy Mind."

The foregoing will not bring about the desired result in one or two Sundays. The child needs to be trained—as do some adults—in acts of worship. True worship is communion into which mind as well as heart must enter. If the child does not understand, he cannot share in or appreciate the Bible school hour. "Thou shalt love the Lord thy God . . . with all thy mind," said Jesus. Heart, soul and mind are in all true worship. By gradual leading the Bible school may become a great ally to the church in cultivating a true spirit of worship and building for future years.—K.J.

#### NINE YEARS OLD.

The Victorian organiser's first public appearance was at the Bible school anniversary of Drumcondra (North Geelong) on Nov. 25. Here we have one of the most vigorous schools in our brotherhood. In a few short years the school has grown in a very pleasing manner. It is only nine years since the home mission committee commenced work in this centre. The school now has over 150 scholars and 22 teachers. Bro. R. A. Banks, the preacher, has established a fine work among the young people, and several organisations are reinforcing the work of church and school. It was good to see such healthy enterprise by this splendid group of workers. The singing of the school, under the baton of Bro. Fred. Cambridge, was a real delight. Bro. T. A. Fitzgerald was the visiting preacher on their second Sunday, and he reports a happy time with keen interest among the young people and parents alike.



A Bible School Group, Colac, Vic.

## Here and There.

Owing to last mail rush, much matter had to be held over this week.

Air tragedies affecting Australia have been frequent of late. The loss of Messrs. Ulm, Littlejohn and Skilling makes a mournful addition to the sad list.

The Victorian General Dorcas meeting will be held on Wednesday next, Dec. 19, in Swanston-st. lecture hall, from 10.30 a.m. till 4 p.m. All sisters welcome.

We are glad to learn of seven decisions at Ipswich, Q., on Dec. 2, and another on Dec. 4. Bro. Roy M. Wilson is faithfully preaching the Word in that place.

Bro. Robert Lyall is still in a private hospital. He is resting well, and is bright and cheerful. A great host of friends hope soon to hear of his full recovery to health.

We received the following telegram from Toowoomba, Qld., on Monday morning:—"Bible school anniversary had another great day yesterday; three decisions.—Hinrichsen."

We regret to hear of the death of Bro. J. Combridge, brother of B. J. Combridge, preacher of Surrey Hills church. The death of his uncle, Bro. J. R. Combridge, was reported in last week's issue.

Bro. R. Williams, B.A., B.D., and Mrs. Williams will arrive by the "Baradine" from England on Dec. 30. Bro. Williams expects to take up the work at Camberwell, Vic., about the third Sunday in January.

The Duke of Gloucester, after days in Australia, has left our shores on his homeward journey via New Zealand, Fiji and Panama. His coming has helped to strengthen the ties which bind different parts of the Empire together.

We regret to learn of the death on Dec. 1 of Sister Elizabeth Robinson, of Perth, W.A., a well-known and much loved member of the church of Christ. Our sister had reached the advanced age of 77 years. Formerly she was a member of the church at North Fitzroy, Vic.

The Victorian social service department reports having received the following contributions toward the flood relief appeal:—Swanston-st. church, Melbourne, £5/5/-; South Yarra church, £1/7/-; Miss Marris, 10/-; Chinese church, 10/-; Camberwell church, £3/12/2; Brighton church, £5/6/6.

We learn that Bro. A. M. H. Larsen has resigned from the care of the church at Grafton, N.S.W., and will be available for appointment to another field from March next. Bro. Larsen has been with the Grafton church for 18 months, during which time the chapel was erected and a successful mission held.

At Northcote, Vic., on Dec. 8, the school hall was filled to capacity at a special thanksgiving and fellowship banquet to celebrate the liquidation of the church debt and the coming of age in the High-st. chapel. Historical, inspirational and encouraging messages were presented, among the speakers being Bro. Woodgate, foundation member, and Bro. Harvey.

The following is culled from the "Argus" of Dec. 4:—"Appealing to the congregations of Baptist churches to treat their ministers more humanely, the Rev. W. D. Jackson said at the service of ordination of three students at the Baptist Church House last night that ministers were having their lives drained from them. Mr. Jackson added that no man, however strong in the cause of God, could work seven days a week for an indefinite period. 'You are killing us,' he said."

The story of flood damage in Victoria made sad reading in the newspapers of last week. Much sympathy is felt for the sufferers. It has been most heartening to see the ready response to the appeals for assistance. In times of great distress we find many evidences of the better qualities in human nature.

Bro. L. A. Trezise, of Wangaratta, at present engaged by the Victorian home mission committee, has accepted an engagement to labor with the church at Taree, N.S.W. During the time the church is without the services of a regular preacher, the work will be carried on by Bro. F. A. Stewart, of Wingham church, with the assistance of devoted brethren who have served the church faithfully in the past.

The Melbourne City Mission has issued a special Centenary Christmas appeal. The good work done by this mission is acknowledged by all. The superintendent and secretary (Mr. F. L. Bruce) writes: "Unfortunately, it is evident that there will be no Christmas cheer for many families in and around Melbourne this Christmas unless it comes through such agencies as ourselves, for throughout the year they have been struggling just to keep the wolf from the door."

A letter, dated November 3, received by Bro. Robert Lyall from Maurice F. Knott, of Los Angeles, U.S.A., reports that Mrs. Harold E. Knott is progressing from her serious accident. She suffered from a fractured back and some minor injuries. It is expected that by the end of the year she should have recovered, and, we are glad to learn, there should be no permanent injury. The two sons, Maurice and Harold, are studying in the University of Southern California, and hope to graduate in June, 1936.

From Kaniva, Vic., we learn with regret of a painful accident which befell four Endeavorers of the church, Harold and Elvie Wheaton, children of Bro. and Sister C. M. Wheaton, and Sister G. J. Wheaton and Bro. W. Cook, all of whom are at present inmates of Kaniva hospital. The young people were returning home in a buggy on Friday evening last when a car crashed into the rear of the buggy, seriously and painfully injuring Bro. Harold Wheaton. The other young people suffered concussion and injuries. All are progressing as well as can be expected with the exception of Harold, whose injuries will necessitate a long stay in hospital.

At Lake-st., Perth, on morning of Nov. 25, there was dedicated a beautiful communion table, plated in position and suitably inscribed, as a loving tribute to the memory of Brev. Robt. W. Ewers and Arthur Lucraft. The chapel was crowded, and the number of visiting brethren from churches in different parts of the State was eloquent testimony to the worth and work of our departed brethren. About 200 broke bread, and the whole service was a memorable one. Whilst our brethren are both sadly missed in the work, there is at Lake-st. a fine number of young, capable men. The evening service was also well attended. Bro. Allan Brooke's subject was "The Road to Happiness." At the young people's fellowship, held after evening service, Bro. Albert Anderson showed his pictures of mission work in India. Attendance at the mid-week service is well maintained; average about 50. Bro. Brooke holds a Bible study class each Tuesday evening, at which 18 to 20 young people regularly attend. The young ladies' club held a fete on Nov. 10, realising £12. They gave £7 of this to the church funds, £3 to the Kensington new building fund, and £2 to home missions.

On Nov. 19 the men's group meeting was held at Ascot Vale, Vic., Bro. J. M. Abercrombie being the speaker. On Dec. 1 the J.C.E. paid a visit to Brunswick girls' home, taking gifts, clothing and cakes. On Dec. 3, at women's mission band and group meeting, Mr. Adam Clark gave a fine address. On Dec. 9 Bro. C. L. Lang gave helpful addresses. Bro. S. Abrahamson sang a solo at night. In the afternoon communion was spread in the home of Sister and Bro. T. Crawford, also at the bedside of Sister Mrs. Pinkstone. On Dec. 8 the Bible school picnic races were held at Maribyrnong Park.

The tent mission at West Preston, Vic., being conducted by Jas. E. Thomas has received a severe setback by the blowing down of the tent and snapping of the main pole. The storm brought the tent to the ground. The brethren feel that the work must still go on, and they have arranged to re-erect the tent on Saturday, Dec. 15. The mission has been continued in the chapel for two weeks, and there have been splendid gatherings. Many churches have sent delegations. One night Douglas Nicholls gave a fine testimony for Christ. The mission will go on till Dec. 23 in the tent. The presence and prayers of the brethren will be greatly appreciated. So far 33 have confessed Christ in the mission.

### Storm Damages Mission Tent.



Jas. E. Thomas inspecting Damage to Tent.

A large portion of the top of the Victorian home mission tent was torn to ribbons in the recent phenomenal storm. Early in the morning following a severe gust, the pole snapped, bringing the tent down in a tangled mass of twisted ropes and rent canvas. So heavy was the rain that in a few moments the whole paddock was under water. At first sight it was thought the tent was damaged beyond repair. After investigation the makers of the tent reported that new sections could be inserted and the tent made usable in time for the final week of services. It involves remarking about one-third of the tent top, with extensive patching of the remainder. The workmen are at work at night in order to get it through in time. This will cost the committee a considerable sum, and they appeal to the Victorian brethren to help them with this unexpected heavy expenditure. Meanwhile, the mission conducted by Bro. Jas. E. Thomas will continue in the chapel, Gilbert-rd., West Preston. To date (December 8) there have been 33 decisions. Contributions for repair of tent should be sent to W. Gale, Home Mission Office, T. & G. Building, 145 Collins-st., Melbourne, C.I.



## News of the Churches.

### New South Wales News-letter. J. Whelan, M.A.

#### H.R.H. Duke of Gloucester.

The royal visit was the special feature of interest last month. Sunny N.S.W. was true to its name while the Prince sojourned in the fourth city of the empire. There were some delightful touches of simplicity and beauty amidst the imposing formality of the welcome. The wreath placed on the cenotaph bore the simple inscription "In memory, Henry." The service at the unveiling of the Anzac Memorial was a model of dignity, conciseness and brevity. In reverent tones Prince Henry unveiled the memorial to the glory of God and in memory of the fallen. It was solemnly dedicated by Archbishop Mowll.

It was good to see so many communions represented at the special service in St. Andrew's Cathedral, and all should have been helped by the fine evangelical message from Dr. Mowll.

The non-presentation of a loyal address by the Churches of Christ is regretted. While pleased to note the presence of individual members at important functions, one could not fail to mark the absence of official representation. We are a loyal people, conscious of our rights, privileges and responsibilities.

#### A Commendable Feast.

The Lord Mayor of Sydney, Alderman A. L. Parker, embodied the spirit of the Master's teaching relative to the entertainment of guests, by inviting 1,200 of the poor of Sydney to dinner in honor of the Prince's visit. The guests were chosen from the most depressed areas of the city. His Excellency Sir Phillip Game, ever the friend of the poor, attended informally and sat among the diners.

#### Jubilee Conference.

The committee is busy preparing for our Jubilee State conference to be held at Easter, 1935. An historical night is being planned, and other special items. Mr. William Wilson, of Victoria, the only surviving member of the first conference executive, will be the principal guest, and will preach the conference sermon.

#### Special Work.

We rejoice in another wonderful triumph of the gospel, under the ministry of E. C. Hinrichsen and V. Morris at Grafton. This victory, following so closely on that of Lismore, not only again marks E. C. Hinrichsen as a prince of missionaries but indicates the rich possibilities for evangelism in this State. Grafton is conservative, and the results are most gratifying.

W. J. Crossman has been engaged in an eight-days' effort of consolidation and inspiration at Merewether with good results. More of this type of work would help many of our causes.

#### Personal.

We are glad to welcome F. H. Stewart, Glen Iris student, as new preacher for Wingham. The appointment of a preacher to this fine centre will mean a distinct advance in our Manning River work.

After seventeen years' faithful service in New Zealand, G. D. Vero is in Sydney visiting his aged parents and preaching among the churches. For several reasons we would like to see this genial, loyal minister located in this State again after so many years' absence. We trust that a suitable field will offer.

H. M. Arrowsmith, State secretary of the B. & F. Bible Society, who has rendered conspicuous service for two years, has been appointed as understudy to the general secretary of the China

agency of the society at Shanghai. Mr. Arrowsmith was formerly secretary of our N.S.W. conference.

#### Sympathy.

The sad calamity in Victoria, following the Centenary rejoicing, calls forth the sympathy of all for those who have lost loved ones or suffered materially through the storms and floods.

#### New South Wales.

**Enmore.**—Visitors on Dec. 9 included Bro. and Sister Stafford en route to New Zealand; Bro. Les. Mitchell, of Swanston-st., Melbourne, and Bro. W. Atkin and daughter, from Lismore. Home mission offering now is £109.

**Chatswood.**—On morning of Dec. 2 Bro. G. D. Vero, of New Zealand, gave some lessons from "Jesus and the Marriage at Cana." Bro. Whelan's evening subject was "An Altar and a Gift." A man made the good confession. Bro. Whelan is laid aside. He preached at evening service under great disability.

**Lismore.**—Meetings were good on Dec. 2; 163 broke bread for day. Bro. S. E. Riches spoke to a crowded meeting at night on "The Royal Visitor." Two young men made the good confession. Bible school united with the other schools in the afternoon in a great demonstration, proceeds from which provide for a child's cot in district hospital.

**Canley Vale.**—A social evening on Nov. 24, with gifts to Bro. and Sister Clydesdale for the seventh anniversary with the church, proved a happy function. There were nice meetings on Dec. 9. Visitors included Mrs. Hull, from Lismore, Sister Heather, also Bro. A. E. Meyer, from Carnegie, Vic. Bro. S. Laney exhorted, and Bro. Adams preached on the "Parable of the Sower."

**Wingham.**—Bro. F. A. Stewart commenced his ministry with the church on Dec. 2, and his messages both morning and evening were appreciated. The church extended a welcome to Bro. Stewart on Dec. 6, over forty members and friends from Tarce church being present. Bro. E. J. Saxby, of Tarce, presided, and greetings were extended, A. W. Billingham representing officers and members at Tarce.

**Wagga.**—On Dec. 2 meetings were well attended. Bro. Brown spoke at morning service; Bro. Wakefield conducted the gospel meeting. On Dec. 9 Bro. Wakefield addressed the church on "What the Spirit Gives." In the evening his subject was "The Open Iron Door." In the afternoon the Bible school conducted a children's day service on our missionaries in India with great credit. Sister Edwards, of Tarcutta, spent the day with the church.

**Grafton.**—Altogether 32 members have been added to the church as a result of the recent mission. Four new scholars have been enrolled at Sunday school, and new members have joined church aid. On Dec. 1 the Sunday school picnic was held, and the following day the anniversary prizes were distributed, each child receiving a prize. Bro. Larsen gave an appropriate and helpful address. Services on Dec. 2 were well attended, and two fine addresses were given.

**Tarce.**—After a devoted service Bro. and Sister V. C. Stafford terminated their ministry on Dec. 2. The services were marked by good attendances and interest. In the morning service Bro. Stafford made feeling reference to association with the church, and at night gave a splendid farewell gospel message. At the close of the Bible school in the afternoon Ron Graham, of the adult Bible class, made a presentation to Bro. Stafford. On Dec. 3 a young people's rally in connection with C.E. movement was held at Landsdowne, and a presentation was made to Bro.

Stafford in appreciation of his assistance as district president and adviser. On Dec. 4 the church tendered Bro. and Sister Stafford a farewell social and presentation, seating accommodation being overtaxed. The secretary of the church, A. W. Billingham, presided, and greetings were given by preachers representing other Christian churches. Sister P. G. Saxby, president of sisters' missionary aid class, spoke of the work of Sister Stafford and made a presentation of a tea-set. Other speakers representing church auxiliaries made reference to their work, and Bro. F. Chave made a presentation of a leather attache case from Christian recreation club. The chairman on behalf of the church and other departments presented Bro. and Sister Stafford with a wallet of notes, and a testimonial signed by every officer of the church. Bro. and Sister Stafford feelingly replied.

#### Queensland.

**Toowoomba.**—The church was deeply grieved to hear of the death of Bro. J. R. Cambridge, who was to have taken over the work during the preacher's absence in England next year. Bro. E. C. Hinrichsen addressed two fine meetings on Dec. 2, several men members being received. Our brother, with his wife, will leave during Christmas week. The committee in England has engaged him for a special short evangelistic work before the world conference.

**Maryborough.**—Sunday school anniversary services were held on Dec. 2 and 3. At 3 p.m. on Sunday Adjutant Burrows, of Salvation Army, gave an address to children. At night Bro. Mason spoke on "The Drawing Power of Christ." On Monday Bro. Mason gave an address on sin and the power of the blood to cleanse. There were large and interested audiences. The children, trained by Mrs. Mason, with Mrs. Pratten at piano, sang well. T. Hammond assisted with violin. Prizes were distributed. A most successful school year has closed.

**Bundaberg.**—Meetings continue well attended. Bro. Stirling has exchanged pulpits with Bro. Payne, of Kingaroy, for about three weeks. On Nov. 25 Bro. Payne spoke in the morning, and also conducted Bible class. At night he addressed a good meeting on "The Challenge of the Cross." Bro. Gordon Stirling has arrived safely home from College. On Nov. 29 the J.C.E. society held its anniversary services. A good programme was given, and prizes distributed. Bro. Payne addressed all meetings on Dec. 2; good meetings. Some members of the church are in hospital very ill. Bro. Payne addressed ladies' guild on Nov. 28.

#### Western Australia.

**Victoria Park.**—Five members have been welcomed into fellowship. On Nov. 28 Bible school held a very successful competitive evening—pianoforte, singing, reciting and home work. Bro. Chas. Jones met with a serious accident. The young people at Carlisle have organised a J.C.E. society with 21 members. Bro. N. Hutton is superintendent.

**Kalgoorlie.**—On Nov. 11 Bro. Hill spoke in morning, and Bro. Hinrichsen at night. Bro. Hinrichsen was speaker at both services on Nov. 18 and 25. Sister Mrs. Lonsdale (aged 90 years) passed away on Nov. 12. A young sister, Miss Doris Bradshaw, was called home on Nov. 21. The church extends sincere sympathy to the bereaved. Bro. Jack McDiarmid exhorted on Dec. 2, and Bro. Hinrichsen delivered the gospel message. Mrs. Atkins was received in by letter.

#### South Australia.

**Flinders Park.**—On Dec. 2 Bro. S. Matthews preached morning and evening, the subject at gospel meeting being "The Place of the Church in the Plan of God." On Dec. 9 Bro. Mossop exhorted the church. At gospel service Bro. Matthew's subject was "The Church, her Glorious Destiny." About 40 attend gospel services.

(Continued on page 796.)

## Foreign Missions.

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

### PRAY-OUR WAY OUT OF DIFFICULTIES.

When Napoleon proposed an almost impossible venture to his amazed generals, one of the number remarked, "But, sire, the Alps." Napoleon passionately exclaimed, "There are no Alps." These generals saw the high mountain peaks, thought of the deep ravines, the snow and the danger. Napoleon was not unmindful of these things either, but he determined not to allow any difficulty to bar the way to success. He went forward and conquered the difficulties. Brethren, we are facing the "Alps." We view the lofty peaks, and wonder how they are to be scaled. If we were all united, and went on our knees more, these "Alps" of difficulty would disappear. Just as the sun melts the snow and it vanishes, so our difficulties would disappear. Let us pray our way out of our difficulties. God will honor our prayers, and we will not feel that his work is such a burden after all. We make his service a burden because we do not consecrate our lives to his service. The Lord has said through his servant, "Ask of me, and I shall give thee the heathen for thine inheritance, the uttermost parts of the earth for thy possession." Do we believe this? If we do, then listen again to the voice of the Lord speaking: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, and there shall not be room enough to contain it." God has begun to pour his blessing upon us. Let us have courage, brethren, and go forward.

### INDIA HUNGERING FOR JESUS CHRIST.

Many people in India are saying that they do not want Christianity, but they do want to know Christ and his religion. They speak in appealing ways to let us know that they do hunger and thirst after the religion of Jesus. Mr. Arthur Mayhew, Director of Public Instruction in the Central Provinces, said, "The record of the life and personality of Jesus Christ has done more educationally for India than the whole of western literature. India owes the Bible to the schools and colleges. Moral progress in India depends on the gradual transformation of education by explicit recognition of the spirit of Christ. All that I have seen of Christian mission work in India has convinced me that the work inspired by some such aim can alone supply the necessary basis. This religion is a vital force in India."

"I sought him in the creeds and prayers of men,  
I read their books, but could not understand  
Their tangled reasons or their dreams. And  
then

He came, and in the darkness touched my hand,  
And when I could not find him—he found me!

"What can I now, but follow and obey?  
Dare I stand fearing either life or death?  
His light has touched my groping night to day,  
His Spirit is the breathing of my breath,  
His love o'ertook me, when I tried to flee."

### THE DIFFERENCE CHRIST MAKES.

Bro. Escott, who is generally engaged in evangelistic work in India, tells of his experiences. "The two villages we were visiting lay heavy on our hearts, for we had vivid recollections of the unusual attention given to the preaching during our previous visit. Our first village was situated on the bank of a river, and as we drew

near a sad sight came into view. A funeral pyre was silently burning with no one in attendance. The friends and relatives had carried out the last rites and departed, leaving the fire to complete its work. A precious soul had passed into eternity, and we were too late for this one to hear the message of eternal life. On such occasions many thoughts crowd the mind. Could it be possible that the deceased may have heard our messages during our previous visit, that in some way the Holy Spirit could have used the message? We cannot imagine the fears and the dread of the heathen at the time of passing into the unknown eternity. I remember one dying man's call, "Mother, where am I going? We who have been cared for in loving Christian homes cannot understand or enter fully into these people's experiences. As we preached in the villages the people listened with silent marked attention, and when we were about to depart they besought us to come again and spend an evening with them."

### QUEST AFTER PEACE.

Under the heading, "No Need of Missions?" with emphasis to be laid on the question mark one of the lady missionaries in Western India writes to the missionary magazine in her home country:—

"Just as the vesper bell was ringing, an animated log, accompanied by a small group of more or less interested individuals, rolled to a standstill in front of the milestone just outside the gate. The log resolved itself into a man who was rolling his way to glory at the rate of five miles a day. He had been at the task four and a half months, and hoped to finish in another two and a half, his destination being the temple of the god Vitthoba in Pandharpur. To that god he would take his offering of a braised and broken body, hoping to receive in return that peace and soul-happiness which comes when the heart has found God."

From the railway time table we find the exact distance to Pandharpur from the mission station where the foregoing incident occurred is 176 miles. Such tragic methods still seen in India's quest after God and after inward peace constitute as loud a call as ever to the Christian missionary who brings to India the message Paul gives in Romans 5: 1: "Let us enjoy the peace we have with God through our Lord Jesus Christ."

### "TELL ME, O TELL ME."

In great pain, and facing death courageously, our late Bro. Waterman entered into rest. Towards the end, and after very many restless and weary days, a non-Christian Chinese friend came to see him. This friend ventured on a few commonplace remarks, hoping that our brother would soon be strong and well again.

Bro. Waterman looked at his Chinese friend in his old whimsical way, saying, "The Lord knows and the Lord cares; the will of the Lord be done." A few minutes passed, and the visitor came from the room with tears standing in his eyes. He stammered out, "If this were a Chinese passing out into the darkness the relatives and friends would be standing around crying and wailing, whilst the sick man would be groaning. This man says, 'The will of the Lord be done.' Tell me, O tell me, what it is that you westerners have that we have not?" His query was soon answered. Christ had made the difference.

"It is finished, hear him cry:  
Learn of Jesus how to die."

### HE GAVE BOTH.

A well-known missionary once visited Harrow and was asked to address the school. The missionary had been a student at the school many years before, and some of his old class-mates came to the school to meet their old school friend. Among such visitors was a well-known man whose son was a boy in the school.

The father sought out his son, and accompanied him into the hall where the lecture was to be given. Knowing that an offering was to be taken, the father asked his son if he had any money. The lad replied, "Sixpence and a sovereign, father." With a smile the father said, "I wonder which one it will be?"

The missionary gave a touching message about his own experiences, making much of the fact that thousands were outside the call of the voice of the Master. Hearts were touched, and not a few eyes were wet with tears.

The meeting closed, and the congregation filed out of the building. The father had been greatly stirred by the message of his old school mate, and was pleased to note that the boy had been deeply touched too. Looking at his son he remarked, "Well, son, which one was it?" Controlling himself with an effort, the lad replied, "Both, father."

"At last our dull Earth listens—  
Peace! Good will!

The Star of Bethlehem glitters  
Nearer, nearer still.

"Holy lustre christens  
War-torn health and hill,  
At last, at last Earth listens:  
Peace! Good will!"

### A WEEKLY VISIT.

**D**ON'T FORGET to visit your bank regularly, for consistency in saving pays big dividends—and don't forget that "thrift comes too late when you find it at the bottom of your purse." Save on pay-day, when you have the cash in hand.

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## Psalm 2: A Suggested Arrangement.

Peter Orr.

The resurrection is the crowning evidence of our Lord's divinity. "Jesus Christ risen from the dead" was Paul's gospel. "Thou art my Son, this day have I begotten thee" Paul applied to his resurrection (Acts 13: 33). The quotation is from the second psalm. David often in solo praised the Lord for his goodness and mercy. But Psalm 2 we may regard as a quartette, the personnel being David the prophet; the adversaries, as described by Peter (Acts 4: 27); Jehovah God; and the Lord Messiah. David here foretells the rise, the opposition and the final triumph of Messiah's kingdom. In tabular form it would appear something like this:—

The prophet, David.—Why do the nations rage, and the peoples imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed.

The adversaries.—Let us break their bands asunder, and cast away their cords from us (Luke 19: 14).

The prophet.—He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Jehovah.—Yet (maugre) I have set my king upon my holy hill of Zion (Acts 2: 36).

Messiah.—I will tell of the decree: The Lord said unto me, Thou art my Son, this day have I begotten thee (Acts 13: 32, 33).

Jehovah.—Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel (Rev. 2: 26, 27).

The prophet David.—Now therefore be wise, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish in the way. For his wrath will soon be kindled. Blessed are all they who put their trust in him (Luke 21: 20-23, Rev. 6: 16, 17 and 7: 14-17).

Realising the truth of all this, may we not sing with perfect assurance and restful confidence:—

"Peace, perfect peace, the future all unknown,  
Jesus I know and he is on the throne."

### OPENING OF NEW CHAPEL AT WOLSELEY, SOUTH AUSTRALIA.

On Nov. 23 the opening of the new Wolseley chapel marked an epoch in work of the Bordertown circuit. At 5 p.m. the dedicatory services commenced. Bro. and Sister T. B. Verco performed the opening ceremony. Bro. Verco em-



New Chapel at Wolseley, S.A.

phasised the need for loyalty and love. Sister Verco unlocked the door, after which a brief service in the chapel was presided over by Bro. D. R. Miller, who gave an outline of the commencement of the work in the circuit. Bro. Hillford, of Naracoorte, gave a dedicatory address. Tea was served by the sisters. At the evening service, presided over by Bro. E. L. Milne, Bro. Withers, of Kamlay, Vic., A. R. Benn, Melbourne, and W. A. Russell, Prospect, S.A., gave addresses. Several brethren from surrounding churches also spoke. Much comment was made on the fine appearance of the chapel, which was planned and built by Bro. A. E. Mauger, of Prospect, who also led the meetings in song. On Nov. 25 Bro. Cornelius, of Cowandilla (late of Bordertown), conducted all the services, which were well attended. His messages were much appreciated.—Jas. E. Macdonald.

## College of the Bible.

Honors List, Third Term, 1934.

The following students, having secured a term grade of at least 80 per cent., passed with honors. For a pass, a grade of 60 per cent. is required.

New Testament.—F. H. Griffiths, 92; Miss G. M. Christensen, 91; D. G. Hammer, 86; E. A. G. Martin, 85; A. B. Clark, 83; G. Clark, 81; I. F. Church and A. R. Jones (equal), 80. 10 others passed.

Old Testament.—D. G. Hammer, 85; Miss G. M. Christensen and F. H. Manning (equal), 84; A. B. Clark and C. E. Curtis (equal), 82; I. F. Church and F. H. Griffiths (equal), 81. 11 others passed.

Church History I.—Miss G. M. Christensen and F. H. Manning (equal), 87; I. F. Church and F. H. Griffiths (equal), 82; H. E. Paddick, 80. 4 others passed.

Church History II.—Miss G. M. Christensen and P. C. D. Alcorn (equal), 90. 8 others passed.

Christian Doctrine.—Miss G. M. Christensen, 90; I. F. Church, 89; L. E. Dudley and H. R. Fitch (equal), 84; F. H. Manning, 83; H. E. Paddick, 82; E. P. C. Hollard, 80. 3 others passed.

Homiletics I.—D. G. Hammer, 90; A. B. Clark, 88; C. E. Curtis, 83; D. H. Butler and G. R. Clark (equal), 80. 5 others passed.

Homiletics II. and Practical Church Work.—F. H. Manning, 88; I. F. Church and L. E. Dudley (equal), 86; F. H. Griffiths, 82; E. P. C. Hollard, E. A. G. Martin and H. E. Paddick (equal), 80. 2 others passed.

Homiletics III.—P. C. D. Alcorn and I. L. R. Vincent (equal), 88; C. W. Hart and A. B. McDiarmid (equal), 87. 5 others passed.

Religious Education.—Miss G. M. Christensen, 92; G. R. Clark, 91; I. F. Church, D. G. Hammer and E. A. G. Martin (equal), 90; F. H. Manning, 88; D. H. Butler, 85; H. E. Paddick, 83; F. H. Griffiths, 81. 12 others passed.

New Testament Greek.—P. C. D. Alcorn, 85; A. B. McDiarmid and Miss M. W. G. Payne (equal), 82; C. W. Hart, 80. 6 others passed.

Ancient Civil History.—T. W. Bate, 87; A. R. Jones, 86; Miss M. W. G. Payne, 83; L. E. Dudley, 82; C. E. Curtis and D. G. Hammer (equal), 80. 7 others passed.

Elocution I.—D. G. Hammer and A. R. Jones (equal), 83; D. H. Butler, 84; T. O. Fisher, 83; L. W. P. Smith, 80. 5 others passed.

Elocution II.—F. H. Manning, 92; E. A. G. Martin, 87; H. R. Fitch, 86; I. F. Church and L. E. Dudley (equal), 85; H. E. Paddick, 83; E. P. C. Hollard, 82. 2 others passed.

Apologetics.—P. C. D. Alcorn, 86; A. B. McDiarmid, 84; Miss M. W. G. Payne, 83; A. W. C. Candy and I. L. R. Vincent (equal), 80. 4 others passed.

Logic.—A. B. McDiarmid, 88; P. C. D. Alcorn, 85. 4 others passed.

Hermeneutics and Exegesis.—P. C. D. Alcorn,

85; A. B. McDiarmid and Miss M. W. G. Payne (equal), 82; C. W. Hart, 80. 6 others passed.

Geography (Intermediate).—T. W. Bate, 86. 4 others passed.

English (Intermediate).—T. W. Bate and E. W. Orr (equal), 80. 3 others passed.

English (Leaving).—6 passed.

Economics (Leaving).—T. W. Bate, 82. 4 others passed.

French (Intermediate).—3 passed.

French (Leaving).—1 passed.

British History and Civics (Intermediate).—T. W. Bate, 90; E. W. Orr, 88. 3 others passed.

—A. R. Main.



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## News of the Churches.

(Continued from page 793.)

### South Australia.

**Henley Beach.**—A successful concert was held on Nov. 23 to raise funds for Sunday school picnic, held at Oaklands on Dec. 1. Ladies' guild held a gift afternoon on Dec. 5, and Mrs. Verco gave an enjoyable talk. This was the last guild meeting for the year. The church is pleased to welcome Sister Caldicott back from India, and to have fellowship with her.

**Victor Harbour.**—Meetings are still on upgrade, and interest is increasing. At Christmas convention about 60 Christian people will conduct a united evangelistic campaign in the heart of the town. Dorcas sisters conducted a successful gift afternoon for the Mrs. Waterman fund and realised £5. The visit of Goolwa brethren on alternate Sunday mornings, or when needed, is greatly appreciated. Sunday evening attendance averages 70.

**Maylands.**—Meetings continue large, and are having a good influence in the district. Auxiliaries are doing splendid service. The sisters have raised £12/9/- for Grace Waterman fund. A special afternoon meeting was also arranged, when Mrs. Anderson gave an appropriate message. During Bro. Fitzgerald's holiday the following have been the Sunday speakers—Bren. J. K. Matthews, Robert Burns, Frank Manning (Bible College), and A. E. Illingworth (conference president). On Dec. 8 the kindergarten held a successful Christmas party.

**Col. Light Gardens.**—On Oct. 28 and Nov. 4 the S.S. anniversary was held. Bren. W. Beller and G. T. Walden were the speakers. The success of the gathering warranted a repetition of the services. On Nov. 4 Bren. R. L. Crosby and Anderson were the speakers. Excellent singing was rendered by the school under baton of Bro. W. Craddock, of Fullarton. A successful picnic was held on Nov. 3. Annual meeting of Y.P.S.C.E. and J.C.E. on Oct. 31 was attended by 21 societies, about 140 people in all. On Nov. 24 a largely attended concert and social was held. Auxiliaries are in good standing, and attendance at evening services is improving.

**Cottonville.**—On Nov. 21 the C.E. society received a visit from sisters' F.M. committee; Bro. A. McLean gave a stirring message. Endeavorers journeyed to first meeting of York Y.P. week-night meeting on Nov. 22. A splendid time was spent, about 50 Endeavorers being present. Ladies' guild final afternoon for the year was held on Nov. 28. A great deal of hospital sewing has been done, and garments made for the needy. Bro. Hollams has given some fine gospel messages, and is exhorting on the readings. An able exhortation was received on Dec. 9 from Bro. E. Paddick, of the College. The Mrs. Waterman appeal resulted in about £7. Ivy Kent, on holiday from W.A., formerly of Cottonville, has been welcomed.

**York.**—Good helpful meetings have been held. Bro. Manning speaking. On Nov. 17 an enjoyable social was held by Miss Parker's class from the S.S. In the absence of Bro. Manning at southern conference, Bren. A. Glastonbury and C. Manning conducted week-night service. Y.P.S.C.E. had a combined meeting with Cottonville church on Nov. 20, and the following meeting had a visit from Henley Beach society. On Nov. 26 the girls' club annual demonstration took place. On Dec. 2 the graduation service from junior Endeavors to intermediate was held. Bro. Cliff Manning leads the intermediates. Meetings were excellent all day, and in the evening a young man was baptised. Young men of the church assisted Bro. Manning. Band of hope monthly meeting was held on Dec. 6. Meetings on Dec. 9 were good. Young ladies assisted Bro. Manning at evening service. His topic was "Womanhood."

**Semaphore.**—The annual meeting and election of officers took place on Dec. 5; good attendance of members. Important alterations and additions were made to constitution. Officers elected: Elders, Bren. Roberts, Stanley and Brown; deacons, Bren. Howard, McKenzie, Parker, Russell, Krygger, Whardall and Morris; secretary, Bro. McKenzie; treasurer, Bro. Whardall; superintendent, Bro. Rolfe Peacock. Auxiliary reports were satisfactory. Preacher's report showed average number of communicants 75. The church gave a tea to the Seaman's Mission, Port Adelaide, of which Bro. J. C. Stanley is missionary. The men from overseas without a ship appreciated the visit and tea. The preacher's wife, with other sisters, attended to the men.

**Prospect.**—Large congregations attended all meetings during last few weeks of Bro. Russell's ministry. On Nov. 25 a Bible school girl made the good confession. At midweek service on Nov. 28 another senior girl confessed Christ, and both were baptised. On Dec. 2 Bro. Russell conducted both services. At night a mother and daughter came forward, and were baptised on Dec. 5, also a young man. On Dec. 9 the large number present was a tribute to the faithful work of Bro. Russell covering nearly eight years. On Dec. 4 a social was held by girls' and boys' clubs to say farewell. On Dec. 5 a public farewell was tendered. Greetings were given by A. E. Illingworth, conference president; Mrs. P. Verco, president women's conference; J. Turner, State foreign mission committee; H. R. Taylor, preachers' fraternal and council of churches; Mr. Wellington, Prospect ministers' association; the mayor of Prospect (Mr. Whittle); Messrs. McLean, Walden and Cornelius. The secretary, J. Harding, made a presentation of a wallet of notes. Bible school superintendent, Mr. Roberts, made a present of books to Masters Bay and Lester Russell. Mr. Cousins, choir leader, spoke. Miss Bradlock, for P.B.P., presented Mrs. Russell with a brass vase. Mr. R. Iwan, for K.S.P., presented Mr. Russell with a framed photo. of members of club. Miss Tecker, superintendent J.C.E., and Miss Mohler, intermediate society, presented an inkstand and books. Mrs. Smith, for Dorcas society, presented Mrs. Russell with a floral tribute. Mr. R. Bradshaw spoke for football club; Mr. Lawrie, cricket club; Miss Wood, basketball club.

### Tasmanian News-letter.

Ira A. Paternoster.

During the past month we have been privileged to see much more of the State of Tasmania. In company with Sydney friends, we went by way of the east coast to Port Arthur and returned via Hobart and the main road to Launceston. The scenery is very like that in other parts of the Commonwealth we have visited, and like some of our other States the road was through large centres of population where no Churches of Christ are found. In a journey of 500 miles we did not pass through one town, except Hobart, where there is a Church of Christ. On all the vast east coast there is no church pleading for New Testament Christianity as we understand the term. At present from the state of the home mission funds there is no hope of these fields being opened.

### Port Arthur.

The scenery here is very beautiful, but to us is marred by the ruins of those tragic days associated with the early history of this country. The prison life at Port Arthur is presented in very lurid light, but it should always be borne in mind that such conditions were not peculiar to this settlement. Every penal institution of the old world was on a par with it. The "model prison" was built on the same plan as the prison at Pentonville, England, Thank God for the power of the gospel as it has affected prison reform. What a pity this period of our history could not be erased from all records and forgotten!

### Anniversaries.

Tasmania, like other States, has recently passed through a severe influenza epidemic. Fortunately not many lives were lost, but great inconvenience was suffered physically. We are just now passing through another epidemic which seriously affects the spiritual life of the community. Anniversaries are the fashion, and church members, especially choir members, are conspicuous by their absence from their own services. We never objected to anniversaries quite so much as since coming to Tasmania.

### The Royal Visit.

Quite properly the Duke came to Tasmania, and was enthusiastically received by a loyal people. Unfortunately his visit to the north was marred by heavy rain. Yet in spite of this fact thousands stood for hours in the deluge of water to get a glimpse of and wave a hand to the King's son. It was a fitting tribute, and was duly appreciated by His Highness. We were sorry the reception tendered our royal guest included dancing, thus preventing some of us from accepting the invitation to attend. The contrast has been forced upon us between this reception and the one given to the King of kings.

### Closing of Hotel Bars.

By one vote the Legislative Council defeated the bill to alter the hours of sale of liquor. The proposal was to allow the sale between the hours of 10 to 10 instead of as at present 6 to 6. A new bill is now before the house, offering minor concessions to the trade, but we are thankful the hours will remain as at present.

### Visitors.

Hobart is enjoying the presence of Dr. Scroggie, who is addressing appreciative audiences, and helping to strengthen the weakening faith of many in these days of doubt. Hugh Paton, of Sydney, has been on a brief evangelistic mission, and his deep fervor expressed in his broad Scotch accent has been a blessing to many. Mr. J. E. Warren, president of the Victorian and Tasmanian Methodist conference, was accorded a civic reception in Hobart recently. Mr. Warren unveiled a tablet on a gum tree marking the spot where, at New Norfolk, one hundred years ago, the first Methodist service was held in Tasmania.

### A. E. Brown.

The preacher of Invermay church and the conference president has gone to Adelaide for a brief holiday and to receive medical treatment. Bro. Brown is a young man doing a splendid work for the Master. Not often the honors of conference president come to one so young, but our brother is filling with credit a very difficult position. Recently his health has not been of the best, and he has been granted a few weeks' holiday to visit his home city, and at the same time seek medical aid. We wish for him a speedy recovery and return to the work he is so successfully doing at Invermay.

### Victoria.

**Rochester.**—Sister Green was welcomed to the church on Sunday morning, Dec. 9.

**Kaniva.**—On Sunday evening, Dec. 9, Bro. Benn delivered the gospel message to a packed and appreciative meeting.

**Camberwell.**—On Dec. 2 Bro. Baker, of Hartwell, addressed the church, and the kindergarten held a little visitors' afternoon. Offering for home missions amounted to £8/14/6.

**Parkdale.**—Bro. Beaumont gives helpful messages at Thursday prayer meetings. On Dec. 7 the band of hope concluded its work until Feb. 3 with a social evening. Bro. Beaumont gave splendid messages on Dec. 9.

**North Richmond.**—On Dec. 9 Bro. Hunting (Blackburn) at 11 a.m. and Bro. Bischoff at 7 p.m. gave uplifting messages. Attendances were up to average. Several visitors were in the congregation. Sunshine circle had a pleasant afternoon on Dec. 4. A successful social ended Phi Beta Psi activities for the year.

**Red Hill.**—For several weeks the church has had the help of Bro. Lex E. Snow, whose visits and messages have been appreciated. A minor epidemic of sickness has kept meetings small in numbers, but it is passing.

**Kyseton.**—Excellent addresses were given by Bro. Butler on Armistice Day. Messages were enjoyed from Bro. A. Jones, of the College, on Nov. 15. M.I.S. activities closed for the year with a happy social on Dec. 9.

**Doncaster.**—The triangle club annual social was held on Dec. 4. The young sister recently baptised was received into fellowship by Bro. Connor. Our aged Bro. F. Smedley, who has been ill for some time, is slightly better.

**Carnegie.**—At morning service on Dec. 9 Bro. Patterson gave a very helpful address. In the evening Bro. Shipway conducted a Protestant service, when there was a large gathering. Mr. Simpson rendered a solo effectively. There were two baptisms at the close.

**Boort.**—On Dec. 2 Bro. Burt gave the morning address. At night Bro. Baker gave the gospel message and sang a solo. On Dec. 9 Bro. Baker exhorted the church. At night he gave a fine message—"Bidding Good-bye to God." A married lady, Mrs. Johnson, confessed Christ.

**Melbourne (Swanston-st.).**—Good meetings were held on Dec. 9. Bro. Scambler's series on Protestantism and Romanism is creating some interest. At morning service Bro. J. M. Miners, of Norwood, S.A., who is on his way to take up work with the A.I.M. in New South Wales, was among the visitors.

**Gardiner.**—Three were received into fellowship on Dec. 2. Three others were immersed. H.M. offering amounts to £32/10/-. On Dec. 9 three were welcomed to fellowship. One was immersed, and one other made the good confession. Miss Jean Arland has been tendered a kitchen tea and received a dinner set from the Bible school. Her wedding is this week.

**Fitzroy (Gore-st.).**—Good meetings were held on Dec. 9. Bro. McDowell, of Carnegie, spoke morning and evening in the absence of Bro. Holland. At evening service many visitors were present. A duet was rendered by two girls of Bible school, and a young lady from Carnegie sang a solo. Miss G. Porter passed away on Dec. 8. The funeral on Dec. 10 was attended by many members, and the service was conducted by Bro. R. Rough.

**South Yarra.**—On Dec. 9 good audiences welcomed Bro. Candy, who received three into fellowship, baptised the previous week. Bro. Candy addressed morning and evening services, and has taken up the work with energy. On Dec. 2 members entertained for the day the boys and chaplain of the Burwood Boys' Home. H.M. offering exceeds £10. Bro. Light, Jun., with others has had fellowship with the church.

**Hamilton.**—The sisters of the church held a very successful sale of gifts last week to augment home mission offering. On Dec. 9 a man and his wife were received into membership by faith and obedience. Bro. Methven spoke in the morning on the letters of the New Testament, and at night on "Divine Marching Orders." The teaching of Bro. Methven on the book of Revelation at prayer meetings is a great help.

**Carlton (Lygon-st.).**—By means of a special young people's social on Dec. 8, taking the form of a pleasure cruise to Dbond, the Bible school raised £5/2/6 for support of Dhond hospital. Visitors on Dec. 9 included Mrs. Halsbeck, sen., from W.A., and Mrs. Bolwell, from Pimpino. At morning meeting Bro. Ennis expressed best wishes of the church to Mr. Jim Bolwell and Mr. Cecil Houston, who have been actively associated with the church during their time in the teachers' training college, but are leaving for teaching appointments in the country. At the conclusion of Bro. Ennis' address at night on "Saved Within Prison Walls," a senior girl from Bible school was baptised. Offering received during the day for food relief, £13/18/5.

**Berwick.**—On Nov. 24 an enjoyable social was held in the Sunday school hall, friends from Parkdale and Dandenong churches being present. On Nov. 25 Bro. A. McDiarmid gave helpful messages at both services. On Nov. 26 a farewell and welcome meeting was held. This meeting was to Bro. McDiarmid, who is leaving, and to Bro. L. Dudley, who is taking up the work. Bro. McDiarmid has won many to Christ during his ministry at Berwick. He was presented with a wallet of notes.

**East Kew.**—During the last few weeks the church has enjoyed a period of blessing. Numbers attending services have increased, and increased interest in the district has been evident. Strangers have attended, and several old members have made return visits. On Dec. 2 a young man made the confession and was baptised last Lord's day, when a young woman consecrated herself in service. Bro. Hargreaves is settling down to the work. The new organ is a great aid. Through the efforts of the song-leader, Bro. Elliott, special soloists give helpful service at evening meetings.

**St. Arnaud.**—On Nov. 25 two adults were baptised; they were received into fellowship on Dec. 2, when Bible school anniversary services were held. Bro. Bird, of Wedderburn, speaking at all meetings and presenting prizes in afternoon. Excellent meetings; chapel crowded at night. Concert held on following night, with presentation of certificates. Bro. H. Benson, a Bible school teacher for 25 years, has retired; he was presented with an arm-chair. On Dec. 9 Bro. Jackel preached a stirring sermon on the recent floods. Bro. and Sister R. Hall, of Rochester, are visitors. On Dec. 9 Bro. Hall addressed the church.

**Mabvern-Casfield.**—Average attendance during November for both communion and gospel services was 135. Two working-bees during the month accomplished much work; Sister Mrs. Fielder provided afternoon tea. Appreciated address by Bro. J. Holloway recently. Young ladies were interested and helped by an illustrated lecture by Dr. C. Sharp at a recent meeting. Sister Miss Amy Milne is meeting with the church after some months in the country. About £13 was contributed to hospitals and over £6 to Bro. A. R. Main fund. Bro. Ralph Pickford secured first prize for scripture examination in his class at Scotch College, securing 99 per cent. Relief offering amounted to £5/13/-. Good attendances on Dec. 9.

**Chelsea.**—There were good meetings on Dec. 9. Bro. Bradley, from Ormond, presided in the morning. Bro. Lawrie gave his farewell message. Bible school held a decision Sunday. In the evening the teachers' monthly tea was held, the ladies' guild catering. Superintendent Bro. Warne, on behalf of teachers and school, presented Bro. Lawrie with a hymn book, and Bro. F. Gourlay made a presentation from C.E. society. At gospel service South Camberwell football club and friends visited Chelsea to honor Bro. Lawrie. The ladies' guild sang an anthem. At the close of the service Mr. Rayment, president of the club, presented Bro. Lawrie with a Bible. Bro. Warne, on behalf of the church, thanked Bro. Lawrie for his services. An offering was taken for local needy cases.

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### BIRTH.

**HILLBRICK.**—On Dec. 6, at "St. Helens" private hospital, to Mr. and Mrs. H. Hillbrick, of 19 William-st., Essendon—a daughter.

### DEATH.

**GREEN.**—On December 3, Elizabeth Wood, beloved younger daughter of Matthew Wood Green (deceased), late of Cheltenham, at 19 Victoria-grove, Auburn, Vic. At rest.

### IN MEMORIAM.

**NICHOLS.**—In fond and loving memory of my dear mother, Jane Nichols, who passed away on Dec. 13, 1933. Late of Adelaide and Bendigo.

In my heart your memory lingers,  
And I know it's vain to weep,  
Tears of love can never wake you,  
From your peaceful happy sleep.  
—Inserted by her loving daughter, Rhoda (Mrs. Thomas).

### COMING EVENTS.

**DECEMBER 19 (Wednesday).**—Chinese chapel, Queensberry-st., Carlton, 8 p.m. Christmas social. Refreshments. Lantern views and talk on China by Mr. H. A. G. Clark, M.A. Collection to help provide new matting for chapel. A welcome to all.

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DECEMBER 26 TO 31.

Back to Church, Sunday, December 30.

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TUESDAY, DECEMBER 25, 11 a.m.

AT SWANSTON STREET, MELBOURNE.

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#### NOTICE.

Members and friends visiting Chelsea district during the holiday season are cordially invited to meet with the Church of Christ, Hiantyre-ave., near station, 11.15 a.m.; Bible school, 3 p.m.; gospel meeting, 7 p.m.

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Church member, 27 years, married, requires situation as clerk, shop-assistant or similar occupation; experienced also in fruit picking and cutting, etc. Go any State. Assist preaching; organist; choir-conducting; singing. Write "Confidential," care of H. J. Horsell, Grote-st., Adelaide. (Personal character recommended by Editor.)

## Obituary.

**COWIE.**—On Oct. 31, after several months of patient suffering, our esteemed Bro. Cowie entered into his rest. Our brother was baptised into Christ 40 years ago, and served his Master and the church faithfully unto the end. He was loved and esteemed by all, and his presence and influence will be sadly missed. He leaves a sorrowing wife and large family, most of whom have joined the church at Berwick, Vic. We commend them to the love and care of the heavenly Father. He was laid to rest in the cemetery at Berwick, Bro. Andrews officiating.—L. Aurisch.

**HAINES.**—The church at Lygon-st (Vic.) has suffered the loss of a member of many years' standing in the home-going of Mrs. Edward Haines, who passed to higher service on Nov. 20. For a long time sickness had made life hard, and had rendered church attendance impossible, but to the end our sister manifested a strong faith and a keen interest in the church dear to her heart. She was a good woman, quiet and unobtrusive, but both in and out of the home was loved and honored for her gentle ways. Her children are all in fellowship with our churches, and her husband has for long years been an interested and useful church member. The church sympathises with the dear ones in their loss, and yet rejoices with them in their happy memories and bright eternal hope.—R.E.

**LAWRIE.**—In the passing of Sister Mrs. Neeman Lawrie at Tumbay Bay hospital on Nov. 14, the church at Ungarra, S.A., has sustained a great loss. In early life our sister accepted Christ, and soon after became a Sunday school teacher. Twenty-three years ago, when the church was established at Ungarra, during the ministry of Bro. Robert Harkness, Sister Lawrie with her husband became foundation members of the cause there. She was a faithful and zealous worker in the church and its auxiliaries, and gave her best as a Sunday school teacher. Through her instruction many young lives have been led to accept Christ. A large number of relatives and friends were present at the service in Tumbay Bay chapel and also at the graveside, which was conducted by the writer. Much sympathy is extended to Bro. Lawrie and family. We praise God that they all look forward to the time of reunion in Christ Jesus.—I.D.

**SMITH.**—On Nov. 17, at Maryborough Hospital, Q., Mrs. G. Smith (nee Gladys Trudgian, of Gympie) passed away. Though suffering greatly, she never complained, and peacefully entered into her rest. A short service was held at her late home by Bro. T. G. Mason, who also conducted service at graveside. Loving sympathy is extended to dear ones left behind.

**SPENCER.**—Those associated with Lygon-st. (Vic.) twenty years ago will recall Edith Spencer, then a frail young woman. Hopes that maturity would bring health and vigor were never realised. For many years our sister was an invalid, spending the last six years in bed. Edith was a beautiful Christian, with radiant face and hopeful outlook. A visit to her bedside was always a benediction. Her mother and sisters devoted themselves to their loved one in a beautiful way. To them the break on Nov. 17 was a serious one, but with fine fortitude they bow to the divine will, and thank God upon every remembrance of the choice life now closed on this side and commenced "with Christ, which is far better."—R.E.

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### Care of the Aborigines.

We have received from Mr. J. H. Sexton, secretary of the Aborigines' Friends' Association of South Australia, a copy of a most interesting publication entitled "The Aborigines: A Commonwealth Problem and Responsibility." It contains a policy endorsed by the National Missionary Council of Australia and also by the Aborigines' Friends' Associations. There is an increasing desire to treat the aborigines of Australia fairly and well. Our readers will be interested to note the twelve point policy recommended. It covers such matters as reserves and their inalienability, prohibited areas, aboriginal offences, training, wandering natives, care of the sick and indigent, aboriginal women, and Government subscribers to missions. The initial recommendations which are vital to the scheme are:—

- (1) That the Commonwealth Government take steps to assume the oversight and control of aborigines in Australia.
- (2) That the laws at present in operation for the government of aborigines, except such clauses as apply specifically to half-castes, be made applicable to full-blooded natives only.
- (3) That in order to deal adequately with the problem of the half-caste, which should be regarded as distinct from that of the full-blood, special legislation be introduced.
- (4) That there be a separate department controlling aboriginal affairs, with a permanent staff, including a commissioner, giving his whole time to the work, and specially-trained field officers.
- (5) That an advisory board be appointed, consisting of suitable representatives of the various interests involved, which would act in an advisory capacity to the Commonwealth Government on matters affecting the aborigines, and make such recommendations as they think fit to the minister responsible.

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