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"THE ENTRANCE OF THY WORD
GIVETH LIGHT."

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The Person and Word of the Lord Jesus Christ.

AN elderly correspondent of Dr. F. Townley Lord recently made the following confession: "My love for the dear old Book is patchy. What I mean is, I have no use for a lot of Old Testament doctrine such as the slaying of the Amalekites, and the prophets of Baal, and the psalms of hate, such as 109. But I am quite ready to fix my religion on James, the Sermon on the Mount, the love chapter in 1 Corinthians."

Our Lord himself has indicated that some things in the Old Covenant were permitted because of the hardness of men's hearts, and one of the glorious New Testament passages lets us know that God who "by divers portions, and in divers manners" spoke unto the fathers in the prophets has in these latter days spoken unto us in his Son, through whom we have the final revelation of the Father.

Did the Race "Produce" Jesus?

It is not the inquirer's confession but a sentence in Dr. F. Townley Lord's reply which interests us now. He dealt sympathetically with the question, and went on to praise those Old Testament scholars who showed that in the passing centuries there was "a development in the understanding of God's will and purpose," and then added: "If, from time to time, we see exhibitions of cruelty and vindictiveness here and there in the history of the Hebrew race, we must put them down to imperfect understanding, both of religion and morality. Every time I read of an act of violence, or of the outpouring of hate, I say to myself, '*How wonderful that such a race could ultimately produce the sublime figure of Jesus.*'" (Italics ours.)

Dr. Lord believes in "a progressive revelation" and not merely in a development of thought. We much regret, however, that he has left an unqualified sentence so liable to distortion and likely to mislead as that which we have italicised. There are men who make no distinction in kind, but only in degree, between the Lord Jesus, the perfect Man and Son of God, and the rest of mankind. There are thorough-going evolutionists who bring all,

man with his highest intellectual and spiritual power, Jesus Christ, and the very idea of God, within the sweep of an evolutionary progression. Such a view is wholly destructive of faith. But of the milder statement that the Jewish race produced Jesus Christ, we may say that it is not an expression of the Christian faith. He came forth from God, leaving the glory which he had with the Father before the world was to be our Saviour and Redeemer.

The declaration that the Jewish race produced the sublime figure of our Lord has about the same degree of truth in it that the fairly common saying that "the church produced the Bible" has. Rome, seeking to support a claim to authority, says we owe the Bible to the church, and some Protestants who fear we may reverence the word too much also make the declaration. In the sense that our Lord sprang out of Judah, the Jewish race may be said to have produced him. But that he by human descent was linked with Abraham and David does not discount the fact that he was the Word who in the beginning was with God and was God. He cannot be accounted for by any inquiry

into questions of heredity and human environment; he was God manifest in the flesh! The men who were privileged to write the New Testament certainly belonged to the church of Christ; but the church did not produce the writings. The authors were inspired by the Holy Spirit; hence their note of authority. We need to give more reverent heed to both the living Incarnate Word and to the written Word of God.

Our Lord Spoke Truth.

Even great men, to whom we gladly express indebtedness for some excellent work, come short at times of giving our Lord the position which is his due. Another example is found in an able and interesting article in the jubilee number of "The Expository Times" entitled "Fifty Years' Progress in Theology," in which Dr. A. E. Garvie writes as follows:

"The Gospels were now studied with more interest and insight, and the manhood [of our Lord] was made more real. This necessarily increased the difficulty of determining the range of his infallible authority. He was liable to temptation, although without sin; he confessed himself limited in knowledge, although knowing the Father as none other did, and alone able to reveal him. What must be included in, and what excluded from the knowledge which made him alone the Revealer of the Father? If he knew not the day of his second advent and was in doubt as to the necessity of the cup given him to drink (Matt. 24: 26; 25: 29), did the authorship of a psalm, or the cause of a disease also fall outside of that knowledge? It is obvious that while it was a great gain to make his revelation of God the standard of truth for theology, there was a danger of too wide or too narrow an application. At the one extreme are those who recognise the revelation of God in Jesus as that of the supremely inspired man, but reject both the Pauline and the Johanneine interpretation of the Incarnate Word. On the other, there are those who so exalt him as the only Revealer of God, that they allow the context of history, as presented in the Old and the New Testament, to fall quite into the background, and treat each saying of his as an absolute oracle of God. 'The golden mean' lies between these extremes. He is historical—flesh under human conditions; and he is supra-historical—the Word, God manifest. In him it is God himself who, present in action and passion in the world, is reconciling the world unto himself."

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We may remark that the fact that our Lord Jesus on one occasion declared that no man, not even the Son, but the Father only, knew the hour of what is commonly called the Second Advent, gives no warrant at all for fancied inferences regarding other limitation of knowledge, and still less for any assertion that in the things which he spake our Lord said something which happened not to be true. When he did not know, he said so. A sinless One can be limited in knowledge, but could a person who disregards his limitations and makes incorrect pronouncements be the sinless Son of God and "the Truth"? That some men have differed from Christ on the question of the authorship of a psalm or the cause of a disease is regrettably true; but that difference is somewhat inadequate as a reason for rejecting the word or view of our Lord! Even at the risk of being regarded as extremists for treating his every word as true, we rejoice to stand with the thousands who do accept every word of the Master.

The Old and New Testament "context of history" should certainly be studied, but nothing can be pleasing to the Christian which derogates from the majesty of the unique Son of God or from the authority and infallibility of him who not only announced as a purpose of his coming to earth the bearing witness to the truth but also claimed himself to be "the Truth."

Finland's Turn.

RUSSIA'S wanton attack on Finland has shocked the civilised world. British newspapers strongly condemn its iniquity, carried out regardless of Finland's wish for arbitration and within a few hours of the assurance of the Soviet Premier (M. Molotov) that Russia regarded Finland as "an independent, sovereign State, whatever its regime may be." Stalin has followed the example of Hitler, and, as one newspaper puts it, "out-Hitlered" him. The invasion of Poland and the bombing of innocent citizens in Helsinki, its capital, cannot possibly be justified. When leaders of powerful nations are without faith or honor, their weaker neighbors have cause to fear.

American papers are as definite in their condemnation of Russia's action as are our own. The "New York Times" says: "In the smoking ruins of the damage wrought in Finland lies what remained of the world's respect for the Russian Government. When the test came the Soviet was prepared to show how lightly it held the common decencies of life, and how little it cared for the plight of its desperate apologists abroad." President Roosevelt is reported to have proclaimed a "moral embargo" against the sale of American planes, motors or equipment to any nation bombing civilian populations. This is obviously directed against Russia.

Jubilee of the "Expository Times."

MOST preachers, probably, would assent to the view that "The Expository Times," established by James Hastings fifty years ago, is the best magazine of its kind in existence. It keeps the student in touch with current theological literature and the work and thought of scholars. It has been superbly edited. One does not approve every word or view of editors or contributors when one praises this great monthly for its general excellence. October issue is an enlarged jubilee number, and contains, in addition to regular departments and other articles, two interesting articles on Dr. James Hastings and The Publishing House of Messrs. T. and T. Clark, Edinburgh. High appreciation is expressed of the first editor and of the publishers. When we recall the magnitude of Dr. Hastings' undertakings, we marvel at his achievements. The famous dictionaries of the Bible, the "Great Texts" series, and the incomparable "Encyclopedia of Religion and Ethics," are in regular use by preachers and students.

In an appreciative notice in "The British Weekly" of "The Expository Times," the question is asked, "Expository" of what? and the answer is given as follows:—

"The answer is expository, first, of the Holy Scriptures of the Old and New Testaments. 'Expository' also of that River of God, which, moving through centuries, has taken form in Christian Doctrine and in Christian Experience which was deep enough to become a standard and to endure.

"Hence 'The Expository Times' has never to our knowledge 'lost its head' in movements which, having a glitter of truth rather than its substance, have for a season had a vogue. 'These have their little day and cease to be.' The Great Revelations of God and of the human heart by which we live, await our return from all such aberrations and partialities."

An article reprinted from the jubilee number appears on page 772. It well represents the attitude of the editors.

Christian Publishers.

DR. J. A. GOSSIP, in his article on Dr. James Hastings, pays a high tribute to the firm of T. and T. Clark. "The Encyclopedia of Religion and Ethics" particularly meant a huge initial outlay and the incurring of a big financial risk. Dr. Gossip says: "Hastings was nearly always generous in judgment, and notably quick to praise. But when he spoke of the Clarks—father and son—and the opportunities which they had given him, the man was really moved. And on the other side—I can't speak for Christ, Sir John once said to me shyly, 'and I would like to do something for him. Well, I can take this risk, seeking to help a little.' And then at once he added, 'But, with Hastings editing it, there is no great risk at all!'"

There are other great publishing houses which have laid the Christian world under a debt of gratitude. The Christian partners have sought to serve the cause of Christ and not merely to make money. It is well that we should sometimes think with gratitude of their contribution to the work of the Lord, and of our own indebtedness to them.

Changed Conditions.

GEORGE A. CAMPBELL, writing in "The Christian Evangelist" of the recent International Convention of Disciples of Christ held at Richmond, Virginia, says:

"The Seventh Street Church is historic. What an apostolic line of ministers have held pastorates there: F. W. Burnham—he has a fine speaking voice, one of the best—and such ministers as H. D. C. MacLachlan, Garey E. Morgan, J. J. Haley, J. Z. Tyler, R. C. Caver, and Z. T. Sweeney. One of the oldest members of this church told me she remembers all those just mentioned. She said while Z. T. Sweeney was pastor, standing room was at a premium at the night service. Z.T., even if he came back from heaven, could not do it now. The competition is too keen and the support of the saints too weak."

Two of the men named are well remembered in Australia—J. J. Haley for his great work at Lygon-st., and Dr. F. W. Burnham for his visit to Australia in 1928. The names of some of the others, notably J. Z. Tyler and Z. T. Sweeney, are well known to many of our readers. Many students and preachers in Australia continue to benefit by the volumes of sermons on New Testament Christianity which, during his lifetime and since his death, have been freely placed at their disposal by his generosity.

The reference to the increased difficulty of securing and holding audiences is worthy of note. The preacher's task, it is generally allowed, is harder to-day than it was a generation or two ago. The two reasons assigned by Dr. Geo. Campbell are pertinent and concise. Surely one of them at least could be removed.

GLORY OF THE LIGHTED MIND.

THE words which Mr. John Masfield puts into the mouth of Saul Kane express the gladdening experience of more than one:—

"O glory of the lighted mind,
How dead I'd been, how dumb, how blind.
The station brook, to my new eyes,
Was babbling out of Paradise;
The waters rushing from the rain
Were singing Christ has risen again.
I thought all earthly creatures knelt
From rapture of the joy I felt.
The narrow station-wall's brick ledge,
The wild hop withering in the hedge,
The lights in huntsman's upper storey
Were parts of an eternal glory,
Were God's eternal garden flowers.
I stood in bliss at this for hours."

When a Half is Equal to the Whole.

Chas. C. S. Rush, B.A.

THE day smelt as though it had been made in the country, and it also tasted wonderfully good; there was still that tart feeling in the air like the first bite of a good apple. The gardens just sizzled with bees. A favorite American poet, J. W. Riley, speaks of these self same bees "Swiggin' so much honey that they stuttered in their buzzin'." It was one of these overflowing spring mornings.

We were enjoying a bed of pansies in the Botanic Gardens, and they certainly looked at their very best. Pansies are old-fashioned enough to be quoted with that list of beautiful things associated with the early Victorian era. Lavender and old lace, wallflowers and antimacassars, mignonette and lorgnettes, gardenias and a waltz cotillon, and to the demure pansies we will dare add crinolines. Flowers have personality, bold, shy, seductive, austere, some prim as an old maid, some are like gossiping busybodies that tell everything they can get their ears on. Some delicate, some strong, some flowers do best at a wedding—and, alas, others at a funeral.

But pansies somehow remind us of an almost forgotten art—the old world courtesy, when we had time, or made time, to be polite. All so very dainty they were as they bowed to each other—and to us—in the faint morning breeze. They looked at one with their large open, frank faces, then at each other, no mere nodding acquaintance, but such stately curtsying. Who would attempt to describe the rich colors? "Rich" is the right word, nothing bizarre or gaudy, far too well bred for that, pansies eat and dress well, and breeding really does tell you know, what!

And God made every one of them; some were being born, many were not finished, and as only God can make pansies, he was very busy in the garden that morning. And that was why he felt very near to us.

Thinking we were alone, we were vain enough to believe that for the time being all the beauty and glory, and all the dainty fragrance were ours, specially made for our very own self—such conceit.

Then a thin, weak, quiet voice thundered. A very little interruption gives a big jolt when a person is in a deep reverie. "Where I come from the climate doesn't suit pansies," the voice said, "and so how I am enjoying all of these wonderful flowers." On the other side of the flower bed stood an old gentleman, as gentle as he was old. We didn't see him till he spoke, blind to everything save the work of the fingers of God. Strange indeed that he should be enjoying them too; we were convinced that all of their beauty belonged to us. We

were certain of it till that moment, and then we were not so sure.

The love of God is like that—we can have it all for ourselves and yet share it. We had shared the beauty of those flowers with another and yet each of us possessed all of it. A mother with four children divides her love into quarters and gives a portion to each child—you know right well she doesn't, she gives all of her love to each child. Arithmetic is absolutely absurd and useless for some calculations; it breaks down hopelessly when a quarter equals the whole.

Some folk suffer from sceptic poisoning—think they are lost in the crowd, nobody cares, God has overlooked them, their misery is only lightened by the thought that they are making others miserable. Do stop sniffing. If you are Christian, you've got everything in the world a person needs, the gracious and understanding love of God. But don't miss the point,

you've got all of it, just as truly as if you were the only person God ever made. Don't try to work it out because you can't, but you can believe it because it's true. You simply can't argue with a bed of pansies; who would have the heart, anyhow? Dear God, we all thank thee very sincerely for all the flowers you have made for each of us. Amen.

A LESSON.

ONE lesson, Nature, let me learn of thee,
One lesson which in every wind is blown,
One lesson of two duties kept at one,
Though the loud world proclaim their enmity—
Of toil unsevered from tranquillity;
Of labor that in lasting fruit outgrows
Far noisier schemes, accomplished in repose,
Too great for haste, too high for rivalry.
Yes, while on earth a thousand discords ring,
Man's fitful uproar mingling with his toil,
Still do thy sleepless ministers move on,
Their glorious tasks in silence perfecting;
Still working, blaming still our vain turmoil,
Laborers that shall not fail when man is gone.
—Matthew Arnold.

"We Test Our Lives By Thine."

THE disciple of Jesus will sometimes speak thus of his Lord, nothing, he will say, is too good to be given to him, too good to be done for him. But fine feeling that ends in itself, that is not translated into doing, is nothing and less than nothing. "Ye call me," said Jesus, "Master, and Lord." "If I then," he went on, "the Lord and the Master, have washed your feet, ye also ought to wash one another's feet." "Ye call me . . . and ye ought": the two halves of the saying must always be held together; acknowledgment carries obligation with it.

"O Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,"—
so in our hymn we sing: can we finish the verse?—

"We test our lives by thine."

Let us make the test in two ways.

Turn to the end of the third chapter of Paul's letter to the Colossians. The apostle is giving counsel to the various members of a Christian household—to husbands and wives, to parents and children, to masters and slaves. And here the Authorised Version has done its readers grievous wrong. After the apostolic word to wives and to husbands, to children and to fathers, comes the word to servants, and there the chapter ends. But Paul did not end there, and what in the Bible which most English people still read stands as the first verse of the fourth chapter ought really to be the last verse of the third: "Masters"—if the apostle had been writing to-day he would have said "mistresses" as well—"masters,

render unto your servants that which is just and equal; knowing that ye also have a Master in heaven." We masters and mistresses who ourselves call Jesus "Master, and Lord," what about those who serve us? We pay them their wages, of course; but do we render unto them in all things "that which is just and equal"? It is not I that ask the question: it is the "Master in heaven," and it is to him that the answer must be given. "Ye call me . . . and ye ought."

Let us make the test in another way. "If," said Jesus, "thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee"—let us take care that we do not get the words the wrong way round: Jesus did not say, "and there rememberest that thou hast aught against thy brother"—God forgive us that it is so much easier remembering that!—"and there rememberest that thy brother hath aught against thee"; what then? "Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, then come and offer thy gift." But the words need to be translated. Was not what Jesus meant something like this: "If thou art a worshipper in church, and there rememberest that thy brother hath aught against thee, not another prayer, not another hymn. First be reconciled to thy brother, then come and go on with thy worship"? We can multiply illustrations for ourselves. "We test our lives by thine"; and except we do, it is vain that we call him Lord and Master.—Dr. George Jackson.

Then and Now.

The Day Before Yesterday and To-day.

[Following are some of the editorial notes in the Jubilee Number of "The Expository Times."]

FIFTY years have elapsed since this magazine was started by the late Dr. Hastings, and during this half-century I think we may say that it has maintained its position in the theological world. Many of the most distinguished names in this country and in America have appeared above its articles. And in all modesty it may be claimed that the variety, interest and authority of its contents have given it a special place in the religious and academic spheres alike. Inevitably in these circumstances our thoughts range back over this long period and especially over the changes that have taken place in the world of the Spirit.

Dr. Harris E. Kirk, of Baltimore, in his recently issued Rice Institute Pamphlet, is engaged in a similar task, and we shall more or less avail ourselves of his guidance. He deals in successive chapters with "The New Element in the Modern Temper," "The Divine Purpose," and "The Human Response." It is the first chapter that is of special interest. In it he surveys hopefully the new attitude to the claims of humanism. But that is already dealing with "Now." Let us first of all look back.

Past Confident Unbelief.

Probably no one who has lived through these fifty years will forget the temper of the earlier period. It was a time of confident unbelief. Science in the hands of men like Tyndall was arrogant. Pseudo-science, which always follows at the heels of the real thing, was provocative. Biblical criticism was largely negative. The reconstructions of the gospel story in France and Germany were widely broadcast, and caused something like panic in many quarters. Large secularist meetings were held in every big town, and shops were opened to sell all kinds of atheistical literature and gross pictorial caricatures of religious beliefs. If you were young and candid, you had to fight for your faith fifty years ago. It was not easy to believe in God.

Another feature of the early period, closely associated with the one described, has been fully discussed lately by Dr. Oldham. These fifty years have seen the culmination of a movement which began at the Renaissance, and has gone on gathering momentum from every fresh achievement of the human spirit. It has been briefly described as Humanism. It is simply the complete reliance by man on his own powers as sufficient for all his needs, moral and material. Science has provided him with immense material resources, and has given him a mastery of Nature undreamed of in the past. All his problems, so it appeared, can be solved by his own unaided intellect. There is no need and no room for any supernatural reinforcement. Man is the lord of creation.

One other movement which many will vividly recall occurred in the early years of this period. Its slogan was "Back to Christ." The recession of the dogmatic attitude to the gospel story, the discovery (it may be called) of the social and traditional background of the ministry of Jesus, the conclusions drawn from the new "lives" of Jesus, all led to a definite emphasis on the human element in the person of Christ. The "historic Christ" was hailed as the truth of the gospels, and for a good while this came as a breath of fresh air to minds that were in revolt against the dogmatic temper. Dr. A. B. Bruce represented and fur-

thered this movement in Scotland. And his books were immensely popular. The movement had a healthy influence in bringing a sense of reality to the reading of the Gospels. But more and more it became evident that it had one far-reaching result. It reduced the figure of Jesus to human proportions, and silently but inevitably, it predisposed the minds of many against the miraculous and divine aspects of the Person of our Lord.

The Swing of the Pendulum.

Long ago many of us learned from Schwegler's "History of Philosophy" that there is a pendulum swing in the history of human

LORD OF ALL.

NOT only in stately cathedrals
Or chapels long-hallowed by prayer,
Not only where reverent voices
Are raised in words chosen with care,
Not only in picturesque graveyards
Where faith tells its message in stone,
Not only in grief-stricken homesteads
Where God has a care for his Own,
Not only in homes of abundance
Where noblemen call on his Name;
But anywhere, everywhere, always
The spirit of God is the same;
He walks down dark alleys and byways
Where squalor stalks poor and bare;
He is there e'en before he's invited
The refugee's hardships to share;
He trudges the highways of nations,
The world is his fatherly care—
To any sincerely seeking
The glory of God is there;
Not only a transient vision
Which lightens despair for a day,
But ever-abiding, eternal,
Transforming our values away;
He told us the road is not easy,
A yoke and a cross we should share—
But effort brings him to our striving,
And the glory of God is there.

—Blodwen Davies in "British Weekly."

thought. One generation emphasizes a side of truth, and the next discovers the other side, and there comes a period when the pendulum is at the lowest point of its swing when both sides are seen to be parts of a whole. Are we at that position to-day? At any rate, the pendulum has obviously swung away from the position we have been describing. One of the most obvious facts is the new modesty of science. Scientists of authority may be said to repudiate with one voice any claim to provide guidance for man in his deepest need. Science is painfully aware of its own limitations. It will not pronounce on fundamental human problems because it cannot. It is far from being atheistic. It points emphatically beyond itself for a real explanation of the Universe. And so far it offers some genuine aid to faith.

This extraordinary reversal is matched by the attitude of contemporary gospel criticism. The negative conclusions of Baur and Strauss have been, to say the least, modified by a critical realism which has made the Hegelian dogmatism of Baur as out of date as the old orthodox dogmatism. It may surely be asserted

with some confidence that there is a general agreement on the main point, that the picture of Jesus in the Gospels is a genuine picture, that on the whole its authenticity is established. In particular, one thing seems to emerge from recent critical work, that the old "Back to Christ" movement was essentially false in one thing. The Gospels do not present to us a purely human Jesus. They may be right or wrong, but at any rate the Jesus of the Gospels is a divine figure in the eyes of his biographers. He is not a moral teacher. He is a Redeemer. This is the Figure that is emerging from the investigations of the last years of this half-century.

Insufficiency of Mere Humanism.

Above all, the fact that stands out perhaps more clearly than any other in our time is that the insufficiency of mere humanism is becoming painfully evident. Men are losing confidence in Naturalism as a guide. The helplessness of science in face of acute need is one factor in this new attitude. Science can and does give man great resources, but it cannot help him to a right use of them. Where the moral need appears science has nothing to say. Moreover, the tragic social conditions in the world to-day reveal the impotence of the human unaided powers. And perhaps most of all the moral confusion of our time is making clear to us the insufficiency of the merely human agent to deal with what is deepest in our need. And are not the facts of this solemn and terrible hour a final blasting proof of the bankruptcy of human powers?

Professor Whitehead, quoted by Dr. Kirk, says that "history shows that the unstable ages have usually been the creative ages." Let us hope that this is true of our own unstable age. Meantime we can see one result of the growing sense of the limitations of pure humanism. It is sending men back upon sheer authoritarianism both in political life and in religion. It is this longing for some higher power to take things out of our hands that largely explains Nazism and Fascism. It is in a sense the same urge that explains the wide influence of Barthianism. Barth's protest is against that religious humanism which has ruled largely in Europe for some time and has been influentially represented in our own country. It is as sheerly authoritarian as Hitlerism. But it contains a great and fundamental truth, which we can only forget at our peril—the sovereignty of God, which is the very basis of all real religion. That is its strength. The pendulum has swung away to the right, and Barth is probably the most significant, the most powerful, and the most essential protest against that religious humanism which left out the deepest truth of the gospel.

The Urgent Need of Christ.

Watchman, what of the night? The morning cometh, and also the night. The morning comes. What is it to be? Are we not right in saying that everything points to the urgent need of Christ, the one positive and sufficient answer to our human problem? That is what "The Expository Times" has stood for all through its history. Amid changing opinions on all questions that are subsidiary we have maintained one tradition, that Jesus Christ is at the centre of history, and he alone can give us the answer to the one question that matters: How shall the world be brought to peace and unity and happiness? Dr. Kirk recalls a famous story of Alexander the Great. As a young soldier he was advised by Aristotle never to forget that he was a Greek, and everywhere to draw a line between the Greek and the Barbarian. To which Alexander replied, "No! The aim of my victories will be to give all men a Greek mind." It is the task of the Christian church to-day to give man a Christian mind.

"Come Ye Apart . . ."

A Communion Talk.

Thos. W. Smith.

"He (Jesus) said to them, 'Come away, all of you, to a quiet place, and rest awhile.'" —Mark 6: 31 (Weymouth's translation).

ALTHOUGH this particular invitation was to his apostles, it is quite in keeping with what we know of Jesus for us to consider that he extends a similar invitation to all of his disciples to-day. This is why we are here. Shall we not fully avail ourselves of the glorious opportunity and the high privilege that have been granted to us? In a world of noise and strife and rush we need these "places apart"—these "quiet hours." The theme has been woven into the hymns of some of the world's greatest hymn-writers. Three beautiful examples come to our minds: Bickersteth's lovely words, with their striking paradox in the last line:

"Come ye aside from all the world holds dear,
For converse which the world has never known;

Alone with me and with my Father here,
With me and with my Father not alone."

Fanny Crosby's:

"Here from the world we turn,
Jesus to seek;
Here may his loving voice
Tenderly speak!
Jesus, our dearest Friend,
While at thy feet we bend,
Oh, let thy smile descend!
'Tis thee we seek.

"Come, Holy Comforter,
Presence divine,
Now in our longing hearts
Graciously shine;
Oh, for thy mighty power,
Oh, for a blessed shower,
Filling this hallowed hour
With joy divine!"

Also John Newton's well-known hymn which we use so often when receiving members into fellowship. Strange is it that we only sing the first verse ("Kindred in Christ, for his dear sake"), when the second verse so beautifully sets forth what should be the ideal when we meet:

"Forgotten be each earthly theme,
When Christians meet together thus;
We only wish to speak of him
Who lived and died and reigns for us."

These and the many others like them are most helpful.

The theme may be illustrated by a most delightful personal experience. Until it was my privilege some years ago to attend a church picnic with the Twynholm (London) brethren, at a charming spot up the River Thames known as Chertsey, I had never seen a lock. On this trip up the Thames, when we came to a place called Teddington, the steamer drew over to one side of the river and entered an area of water which was enclosed on three sides. When the vessel was right in the lock, a pair of heavy gates was closed behind us. Water was pumped into the lock, and our vessel was gradually raised to the higher level ahead of us. (Colonel Miles made use of this action in his striking simile, "rising by resting.") At this stage, huge gates in front of us were opened, and our ship went on its way.

A public speaker was endeavoring to explain to his audience the technique of such locks. He said, "Our ship sailed into the lock, water

was pumped in, and—" when a man in the audience startled all present by interjecting, "Nothing of the kind!" After recovering from the shock the speaker resumed. He repeated the same words as previously, but had only proceeded as far as he had then gone when the same man made the same interjection. The speaker, in a tone of annoyance, said, "If our friend would like to describe what occurs when a ship goes through a lock he is at liberty to do so now." The man rose from his seat, and in a clear and serious voice said, "The ship is steered into the lock, the gates behind are shut, water is pumped in; the vessel rises, the gates in front are opened and the vessel goes on its way." Now what was the difference? It will be obvious to all. So,

Seeing the Good in Others.

Geo. D. Vero.

I thank my God upon every remembrance of you.—Phil. 1: 3.

THE other day I ran across a little poem entitled "Something Good," which I would like to pass on to you, and ask you to meditate with me on its message.

"Wouldn't this old world be better,
If the folks we meet would say,
'I know something good about you,
And then—treat us just that way?"

"Wouldn't it be 'fine and cheering'
If handclasp warm and true,
Carried with it this assurance,
'I know something "good" of you?"

"Wouldn't life be lots more happy
If the 'good' that's in us all,
Were the only thing about us
That folks bothered to recall?"

"Wouldn't life be 'far more pleasant'
If we praised the good we see;
For there's such a lot of goodness,
In the worst of 'you and me'?"

"Wouldn't it be nice to practise
That fine way of thinking too;
'You know something good about me?'
'I know something good about you!'"

It is so easy to see the bad in others; we generally see what we are looking for. We are quick to see the mote in our brother's eye, and are generally pretty candid in telling him about it, not seeming to care how much it hurts. How often we who are older become angry and impatient with children and chide them for what we call their naughty ways instead of telling them of their faults kindly and lovingly.

Fanny J. Crosby has a hymn, "When the Dew Light was Fading." It was a great favorite of mine when I was a boy. It was based on the following incident. "A mother who was preparing some flour to bake into bread left it for a few moments, when little Mary, with childish curiosity to see what it was, took hold of the dish, which fell to the floor, spilling the contents. The mother struck the child a severe blow, saying with anger that she was always in the way. A fortnight later little Mary sickened and died. On her death-bed, while delirious, she asked her mother if there would be room for her

too, in our assembling together for communion, we shall not receive the blessing promised and expected unless we "shut the gates behind us." If we bring with us into our fellowship all our worries and cares and sorrows—yes, and the war—we simply cannot enjoy to the full what the Lord has prepared for us. Brethren, as we gather around the table this morning, let us "shut the gates behind us!"

• SAFE.

IN his hand we are safe, we falter on
Through storm and mire;
Above, beside, around us, there is One
Will never tire.
What though we fall, and bruised and wounded
lie,
Our lips in dust,
God's arm shall lift us up to victory,
In him we trust,
For neither life nor death, nor things below,
Nor things above,
Can ever sever us, that we should go
From his great love.

—Selected.

among the angels. "I was always in your way, mother; you had no room for little Mary. And shall I be in the angels' way?" The broken-hearted mother then felt no sacrifice would have been too great, could she have saved her child. Perhaps you know the hymn,

"When the dew light was fading,
And the sky in beauty smiled,
Came a whisper like an echo,
From a pale and dying child:
'Mother, in that golden region,
With its pearly gates so fair,
Up among the happy angels,
Is there room for Mary there?'"

I wonder how many aspirations after good have been crushed because you and I were so ready to see the faults of others, and were so slow to see and tell them of the good. The Apostle Paul was one who seemed to always be looking for the good in others, and he delighted in telling them when he found anything of which he could approve. He saw the faith that was in Timothy, his son in the gospel, and spoke of it in writing to him. He had seen the good that was in the members of the church at Philippi, and he wrote to them, "I thank my God upon every remembrance of you." And it was said of One who was greater than Paul, "A bruised reed shall be not break, and a smoking flax shall be not quench." How loving and tender is our Lord. When he sees the first faint glimmerings of goodness in us, even though it be more like a smoking flax than even a tiny flame, he will not snuff it out, but tends it carefully and patiently until he has fanned it to a flame. It has been said, "There is so much good in the worst of us, and so much bad in the best of us, that it hardly behoves any of us to say any ill of the rest of us." Shall you and I begin to-day to follow the suggestion of my poem and looking for, and finding the good in others, say, "I know something good about you," and then treat them just that way?

"If any little word of ours can make one life
the brighter;
If any little song of ours can make one heart
the lighter;
God help us speak that little word, and take
our bit of singing,
And drop it in some lonely vale, and set the
echoes ringing."

The Home Circle.

Conducted by J. C. F. Pittman.

HAD I KNOWN.

(The Bethlehem landlord speaks.—28 A.D.)

WHAT could be done? The inn was full of folk;

His honor, Marcus Lucius, and his scribes
Who made the census; honorable men
From farthest Galilee, come hitherward
To be enrolled; high ladies and their lords;
The rich, the rabbis, such a noble throng
As Bethlehem had never seen before,
And may not see again. And there they were
Close herded with their servants, till the inn
Was like a hive at swarming-time, and I
Was fairly craved among them.

Could I know
That they were so important? Just the two,
No servants, just a workman sort of man,
Leading a donkey, and his wife thereon
Drooping and pale—but how was I to know?
Were inns to welcome stragglers, up and down
In all our towns from Beersheba to Dan
Till HE should come? And how were men to
know?

There was a sign, they say, a heavenly light
Resplendent; but I had not time for stars,
And there were songs of angels in the air
Out on the hills; but how was I to hear
Amid the thousand clamors of an inn?

Of course, if I had known them, who they were
And who he was that should be born that
night—

For now I learn that they will make him King,
A second David who will ransom us
From these Philistine Romans!—Had I known
I would have turned the whole inn upside down,
His honor, Marcus Lucius, and the rest,
And sent them all to stables, had I known.

So you have seen him, stranger, and perhaps
Again will see him, Prithee, say for me,
I did not know; and if he comes again,
As he will surely come, with retinue,
And banners, and an army, tell my Lord
That all my inn is his to make amends.

Alas, alas! to miss a chance like that!
This inn that might be chief among them all,
The birthplace of Messiah—had I known!

—Amos R. Wells.

THE LIGHT THAT DID NOT FAIL.

ONE summer I was visiting some friends on
one of the New Hampshire hills. While
we were talking busily, there was the sound
of wheels at the door, and a cheery voice
asked, "Might we rest under the apple-trees
in your yard and have our lunch?"

"Oh, yes, sir," promptly answered the lady
of the farmhouse. "And if you wish to warm
any of your food you are welcome to use my
stove."

"Thank you, Mrs. Colburn," was the reply.
"We are neighbors of yours from the other
side of the Connection River, and felt sure
we should find a welcome here."

"I am Rudyard Kipling," the man hastened
to add, as he saw the look of surprise on my
friend's face. "You can look right down on
my house over on the side of that hill,
Naulaka, or the Crow's Nest, as we most
frequently call it. We, in turn, have often looked
over here."

"We shall have a delightful afternoon under
your trees," he said. "And you shall be wel-
comed at my house whenever you like to come.
I am not fond of people who come around to
see what they can, but a neighbor whose light
I have watched so many evenings—that is
another matter. Some time ago, when I was
in Brattleboro, I asked who lived here. And

now may I enquire about the light which we
have seen so often in your west window?" he
added. "I have seen it there in the nights
when I have had much writing to do. And in
the dark nights it seems to shine the brightest."

"Oh, that is the light in grandfather's room,"
Mrs. Colburn answered. "His window looks
down on the road that winds up the hill. He
has always thought it might cheer someone on
his way. It is a candle which shines there
usually, but we put the kerosene lamp for
him when the night is stormy. Some might
think it was a notion of an old man, but it
gives him pleasure, and we like to have it as
he wishes it. We have never known of its
helping any through the storms in these last
years, for our old town is fast losing its farm-
ing population. But the light will always be in
grandfather's room."

"It has helped me," the famous author said.
"You have read my book, 'The Light that
Faded.' Your light makes me think of the
Light that never fails us. It is a plain Light,
and he is the true Light."—American Mes-
senger.

THE BIBLE.

THE charter of all true liberty.
The forerunner of civilisation.
The moulder of institutions and governments.
The fashioner of law.
The secret of national progress.
The guide to history.
The ornament and mainspring of literature.
The friend of science.
The inspiration of philosophes.
The text-book of ethics.
The light of intellect.
The answer to the deepest human heart hun-
gerings.

The soul of all strong heart life.
The illuminator of darkness.
The foe of superstition.
The enemy of oppression.
The uprooter of sin.
The comforter in sorrow.
The regulator of all worthy standards.
The strength in weakness.
The pathway in perplexity.
The escape from temptation.
The steadier in the day of power.
The embodiment of all lofty ideals.
The begetter of life.
The promise of the future.
The star of death's night.
The revealer of God.
The guide and hope and inspiration of man.

—Selected.

DRAUGHTS.

The question of draughts was being dis-
cussed by the Kirk Council, and all the mem-
bers, with one exception, had expressed their
views.

Turning to the silent one, the minister said,
"And what are your views on this subject,
Thomas?"

"Well, minister," drawled Thomas, "some-
times I think there are nae draughts, but gen-
erally when you are aboot halfway through your
sermon I am convinced there's a hole some-
where that wants stopping."

GOING BACKWARDS.

Driver.—"I wasn't going 40 miles an hour,
nor 30, nor even 20."

Judge.—"Here now, steady up, young fellow,
or you'll be backing into something."

The Family Altar.

J.C.F.P.

TOPIC.—GOD'S GREATEST GIFT— AND OURS.

Monday, December 11.

THE people were restrained from bringing.
—Ex. 35: 6.

A unique experience, as history, both ancient
and modern, amply proves. How encouraging
it would be if Christians to-day brought so
many gifts for the church that they also should
need to be restrained!

Reading—Exodus 35: 1-7.

Tuesday, December 12.

In my trouble I have prepared for the house
of the Lord.—1 Chron. 22: 14.

David had troubles enough, yet did not
neglect preparation for the building of the
temple. The rest of the text shows the
greatness of his gift, yet he says to Solomon,
"Thou mayest add thereto," for no gift is too
great or too good for God, who gives us his
best, and certainly deserves from us our best.

Reading—1 Chronicles 22.

Wednesday, December 13.

With perfect heart they offered willingly to
the Lord.—1 Chron. 29: 9.

King David, having set a good example, en-
treats the congregation to consecrate them-
selves willingly to the service of God, and
afterwards rejoices with great joy at the grati-
fying results, because with perfect heart they
offered willingly to the Lord. Then follows
an ascription of praise to God, with the ac-
knowledgegment that everything that is in
heaven and on earth is his.

Reading—1 Chronicles 29: 1-13.

Thursday, December 14.

Freely ye received, freely give.—Matt. 10: 8.
"Here," writes J. W. McGarvey, "is the true
rule of giving. If we would obey this rule, we
would make this a happy world."

Reading—Matthew 10: 5-15.

Friday, December 15.

And there came a poor widow, and she cast
in two mites, which make a farthing.—Mark
12: 42.

"We are disposed," says the author quoted
above, "to measure the value of actions quan-
titatively rather than qualitatively. Moreover,
we are better judges of actions than of motives,
and can see the outward conduct much clearer
than the inward character. God, therefore,
in his word, constantly teaches us that he
looks rather upon the inward than the outward.
In this case the value of the woman's gift
was measured not by quantity but by quality;
in quantity it was two mites, in quality it was
the gift of all she had."

Reading—Mark 12: 38-44.

Saturday, December 16.

God loveth a cheerful giver.—2 Cor. 9: 7.
A gift may be very costly, yet if forced, or
given grudgingly, it is far less acceptable than
if presented voluntarily and cheerfully. God
delights in willing offerings and service, and in
this he is wonderfully like ourselves.

Reading—2 Corinthians 9: 1-9.

Sunday, December 17.

Opening their treasures they offered unto
him gifts, gold, frankincense and myrrh.—
Matt. 2: 11.

Choice gifts indeed, yet not too good as an
expression of appreciation for the gift of gifts,
the Saviour. They now beheld God's greatest
gift, fell down and worshipped him, and pre-
sented to him the treasures they had brought.
The "glad tidings" of the Saviour's birth and
the fuller knowledge of his death should cause
all men to rejoice with exceeding great joy, and
bring willingly to him the offering of them-
selves and their service.

Readings—Psalm 2; Matthew 2: 1-15.

Christian Citizenship.

Titus 3.

Prayer Meeting Topic for December 13.

H. J. Patterson, M.A.

THE great task of the church is to preach the gospel in all the world. The church is both the "salt of the earth" and the "light of the world." Christians are "in the world but not of the world."

The Christian and the State.

Paul said in one place, "Our citizenship is in heaven," and yet was proud of the fact that he was a freeborn Roman citizen, "of Tarsus in Cilicia, a citizen of no mean city." He also claimed the privileges of such citizenship.

Not a little of the teaching of Jesus in the gospels has to do with our relationships each to the other. We cannot escape our duties as members of a community. The sermon on the mount is full of instruction and in keeping therewith we have references in the Pauline epistles and also in the writings of Peter to our duties as members of the State.

With many this is a vexed question. We cannot expect membership in the State and claim its privileges without an obligation to the State. It seems that so long as the demands of the State do not require us to negative the commands of God we should give obedience. But where there is required of us a service or worship contrary to the will of God, then God must be supreme. This has been the reason for many conflicts, individual and otherwise. The early Christians were called upon to make choice. They rendered to Caesar the things that were Caesar's, and to God the things that were God's, but where Caesar came into conflict with God they were adamant. Thus it was and should always be. To-day the choice is being pressed upon many in Europe, and it may yet be in our own land. Yet in general we have a duty to the State.

Pauline Direction.

"Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, showing all meekness to all men." A lot is packed into those phrases. In line with that is his word to the Christians at Rome where at times the danger was great. "Let every soul be subject to the higher powers: for there is no power but of God; and the powers that be are ordained of God" (cf. Rom. 13: 1ff). See also Peter's word in 1 Peter 2: 13-17. There can be no doubt that as Christians we are to be subject to the rulers and keep the laws of our country. If that is so, and we have the power, we should see that the rulers are good men, and the laws just and right. To fail in this is surely to fail God in the establishment of his reign on earth.

"Maintain Good Works"

There is no better way of winning people to Christ than that of good living and the pursuit of honest occupations. Paul mentions this twice in the space of a few verses. This is far better than foolish argument, and is also a source of help to those in need. Our citizenship is far reaching in its influence, and we should therefore use it to the full. We have a splendid Christian liberty, but it must not be abused, and be made to appear as other worldly. "Every good work" would include civic and municipal duties. We should make ourselves generally useful to all. We should try to bring in the reign of God.

TOPIC FOR DECEMBER 20.—WHAT THE INCARNATION TEACHES.—Luke 2: 8-20.

Our Young People.

Christian Endeavor Interests and Activities.

Conducted by W. W. Saunders.

N.S.W. Annual Convention.

THE 48th annual convention of the N.S.W. Christian Endeavor Union was held in Sydney from Wednesday, 1st, to Monday, 8th of November, having the Central Baptist church as headquarters. Missions were given prominence at the opening functions on Wednesday, 1st. Following a tea, a lantern lecture, "The Story of Norfolk Island," was presented by Mr. R. H. Campbell, of the Methodist Home Missions Department. This was succeeded by the public missionary rally in which the eyes of Endeavorers were lifted up to the fields "white unto harvest." Mr. Campbell gave the address, and an item, "The Lamp," was presented by members of the C.E. Missions Department and the Methodist C.E. mission band. The choral work of the item and throughout the rally was rendered by a choir from the Chatswood-Hornsby district union.

A harbor trip occupied Thursday morning, and a community praise service was conducted in the Pitt-st. Congregational church from 1-2 p.m. During the afternoon Bible study sessions and group conferences were held, the activities of the day being brought to a close with a citizenship rally in the evening. Mr. Stuart Stevens, of our Enmore church, presided over this gathering, and Dr. Alexander Hodge, of the Auckland Tabernacle and president of the New Zealand C.E. Union, was the speaker. Dr. Hodge paid a high tribute to C.E. when he said that he believed God could trust a revival to C.E. Resolutions for the betterment of national and civic life were unanimously carried following the address.

The annual public council meeting was held on Friday evening. The general secretary's report showed splendid work accomplished in all departments during the year. There was an increase of 6 societies and 1146 members. There are now 821 societies and 19,235 members. Amongst those elected to office for the ensuing year was Mr. Stuart Stevens, who fills the office of vice-president.

Saturday began with an excursion to Taronga Park Zoo, and at 2 p.m. a procession of witness marched from St. James station to the town hall, where at 2.30 p.m. a junior rally was held, the speaker being Mr. F. G. Smith, of the China Inland Mission. The town hall was thronged with enthusiastic people. Various groups presented fine items, and the juniors followed the address with a tableau on Chinese work. The intermediate rally commenced at 7 p.m., and was a highlight in the day's programme. "Zion's Pilgrims," an item presented by Croydon Park Methodist intermediates, created a deep response in thousands of hearts. At 8 p.m. a combined inspirational and evangelistic service was held. The State C.E. choir gave splendid service, reviving memories of the world convention in Melbourne with some of its numbers. Mr. W. L. Jarvis, minister of the Central Baptist church, and noted for his successful evangelistic preaching, gave of his best as speaker, and in response to the invitation, some 50 folk stepped out to the front in token of surrender to Christ.

A ministers' conference on Monday afternoon was addressed by Mr. R. L. Arnold, of our Burwood church. For the final service, which was a combined communion and consecration service, held at 7.30 p.m., the Central Baptist church was filled to overflowing. Incoming officers were installed by the retiring president. The new president, Mr. Harold Weir, minister of the Marrickville Congregational

church, gave an earnest and challenging address in which he appealed to Endeavorers "not to try to make terms with Christ, but to follow him in full surrender." The communion service which followed was solemn, beautiful and helpful. At its conclusion the convention closed with the singing of what has been termed "Christian Endeavor's theme song," "Blest be the tie that binds." Bible study sessions and group conferences were held every afternoon and in the tea hours. In these the convention theme, "Christ Calleth—Come," was fully presented and discussed. Outstanding were the departmental conferences; missionary conferences on "Helping Our Aborigines"; the conference on "Country Problems and Efficiency" and the personal problems session. The convention has proven a source of great spiritual fellowship and inspiration to N.S.W. Endeavorers.

CHRISTMAS IDEAS FOR JUNIORS.

JUNIOR leaders will desire to lead the thoughts of the children from the gifts they receive to the greatest gift of all—God's gift to man, his only begotten Son.

Effort should be made to make the juniors realize that Christmas is not a time for getting only, but also a time for giving.

Have juniors prepare gifts for church officers, parents, friends, sick and poor folk.

Arrange a Christmas mail—an inexpensive greeting being delivered through society pillar-box to all church members.

Have the juniors sing carols after Sunday school to sick and aged, taking to them some tiny memento of the season.

A party to poor or lonely children or children from a home, in the school hall or the gardens, will do good.

Christmas cakes or puddings distributed to needy homes will be appreciated.

A visit to the Children's Hospital or children's wards, taking a gift and singing to the patients, means sunshine.

In the Christmas meeting have a tree containing a bon-bon for each member. Amongst the good things in the bon-bon place a slip of paper giving each junior something to do in the meeting. When bon-bons have been removed, fill the tree with gifts for "others."

A Christmas talk. The wise men brought gold, frankincense and myrrh. Gold—the heart of the junior. Frankincense—the worship of the junior. Myrrh—the service and love of the junior.

C.E. MISSIONARY PRAYER GUIDE.

DECEMBER: NEW HEBRIDES.

10th.—Pray that Bro. and Sister Dudley may be renewed in health and vigor during their furlough in Australia.

17th.—Pray that Bro. and Sister Hammer may be blessed in their work at Aoba.

24th.—Pray that the new converts at Aoba may be powerful witnesses for Christ among their heathen brethren.

31st.—Pray that the New Year may bring in a new era of progress and power in all mission work.

"Ask, and ye shall receive."

GREETINGS.

AS we again approach the Christmastide we extend to all readers of these columns Christian greetings and all good wishes for Christmas and New Year.

Here and There.

Miss Gladys Saunders, daughter of Dr. and Mrs. A. J. Saunders, of Madura, India, has successfully completed her medical studies at Melbourne University and qualified for the M.B., B.S. degrees.

At his residence in Moonee Ponds, Vic., an old and faithful member of the church in the person of Bro. Chas. Alford, father of Mrs. Stuart Stevens, passed away on Nov. 26, at the age of 85 years. Our brother was baptised at Swanston-st. over sixty years ago.

We regret to report the sudden death on Nov. 30 of Mrs. P. A. Dickson, of Canterbury, Vic. Our sister was the widow of Bro. P. A. Dickson, well known as a preacher of the Church of Christ. She was known to many in Victoria, South Australia and New Zealand, where she and her husband rendered excellent service to the cause of Christ.

Bro. T. W. Mansfield, of Auckland, and his sister, Miss Mansfield, of Christchurch, have had an extensive tour, including a visit to the Old Country and the United States. Whilst in England they attended the annual meeting of Churches of Christ. On their way home to New Zealand they are making brief calls at most of the capital cities of Australia.

In the published results of the recent music examinations conducted by Queensland University, the name of Leigh Hinrichsen appeared among the highest passes in the State. Leigh, at the age of nine years, and under the tuition of his mother, Mrs. E. C. Hinrichsen, gained 100 per cent. in Grade VI. Theory. He also gained honors in Grade V. Piano in May examinations.

"The New Zealand Christian" of Nov. 11 reports that "Bro. F. W. Greenwood, former editor of the N.Z. 'Christian,' has just celebrated his 80th birthday. The N.Z. churches offer their congratulations and best wishes. His long life has been given to the ministry of the Word; his brain is still as keen as ever, but physical weakness has caused him to retire from active service."

Bro. and Sister August Trudinger, of C.I.M., recently visited the three centres—Goolwa, Port Elliot and Victor Harbour, S.A., all being greatly helped by their messages. Bro. Whitridge Bowen gave helpful addresses at Victor Harbour on Dec. 3. The walls of the new chapel are rising quickly. Promises and gifts are coming in each week, and the church is greatly encouraged. At 3 p.m. on Dec. 28 the unveiling of the foundation stone is to take place.

"The Torch" (South Wellington) reports that Bro. Will Graham intended leaving for Melbourne prior to Christmas; also that on December 19 three preachers begin new work, viz., A. Grundy at Invercargill, V. Stafford at Vivian-st., Wellington, and E. R. Vickery at South Dunedin. A. Lowe and W. Harford have commenced at Ashburton and Beckenham respectively; L. R. Usmar is removing to Wellington, and will begin his duties as Dominion general secretary early in February.

At Northcote, Vic., on Dec. 2 a social evening was tendered to Bro. W. T. Atkin to celebrate commencement of his fourth year of ministry with the church. Dr. W. H. Hinrichsen expressed the members' appreciation of the helpful ministry of Bro. Atkin during the past three years, and wished him continued success and blessing. Bro. Atkin was the recipient of a Bible presented by the elders and deacons to commemorate the occasion. Bro. T. H. Scambler gave a brief talk on "Anecdotes" which was much appreciated. There was a good attendance of members and friends.

After an illness of two or three weeks Bro. Waddell, father of Mrs. Ira A. Paternoster, was called home on morning of Dec. 2. Bro. F. A. Youens assisted Bro. Ira A. Paternoster with the funeral service. Bro. Waddell was baptised by Bro. Paternoster at Hindmarsh, S.A. Before moving to Sydney, he had been for about 12 years with the church at Glenelg.

Enthusiasm for the Hinrichsen mission at Malvern-Caulfield, Vic., continued during last week and culminated in a great meeting on Sunday night, Dec. 3, in Malvern Town Hall, when over 700 people were present, including a great number of strangers. Bro. E. C. Hinrichsen was at his best, and there was one confession. Box Hill quartette party assisted. In the morning there were present 15 members from Hamilton church who had motored down specially to help. Six new members were received into fellowship. Twenty-eight have made the good confession. Although the weather has not been generally suitable for a tent mission, the interest has not lessened; further large attendances and decisions are expected.

An undenominational Sunday school has recently been opened at Green Pigeon in the Kyogle (N.S.W.) district by Bro. W. Hopper. Thirty children have been enrolled, besides ten for the cradle roll. The children are keenly interested. There has never been a church service at this locality, and during the past twelve months only one minister has visited the public school to give religious instruction, so that the children were growing up without any instruction in spiritual matters. The Austral Co. has been good enough to donate the first quarter's lesson books. The school is much handicapped for want of suitable hymn-books. Is there a brother or church sufficiently interested to supply Sunday school hymnaries? Secondhand ones would be acceptable.

W. Gale writes: "The busy period preparatory to the Victorian home mission annual offering has concluded. On all sides it has been acknowledged as of distinct value as an educational factor in brotherhood history and development. The first day's reports are usually incomplete, as many gifts come in on the second and third Sundays. To the hour of writing, viz., 2.30 p.m., Tuesday, 67 churches which last year gave in the complete offering £781/14/8 have this year reported £838/1/10. Of this amount £322/9/5 is already in hand. We hope next week will give us a more complete return to guide the committee in its plans. We are all very grateful to those who have helped in the preparatory period and to those who have so liberally given to the cause of home missions."

Bro. A. M. Bell, secretary of our W.A. conference, writes as follows: "The Australian brotherhood has pleasure in mentioning bequests now received and generously provided by our late sister, Mrs. Matilda Silvester, of Inglewood, W.A. £100 is to be devoted to home mission work among the aborigines of our State, £50 to Lake-st. Church of Christ debt reduction fund, £25 to the Glen Iris College of the Bible, £25 to the Burwood Boys' Home, £20 to Dhond Hospital, £10 to the Mary Thompson memorial fund; total, £230. Sister Silvester came from England to Australia in 1870. Twenty years later she removed to Broken Hill, and in the year 1897 took up residence with her husband on Coolgardie goldfields. There she was an ardent supporter of the cause until 1915. From then on her membership was with the Lake-st. church. Until she died at the age of 93 Mrs. Silvester was a most regular attendant at the breaking of bread services, even until a few weeks before her decease. Her two sons and one daughter

were both called to eternal rest years before, but three grand-daughters remain still interested in the work."

The final of a series of three after-church united services organised by Bro. Wilkie Thomson at Murray Bridge, S.A., concluded on Sunday night last, when 400 people were present at the Ozone Theatre. Hymns were thrown on the screen, the Salvation Army Band led the singing, and the Presbyterian organist was the official pianist. Ministers of the town took part in leading in prayer or reading the scriptures, the Mayor, Bro. F. A. Halleday, M.L.C., and the chairman of the District Council presiding respectively. Bro. Thomson's addresses dealt with the necessity of turning in repentance to God in these as in other days, the certainty of Christ's coming and the need of being prepared, and that what we decide about Christ is the most important question of the day. There have not only been many requests to continue these services, but practical offers to finance them.

Our Victorian Women's Conference Temperance Committee makes an appeal. Miss E. R. Anderson (superintendent) writes: "We are distressed because of war conditions. Our military camps are growing day by day. What can we do to help our soldiers? The opportunity now comes to us to provide milk and fruit juice bars in every camp. The need is urgent, and we must act at once. Shall we hesitate and lose the opportunity? Everyone can help, no matter what the attitude to war may be. Even if wet canteens are allowed, this alternative will be a wonderful help, especially to our young soldiers. It is very necessary that these bars be installed as soon as possible and contributions be in this month. Contributions may be sent through the church secretary to the Victorian Alliance, the Women's Christian Temperance Union, or direct to Mrs. Morris, 55 Wilson-st., Brighton."

At Coburg, Vic., on Nov. 29 a social was held in honor of Bro. and Sister Swain, who have completed seven years' service with the church. 170 members and friends attended, and the Mayor of Coburg, Bro. E. Parker, occupied the chair. Words of appreciation were offered to the guests of honor by Bro. H. F. Hammon on behalf of Bible school; Bro. F. B. Withers, officers and church members; Bro. W. Gale, conference; Bro. W. Wigney, local sister churches. Bro. Swain suitably responded. Vocal and instrumental items and a supper added to the enjoyment of the evening. A sale of gifts in aid of proposed tennis court was held on Dec. 2, and £27 was raised. On Dec. 3, £22 was given in home mission offering. A young lad from Bible school made the good confession at evening service. Recently a brother and sister were received into fellowship by letter of transfer.

Bro. T. Pryde, of Invercargill, N.Z., has retired from the position of secretary of the Southland Hospital Board, after 32 years' service in that capacity. Bro. Pryde, who has kindly acted as agent for "The Australian Christian" for a quarter of a century, writes: "On the outbreak of the great war in August, 1914, I took over the Invercargill agency of the 'Christian' from a young brother, Arthur Rea, who offered his services to the Empire in that great struggle. The arrangement I made was to hold the position until Bro. Rea returned. Unfortunately Arthur was killed in action in Europe, and was not permitted to return to his loved ones in this land. I have therefore acted as agent for the 'Christian' now for more than 25 years. I wish to express our appreciation of the quality and tone of your paper as representing the aims of the Australian and New Zealand brotherhood, in keeping before the people in these southern lands the claims of primitive New Testament Christianity as a means towards unity of all believers and church workers."

News of the Churches.

TASMANIA.

Hobart (Collins-st.)—On Nov. 30 the sisters' Dorcas club finished a year's work with an American tea which realised about £3 for home missions. Morning service on Dec. 3 was addressed by Bro. R. Edwards, of the home mission committee, who delivered a challenging address on service for Christ at home. Bro. Bowes spoke at evening service on "The Lord of Glory." In the morning Sister Mrs. H. Street was welcomed back after long absence on the mainland.

QUEENSLAND.

Annerley—The wedding of Bro. Horace J. Smith and Sister Edith M. Coleman was celebrated on Nov. 18, Bro. N. G. Noble officiating. A successful social for Christmas-tree funds was held on Nov. 24. Bro. Arthur Young is recovering in hospital from a severe accident and serious operation. Bro. P. C. Alcorn, B.A., gave a good address on morning of Nov. 26. Bro. Noble's evening subject was "The Ark and the Church." A young man confessed Christ. Annerley won again the State shield for schools over 50 scholars.

Brisbane (Ann-st.)—At a splendid morning service on Dec. 3, Sisters Mrs. Ross and Betty Morris were received by faith and baptism. Evening service was broadcast. Bro. Allen Brooke delivering a fine address on "Christ and the Modern World." Special singing was rendered by choir, assisted by Sister Mrs. Kirk and Bro. V. Morris as soloists. On Nov. 29 an augmented choir and Lyric Orchestra led by Bro. Kirk gave an excellent rendition of the cantata, "Rolling Seasons." Bro. Fred. Powell, a highly esteemed young worker for the church, received a farewell presentation from C.E. society. He proceeds south as a member of second A.I.P. A happy time was spent by sisters at final 1939 meeting of the guild, held in New Farm Park on Nov. 30.

WESTERN AUSTRALIA.

Kalgoorlie—On Nov. 26 Beth Riches confessed Christ. Interest amongst Bible school scholars and general youth work is marked. On Nov. 23 the mission band conducted a social to raise money for hospital Christmas cheer. C.E. societies have undertaken to send Christmas cheer to the natives and workers at Norseman. Bro. W. Berridge, an isolated member at Beres, reports 42 as the maximum attendance at the newly-formed Bible school in that district.

Bunbury—Bro. Fewster has returned from Northam where he held a fortnight's special revival meetings. Bro. Wiltshire's addresses on field day were enjoyed. Bible school teachers have made an intensive visitation of the district, and obtained a number of new scholars. Bro. Hicks visited Cowaramup on Nov. 11; good meeting, 30 attending. A car is being donated for this new field, and Bro. Fewster and Hicks are confident that by its help in visitation numbers will increase. On Nov. 26 Bro. C. J. Garland (conference president) presided and Bro. F. D. Pollard, B.A., B.Sc., gave a fine address. Our visitors to S.W. Conference assisted in the service. The church continues to enjoy the fine addresses given by Bro. Fewster.

SOUTH AUSTRALIA.

Winkler—On morning of Nov. 26 the church had a visit from Bro. Waters, preacher of Mildura church, 50 from both churches being present. On Dec. 3 Bro. Holland addressed the church on "Matthew the Disciple." At night his subject was "The Obedient Christ."

Goolwa—Sister Anne Graham, after months of suffering in the South Coast Hospital, was called home on Dec. 2. She gave wonderful evidence of patient endurance, Christian for-

titude and glorious witness while in the hospital. The church sympathises with the bereaved.

Pt. Elliot—Breaking of bread services have continued all the year for the first time in this centre. Local interest is growing. On Dec. 17 the members commence summer services at 9.45 a.m. for breaking of bread and 8.30 p.m. for after-church gospel preaching. All services will be held in the local court-house.

Port Pirie—Both services on Nov. 26 were conducted by Bro. Hutson, whose evening theme was "Old News, Good News, and New News." Master W. Walladge confessed Christ. There were six confessions for November, all being S.S. scholars. Several young people biked to the golf links on Dec. 2, where a picnic was held and games were played.

North Adelaide—Sunday school anniversary was held on Nov. 12 and 14. The singing by the children, assisted by choir, was excellent. Bro. Rootes spoke morning and evening on Nov. 12, and Bro. Durdin, from York, addressed children in the afternoon. On Nov. 14 Bro. Jones, from Henley Beach, addressed the meeting and assisted with a violin solo. Certificates won at scriptural examination and prizes won for the year were presented. Supper brought a very successful anniversary to a close.

Fullarton—On Nov. 12 Bro. and Sister Dowsley, of Bambera-rd., favored with a duet at night. Meetings on Nov. 19 were best attended in Bro. Rankine's ministry. At night a young man was baptised. Bible school held a successful anniversary on Nov. 26; Bro. Rankine's message to the teachers was very fine. Bro. Alan Caust was welcomed into fellowship. Bro. Anderson's address on "A True Friend" was enjoyed. Singing by the children was appreciated. At night, to a good congregation, Bro. Rankine again gave a fine message.

Forestville—There was one confession on Dec. 3. A series of special week-night meetings connected with twentieth anniversary of the church was held from Nov. 20 to 23, when visiting speakers delivered helpful and inspiring addresses. Bro. J. E. Shipway, vice-president of State conference, spoke at morning worship on anniversary day, Nov. 26. The meeting on the following Wednesday took the form of a "get-together" church social. An open-air gathering conducted by this church was held on Lord's day evening, Dec. 3, in Edwardstown district, where there are nine families containing isolated members of churches of Christ.

Kadina—On Nov. 15 a questions and spelling bee in aid of building fund raised £2. On Nov. 19 Bro. A. H. Russack exhorted on "Jesus Christ." At night Bro. A. P. Russack preached on "While Men Slept." On Nov. 21 Jerusalem Y.P.S.C.E. took charge of Y.P.S.C.E. meeting. On Nov. 26 Bro. S. R. Trenwith addressed the church on "To Him give All the Prophets Witness." At night ladies' guild held anniversary service. Mrs. A. Richardson, of Wallaroo, preached on "Emmaus Road." Sister F. Wilton rendered a solo, Sisters B. Trenwith and Mrs. C. Welden a duet. Ladies' choir conducted by Bro. C. E. Larcombe sang special music. Ladies' guild held picnic at Wallaroo Beach on Nov. 29. On Dec. 3 Bro. E. Brooks, of Wallaroo, exhorted on "Give God a Chance," and Bro. E. Keith Russack preached on "What will You Do with Jesus?" Choir sang an anthem; Sister Miss Ruth Trenwith rendered a solo.

VICTORIA.

Dandenong—A successful sacred concert was held in the chapel on Nov. 30. Bro. Lewis on Dec. 3 gave addresses on "Wisdom" and "Following the Vision Splendid."

Ivanhoe—Bro. E. L. Williams spoke at both meetings on Dec. 3. Max Harrison, baptised the previous Sunday, was received into membership. Over £10 was received for home missions.

Hampton—The physical culture classes concluded the year's work with a display in the Memorial Hall on Nov. 29. H.M. offering on Dec. 3 was £20/4/-. Bro. Stephenson spoke at both services. At night a solo was sung by Miss Lang.

East Kew—On Dec. 3 Bro. Turner's address on "High Churchmanship" at morning service and that on "Just an Ordinary Man" in the evening were very uplifting. Enthusiasm is being shown in "Loyalty Campaign." Officers are organising personal visits to members.

Oakleigh—In the absence of Bro. Mudge at Ringwood, Dr. E. R. Killmer conducted evening service on Nov. 26. Bro. Mudge was speaker at both services on Dec. 3, evening subject being, "The Obstructed Way." Visitors included Bro. R. O. Sutton, of N.S.W., a former preacher of the church.

Northcote East—Helpful messages have been given by Bro. Ward and McLaughlan. A great loss has been felt in the removal of Bro. Beard to Daylesford. All hope that his health may permit him very soon to labor in his new field. Bible school held an enjoyable social evening on Dec. 2.

South Melbourne—Meetings were well sustained during past month, and the ministry and messages of Bro. J. C. Cunningham and H. McCallum were well received. On Dec. 3 Bro. Cunningham spoke at both services. Bro. McCallum is away on vacation. Soloist at gospel service was Miss Betty Borowski.

North Williamstown—Bro. W. Gale addressed morning meeting on Dec. 3. In the absence of Bro. J. E. Thomas Bro. Raisbeck, of Lygon-st., addressed Bible class and gospel service, subject at night being "The Gospel of Jesus Christ." Sisters' mission band recently arranged a picture address on "India" by Bro. A. Hughes.

Horsham—Bro. F. J. Sherriff addressed the church last Lord's day, and Bro. J. Butler preached at night. The preacher's residence is now being painted by voluntary labor. The church is looking forward to the arrival of Bro. and Sister C. W. Jackel from Drumcondra. Bro. C. W. Jackel will commence his ministry on Dec. 17.

Mont Albert—Since last report three young people have been baptised. Gospel meetings are well attended. Bro. Watson gives a special talk to the young folk with reference to the gospel message in India. A social on Nov. 4 was enjoyed. All rejoice that the health of Bro. W. Cust has improved considerably. He is 90 years of age.

Newport—Bro. W. Quirk commenced his labors with the church on Nov. 5. Attendance and interest are improving. On Nov. 26 there were splendid meetings, the building being almost filled. Bro. Quirk gave impressive messages. The church is at a disadvantage in not having a church building, but it is hoped to have one in the near future.

Colac—Morning attendances for November showed an increase over past months. Nov. 12 was observed as every-member-present Sunday and a thankoffering was received. An enjoyable and profitable day was spent. Home mission offering to date exceeds last year's. Recently the church had fellowship with Sister Stevens, at one time a member here.

North Richmond—On Nov. 14 the sunshine circle were entertained enjoyably at Mrs. Earle's home, proceeds being for garden fête at Christian Guest Home. Senior girls' club held a successful toy night on Nov. 20 for children in hospitals. Mrs. Pettigrove's instructive talk on hospital work was appreciated. Dec. 6 was final night for the year of junior girls' club, at which they demonstrated their efficiency in their work and crafts.

(Continued on page 780.)

Foreign Missions.

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

CURRENT NOTES.

MR. AND MRS. DUDLEY, who arrived in Melbourne on Nov. 23, anticipate spending a few days in Adelaide for consultation with the Federal Board. They will then spend some time in Western Australia with Mrs. Dudley's parents. Glenys, the eldest girl, was suffering from a bad cold when they arrived in Melbourne, and this delayed their departure for a few days.

Miss Lynda Foreman arrived in Melbourne late on Nov. 20, and a welcome at Box Hill church is arranged for Dec. 6.

A recent visit to Bro. G. T. Walden shows a slight improvement in his condition. He spoke earnestly about overseas work, and mentioned brotherhood work. In a whole-souled prayer he prayed that God would guide and lead us all in the great tasks before us.

In keeping with the wishes of many who sent in special gifts for Christmas cheer, the Federal Board have decided to allocate the sum of £2 (including exchange) for each missionary and 10/- for each child. Realising that many gifts will not be received this year on account of some boxes not getting away and fewer boxes being sent from some States, the Board feel that, as the money is available, the missionaries should not be deprived of Christmas gifts. Costs have already risen in India; and though we are likely to face hard times at home, the Board are firm in their decision that missionaries' and co-workers' salaries must be maintained. Christmas cheer money for Indian missionaries will be sent immediately, to reach them in time for Christmas.

Children's Day programme for 1940 is now being prepared by Dr. G. H. Oldfield, and will deal with many phases of work in connection with Dhond Hospital. We urge that more schools throughout Australia will co-operate with us and use the exercise and the Children's Day boxes. The future of our overseas work will, in a large measure, be determined by the zeal and enthusiasm of the youth of our churches. Our young people are willing to be led, and most are willing to serve. We commend the Children's Day service for its educational value, and trust the programme for 1940 will be extensively used.

Many schools and C.E. societies took advantage of securing the paper plan map of "Our India" when it was produced a few years ago. Old stocks are exhausted; but as many enquiries have been received, have had another lot printed. The map is printed on good stiff paper and mounted, and is suitable for hanging on schoolroom walls. Costs have risen considerably since the last lot were printed, but to those who order now we will supply the map at 2/6 including postage, and the loss entailed will be met by the Federal Board. The map shows the exact location of the field, and a good ground plan shows the stations and the most important villages that are being worked. Orders may be placed direct to Austral Publishing Co. Ltd., or through State F.M. secretaries.

The Christmas issue of "Goodly Pearls" is now in the hands of the printers, and should be in the hands of readers about the middle of December. The issue contains some splendid pictures, and shows for the first time a picture of the Mary Thompson memorial bungalow. There are also some pictures of the pioneer missionary to "Our India," Mr. H. H. Strutton. Some impressions of "Our India" have been written by Mr. A. L. Read, chairman of the F.M. Board, and Mrs. Read. Last year income received amounted to £68 and the expenditure

to £88. A few more willing subscribers and prompt payment by present subscribers would turn this deficit into a credit balance. Can we look for a more liberal response in these more difficult days?

Income during the month of November is about average, but problems continually arise, and added costs will not make the task of the Federal Board an easy one. The latest advice received from India says that the rupee value remains unchanged in India. Earlier advices stated that fewer rupees were being received for the English pound. From present information it would appear we were misinformed, and we are happy to state that, as far as we know at present, our old burden of 25½ per cent. exchange remains unchanged. This load in itself is tremendous. A special love gift sent at Christmas time for general funds would be appreciated by our committees.

WELCOMED BY INDIAN WOMEN.

IN the following terms the associated women of "Our India" welcomed the chairman and Mrs. Read on their recent visit to India.

Respected Sir,—

With many happy wishes and best salaams to you all, from the women members of each mission station, Maharashtra, in India. We, the women members of each station, have great zeal to preach the gospel of the Lord Jesus Christ, and all are strongly willing that the India must be the heart of Christ. For that purpose, we women members are always coming together for the prayer meeting on each Tuesday in a week. We are praying, reading Bible, singing songs, and hearing the Lord's message from the pulpit.

1. Diksal Church. Mrs. Escott, conducting the meeting. Women members' donation goes to China, Jews and for general gospel work. In this year the women members preached the gospel for one month without any wages. For the Christmas present, women sewed the clothes for the poor boys and girls. We are conducting the Sunday school meetings for Hindoo, Mohammedan and untouchables' children. We, the Bible-women, every day go to preach the gospel amongst the Mahar, Mang, Chambhar, Bharadee, Borud and Vadari (all untouchables), Marathi and Brahmins (high caste), and few Mohammedan children, and we preach them the Bible stories about Christ and teach songs and Lord's prayer and memory verses. The same work we are doing amongst the elder women. Before we are going to work, Mrs. Escott conducts the prayer meeting, with an

explanation of the daily Bible portion. We are using chakada (one bullock cart) to go to long distance. In this year two preachers and three Bible-women went, with a great favor of Mr. T. Escott, to the fourteen villages and few houses in fields, and gave them Luke and John gospel books, one book in one house. Like this we have given God's word free. Please pray for the Diksal church.

2. Baramati Church. There is also another meeting at Baramati, which Sister Caldwell conducts. The women members are giving donation from which we are buying cloth, string and needles, to sew the clothes (frocks, pants, shirts, jackets, small children's caps, and other useful things). We are selling those things in bazaar, for the help to the July offering. On each Saturday two or three women members are collecting grain (called mushtifund) and at the end of each month selling that grain. Such a way we are collecting money in the whole year, and the sum we are giving to the conference, to preach the gospel. Fifteen or twenty women members, in four parties, go to preach, in untouchables and going to separate villages and in the settlement, on each Saturday in a week. The same like this, the work goes on at Dhond, and Shrigonda district.

Diksal, Dhond, Shrigonda and Baramati women conference is held at Baramati, at the end of the month of October, in each year. There we have good opportunities of prayers, gospel sermons, and reports from each mission station.

Afterwards there conducts a "mela." The other mission people and missionaries come each year for the mela. The attendance of the mela is about 400-500 every year. The mela meeting goes for five days. God gives us much blessing in the mela season.

We beg your honor to pray God that our mission work shall prosper in India and ask blessing from above for us.

With humble salaams;

Yours in Christ,

Sundrabai Y. Detha.

HUEILI NEWS.

PASTOR TONG reports that the work is proceeding in a normal way, but Mr. Cheng, whose five-year term has expired, will be transferred to a new station in Yunnan, and Mr. Heo is to proceed to Hueili. Mr. Heo has had missionary experience in several centres. His last experience was being a missionary for over fifteen years in Yunnan. He is described as a good evangelistic worker, and has the advantage of knowing English really well. Seeing that Mr. Heo understands English, it will give our home churches an opportunity of keeping in touch with him.

Mr. Tong expresses once again their sincere thanks for the third quarter's remittance. The last quarter's is now due. Any who wish to help directly in this work are asked to forward remittances immediately.

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South-West Conference, W.A.

THE conference was held at Bunbury on Saturday, Nov. 25. It commenced at 11 a.m. with a devotional service led by Bro. W. H. Nightingale (Collie), an address being given by Bro. C. Olds (Perth). About 30 were present. Including visitors, about 50 sat down to lunch in Guild Hall.

At afternoon session the conference president (F. M. Fewster) welcomed about 28 visitors and an equal number of delegates from Bunbury, Harvey and Collie. Numerous representatives were present from metropolitan churches and different departments.

Reports from Bunbury, Bridgetown, Collie, Cowaramup and Harvey disclosed keen interest and maintenance of work in each centre. Bridgetown is looking forward to having a full-time preacher. Cowaramup work is expected to steadily progress now that Bro. Fewster will have a car and can spend a few days each month on visitation work.

Bro. Welsh, secretary, gave a report of the executive, reviewing work accomplished in past year. The churches were congratulated on their forward moves, and in their jubilee aims by Bren. Garland, Rhodes, Elliott, and others. Sister Gordon, vice-president of ladies' auxiliary, outlined aims of women. Bro. C. J. Garland (State and Federal President) gave greetings and spoke of plans for jubilee conference in 1940. He paid a tribute to the work of Bro. Roy Raymond, organising secretary. Bren. Hilford (Overseas Committee), Rhodes (B.S. and Y.P. Department), White (Church Building and Extension Committee), Elliott (H.M. Committee and "W.A. Christian"), and Olds (Literature Committee) spoke informatively of the work and aims of their respective departments. General business was transacted, and a discussion took place regarding future work.

The following officers were elected for the ensuing year:—President, W. H. Nightingale; vice-president, A. Gillespie; secretary, A. Ware; past president, F. M. Fewster; treasurer, L. Roemer; Bunbury delegates, J. T. Welsh and A. S. Horn; Harvey delegates, L. G. Burgin and H. Livingstone; Collie delegates, G. Mandry and W. Weir.

After tea in the Guild Hall, a grand rally was held in the chapel, commencing with a song service led by Bro. White. F. M. Fewster presided and gave a welcome to the 120 who attended. The new president was installed and gave a slogan for the West churches for the year: Visualise, Vitalise, Evangelise. A duet was rendered by Mesdames Pollard and Gordon. The conference address by Bro. F. D. Pollard, B.A., B.Sc., on "Masters of Encouragement" was a fitting climax to a most successful conference.

Bunbury ladies' guild are to be congratulated on the efficient manner in which they catered for meals. The girls' club had the tables beautifully decorated.—J. T. Welsh, secretary.

Victorian Women's Conference Executive.

ON Friday, Dec. 1, attendance was 138, Mrs. C. R. Brough (president) being in the chair. Devotions were led by Mrs. R. Geyer. We were pleased to welcome Mrs. R. Strongman and Miss Irwin of Yarrowonga; Mrs. J. Davidson and Mrs. T. Haines, who dealt with the topic, "Young Married Women in the Church." Mrs. Davidson spoke on "Her Place in the Church," and Mrs. Haines on "The Problem of Young Married Women." We thank these young women for their interesting addresses.

Correspondence included letters of resignation from Mrs. Nankivell and Mrs. Forbes, who will shortly be leaving for South Australia. With sincere regret these resignations have been received.

Sympathetic reference was made by Mrs.

Brough on the sudden home-call of Mrs. P. A. Dickson.

Home Mission Committee visited Malvern, Mitcham, Chelsea, Bentleigh and South Yarra. Interesting meetings have been held.

Overseas Missions.—Mr. and Mrs. Dudley and Miss Foreman have arrived safely. Money for Christmas cheer from all sources, £118. Diksal church has been enlarged. Dr. Oldfield hopes to return early in the new year.

Mission Band Committee visited Drumcondra, where a time of rich fellowship was enjoyed. Miss Lambert spoke of the work of the Guest Home and of her work in India. Mrs. Brough gave a beautiful message. Mrs. Methven has formed a band at Warrambool.

Social Service.—During the month several cases with pressing demands for food and clothing have been helped. 26 parcels were received with thanks. We are grateful to Endeavourers for replenishing the grocery cupboard to the extent of £10 worth of goods.

Isolated Sisters.—72 letters were written and 11 replies received.

General Dorcas Committee.—Goods were thankfully received from several interested friends, including a splendid assortment of garments from Lygon-st. mission band, a very fine contribution of knitted baby wear from Essendon P.B.P., and a wonderful array of cuddle toys from Mrs. Daws. 72 parcels were forwarded to Eye and Ear Hospital, City Mission (Port Melbourne), one private case, Hospital Committee. Next meeting will be arranging Christmas cheer.

Temperance Committee commends the proposal to put milk bars into military camps, and desires sisters to press the matter and help raise funds. Mission bands are invited to assist. Donations may be sent to Mrs. Morris or to W.C.T.U., unless arranged through church secretary. It is also urged that all Bible schools use the Sunday school posters prepared and financed by W.C.T.U.

To our sisters near and far we offer Christmas greetings in the name of the "Prince of Peace." Next meeting of executive will be held on Feb. 2, 1940. Mrs. Box will lead devotions and Mrs. T. Hagger will give an inspirational address.—Miss Bometch, secretary, 32 Craigmores-st., E. Malvern.

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Members of Committee: T. E. Rofe (Chairman), H. E. Bell, J. Crawford, C. J. Morris, F. S. Steer, Dr. C. A. Verco, W. H. Hall (Hon. Secretary and Treasurer).

Representative in Victoria: W. Gale, T. & G. Building, 145 Collins St., Melbourne, C.I.

Representative in South Australia: General S. Price Weir, 2nd Avenue, East Adelaide.

Representative in Western Australia: D. M. Wilson, 1 Nanson-st., Wembley.

The Objects of the Fund are:

1st. To assist financially Aged and Infirm and Retired Preachers.

2nd. To control and manage an Endowment Fund to which Preachers may contribute.

In order to do this effectively the Committee needs the practical sympathy and support of all the churches and brethren throughout the Commonwealth.

Please forward contributions to W. H. Hall, 113 Pitt-st., Sydney, N.S.W., making money orders and postal notes payable at G.P.O., Sydney. Contributions may also be sent to W. Gale, S. Price Weir and D. M. Wilson.

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News of the Churches.

(Continued from page 777.)

Mildura.—At annual meeting of Y.P.S.C.E. Bro. G. Chislett was appointed president. Dec. 3 was every-member-present Sunday. Bro. Waters exhorted on "The Need of the Hour." Service was broadcast. 69 members enjoyed fellowship at tea. Bro. Waters' gospel address was on "The Church that Jesus Built." One young man was welcomed into fellowship.

Bet Bet.—At well-attended meetings on Nov. 19 Bro. McKenzie gave farewell messages. The church wish him God's blessing as he takes up the work in another State. On Nov. 26 meetings were conducted by Bren. Dallinger and Berthelsen. Fellowship was also enjoyed with several visitors. Bro. Roffey, of the college, commenced his ministry on Dec. 3.

Kaniva.—Good meetings were held on Nov. 26 and Dec. 3. Two young people were welcomed into fellowship, baptised the previous Lord's day. Deep regret is felt throughout the circuit owing to the decision of Bro. Withers to resign from the work here to accept an engagement with Brighton church. Home mission offering amounts to £197 for first day.

Beauleigh.—During last two months special evening addresses have been given, in October by Bro. Andrew, of Gardenvale, and in November by Bro. Perce Thickens, of Brighton. Those attending were greatly helped. Young people's work is progressing favorably. On Dec. 2 the ladies' guild held a social and handed to the secretary £20, result of their work for the year.

Fitzroy (Gore-st.).—Prayer meetings are well attended. A social was held at home of Sister Mrs. J. Andrews to raise funds for kindergarten Christmas tree. Ladies' sewing circle have raised funds and are making new curtains for church platform. Bro. L. Robinson is giving strong messages. Subjects on Dec. 3 were "Sacrifice" and "God's Promise." Bro. Shephard rendered a beautiful solo.

Brim.—On Sunday evening the ladies of Brim W.C.T.U. took part in a special service which was well attended. Bro. Edwards spoke forcefully on "What shall Become of the Child?" On afternoon of Nov. 26, Bro. and Sister Edwards conducted a communion service at Wilkar in the home of Bro. and Sister W. Chivell; 13 broke bread. Sunday school increase campaign is progressing satisfactorily.

Ormond.—On Nov. 28 the ladies' aid gave a social to church members and passed over to the officers £27/10/- made during the year. The choir gave a kitchen tea to Bro. N. Waters and Miss B. Donaldson, and the church also gave them a wedding present. On Dec. 3 Bro. C. L. Lang gave very fine messages. The choir sang an anthem beautifully at night. Home mission offering for the day was £8/18/-.

Boroona.—Bro. W. J. A. Smith, of Mont Albert, was speaker on Dec. 3. 56 broke bread and 52 attended gospel service. H.M. offering reached £8/10/-. A Sunday school competition added 11 new scholars during past month. Sister McCann, of Gardiner, spoke to women of the mission band on Nov. 28, when £5/15/6 was raised by a sale of gifts. Sister Hugh Chandler is progressing after a recent operation.

Castfield (Bambra-rd.).—Half-yearly business meeting was held on Nov. 22. All branches of work are in healthy condition, and good progress was reported. A concert in aid of organ fund was given by Melbourne Students' Orchestra on Nov. 25. Dr. W. Hinrichsen addressed the church on Nov. 26 on home missions. Junior and intermediate C.E. societies entertained children from Collingwood church at a Christmas party on Dec. 2. In absence of Bro. Clipstone at Castlemaine, services on Dec. 3 were taken by Mr. Nicholson, of Local Option Alliance, and Bro. G. P. Pittman. Bro. E. C. Hinrichsen addressed young people's fellowship in afternoon.

Gardiner.—On Nov. 26, in the absence of Bro. Hagger at Wangaratta, Bro. G. Murray (conference vice-president) spoke in the morning and Dr. Oldfield in the evening, when a boy made the good confession. Dr. Oldfield also addressed third degree Kappas on Nov. 28. Home mission offering on Dec. 3 amounted to £79. At evening service two young people were baptised, and six more confessed Christ.

Ararat.—On Nov. 26 Miss A. Sharp, of Shepparton, was welcomed into fellowship. At night there was one confession. The ladies' church aid society held a very successful Christmas tree on Nov. 30. Stawell-Ararat C.E. Union rally was held here on Dec. 2, when Bro. A. J. Fisher was elected president, and gave an address on "Life that Needs no Reconstruction." The union donated £1 to canteen fund of V.L.O.A.

Chelsea.—On Dec. 4 Bro. Hunt addressed well-attended meetings. Forty were present at night, when his message was entitled "What is Truth?" Owing to an epidemic of measles in the district Bible school attendance had fallen off considerably, but is now picking up. Social evenings are being held at members' homes to raise funds for Bible school picnic. A gift of cushions for pulpit and chairs on the platform has been made by an anonymous donor.

Balwyn.—On Nov. 15 the mission band meeting was held at night. Dr. Oldfield spoke to the women of India. A fine drama was given by girls from Gardiner. Two young ladies were baptised on Nov. 26 and received into fellowship on Dec. 3. On Dec. 2 the young people of the church entertained about 60 children from Collingwood mission. All had a very happy time round Christmas tree and at tea table. Toys and sweets were given to all.

Hartwell.—The church anniversary was concluded on Nov. 29, when 160 sat to a delightful dinner provided by the sisters, Bro. R. L. Williams, of Camberwell, giving a beautiful message. Mrs. Webb presented the treasurer with £31 for building fund, result of efforts of the sisters. On Dec. 3 Bro. C. J. Robinson again gave a delightful address to a large meeting. At night Bro. Webb presented a powerful message. Home mission offering was £16.

Box Hill.—On Dec. 3 the church was glad to have fellowship with Sister Miss Lynda Foreman, missionary on furlough from India. Ladies' guild and mission band held final meeting for year on Nov. 28. Since incorporation of evening communion with gospel service there has been a very large increase in number of communicants as compared with previous method. At conclusion of Bro. Clark's address on "The Temptation of Jesus" a man and wife confessed Christ.

Stawell.—The marriage of Sister Gilbert and Bro. L. Francis took place on Nov. 25, Bro. Thurrowgood officiating. Y.P.S.C.E. and J.C.E. were represented at Stawell and Ararat district annual rally on Dec. 2. P.B.P. chapter held an enjoyable social and fruit salad supper at close of year's work, and will go into recess for several weeks soon. Attendance at Bible school is very gratifying. Bro. Thurrowgood's messages are much appreciated, but attendances are only fair.

Cheltenham.—On morning of Dec. 3 Bro. Allan delivered a helpful address on "The Church Challenged." On Dec. 1 the married men's club concluded the year's work with a banquet, and last Sunday evening conducted the service. Home mission offering was £23, duplex envelopes £11, total £34, a considerable increase over last year. J.C.E. have prepared toys for Christmas cheer at Camerogunga. On Nov. 29 Dr. Oldfield gave a very interesting lantern lecture on hospital work at Dhond.

Yarrowonga.—Mulwala ladies' guild held a successful sale of gifts in aid of building fund. Monthly meetings at Katamatite continue to be encouraging, and a kindergarten is to be commenced. There has been a fine, homely spirit in prayer meetings held in various homes

throughout the winter, with increased attendance. Young people's club organised a hike for Nov. 30. Many travelled to Wangaratta to enjoy the fellowship at the banquet there. Bro. Stan. Chappell gave the address on morning of Nov. 19.

Wangaratta.—The convention meetings with Bren. T. Hagger and D. Pike, for week-end Nov. 25 to 27, proved a great blessing to the church. The addresses on "Jesus, the Christ" were much appreciated. At the annual banquet on Nov. 29 the building was filled, and a spirit of happy fellowship prevailed. Visitors were present from Yarrowonga church. Bren. Hagger and Pike brought greetings, and Bro. Hagger also gave an address. The thankoffering, which reached over £75, included £26 talent offering from the women's guild.

Maryborough.—On Nov. 26 Bro. Cole's subject at gospel service was "Wanted, Gamblers for God." On Dec. 3 Bro. Collings, from Ballarat, in the absence of Bro. Cole on annual leave, gave splendid addresses; subjects, "On Fire" and "An S.O.S. Call." Sisters Mrs. A. Chiswell and Miss A. Taylor rendered a duet. Attendances have been affected by epidemic of measles and much sickness. A helpful social was held on Nov. 21 for presenting the talent fund. General funds of the church will benefit. Ladies' aid are thanked for convening the evening.

Ringwood.—Bible school anniversary services were continued on Nov. 22. A fine programme was given by Box Hill and Ringwood scholars. Prizes were distributed, and a presentation was made to Mr. Vass, who conducted the singing. On Nov. 26 Bren. Hughes and Mudge brought interesting messages, and scholars rendered special hymns. A party of 21 from Mitcham-Ringwood attended the mission at Malvern-Caulfield on Nov. 21. Quarterly business meeting was held on Nov. 30. A mystery night held by Y.P.S.C.E. proved helpful. In the evening of Dec. 3 Bro. Goldsworthy, from the college, was speaker.

Preston.—Bro. F. Lee, of Thornbury, presided at morning service on Dec. 3. Bro. J. E. Webb (Hartwell) delivered an inspiring exhortation. Y.W.L. anniversary was celebrated at evening service, special hymns being sung by members of league. Sister Morrall has found it necessary to tender her resignation as superintendent of the league owing to ill-health. Home mission offering to date is £4/7/-. Miss Nance Lang, a teacher in junior department of Bible school, was recipient of a church hymnbook suitably inscribed in recognition of her having attained her majority and in appreciation of her services.

Carlton (Lygon-st.).—On Nov. 27, at annual meeting of teachers of Bible school, Bro. F. Prittle presided and good reports were presented. On Dec. 3 all meetings were well attended, 100 breaking bread. Visitors were welcomed. All were pleased to see Mrs. Thurgood after a long illness. Two were received by letter. Bro. Keith Jones addressed the Bible class on "A Man Haunted by God." Members of Adolphians' cricket club assisted Mr. Baker at evening service, Bro. T. Haines being soloist. All retiring deacons and presiding brethren have been re-elected, and Bro. J. Simpson has been chosen to fill a vacancy on diaconate.

Black Rock.—On Nov. 16 the ladies' guild gave a return social to basketball team. Three visits have been paid to the mission at Malvern-Caulfield. On Nov. 26 Bro. Schurmann gave two fine farewell messages, and on Monday night over 80 gathered in the church to say farewell. Mr. R. Morris took the chair. Mr. Stephenson, Mr. White and Mr. Forward represented sister churches, College of the Bible, and local Congregational church respectively. Each auxiliary gave a suitable message. Presentation of a travelling-case and two books was made by Bro. Sercombe. Mr. Schurmann ably responded. Thus closed a very happy ministry.

Ballarat (Dawson-st.).—K.S.P. conducted annual father and son banquet on Dec. 2. The chaplain, Bro. L. Smith, reported a splendid year of service. Morning service on Dec. 3 was addressed by Bro. D. C. Ritchie, of York-st., and evening service by Bro. J. A. Wilkie, much-appreciated messages being given. Bro. E. Steele spoke in the morning at Ballarat North. After Bro. L. Smith's address at a splendidly attended evening service a young man confessed Christ. Mt. Clear Sunday school anniversary service was conducted by Bro. W. W. Saunders on Sunday evening. There was an excellent attendance, and the school, under leadership of Bro. L. Morris, rendered special singing enthusiastically. We regret to report that Bro. Ferguson, church secretary, was suddenly stricken with a severe illness.

Drumcondra.—On Nov. 19 Bro. D. D. Stewart spoke helpfully on "The Parable of the Pounds." Bro. C. W. Jackel has delivered interesting messages on "The Christian Separation," "The Reign of Peace," "The Challenge of the Heights" and "Almost Persuaded." A visit from a party of sisters from Melbourne, representing women's conference and women's mission lands, was most encouraging. Messages and items were enjoyed. Latrobe-terr. sisters co-operated. Opportunity was taken to present Mrs. Jackel with a token of love and esteem from the W.M.B. The church regrets the illness of Bro. T. Nichols, B. Fraser and Sister S. Gibbs. Several members enjoyed messages of instruction given by Bro. R. O. Sutton at Latrobe-terr. church. Bro. Jackel concludes his four and a half years' ministry on Dec. 10, and will commence at Horsham on Dec. 17.

NEW SOUTH WALES.

North Sydney.—On Dec. 3 a baptised believer came forward for membership and a young lady also decided to follow her Lord.

Canley Vale.—Bro. S. H. Wilson, from the College of Bible, arrived safely on Nov. 30 and was welcomed at C.E. anniversary on Dec. 2. He gave his opening exhortation on Dec. 3, and preached at night to a good meeting on "The Clear Call."

Grafton.—Although attendances are not large, interest in the work is being maintained. Ladies' guild is carrying on its good work. A recent street stall realised £5/10/-. Mrs. T. V. Weir entertained sisters at the final meeting of the year. Mrs. Frazier is seriously ill, and Mrs. Denberry has been called to Inverell to the bedside of her aged father.

Lismore.—Very successful social and coin afternoons have been held at the homes of Mrs. Oakes and Mrs. R. B. Wotherspoon, also helpful meetings of guild and mission hand. On Jan. 29 Bro. Andrews will terminate his work with the church, he having accepted a call to the church at Surrey Hills, Vic. Tyalgum was visited by the preacher and Bro. Atkin, and a service held.

Paddington.—The 47th anniversary of the Bible school was celebrated on Nov. 26 (parents' night) and Dec. 3 (Children's Day). There was some fine singing conducted by Miss Walter. Many visitors were welcomed, including Bro. Paternoster, who addressed church. Afternoon address was given by Bro. J. Rosser. During the service cradle roll and kindergarten presentations were made. There was a very good attendance in the evening, when Bro. Greenhalgh spoke to the children on "The Carpenter." Visitors and old scholars were entertained at tea. An orchestra composed of members and friends accompanied the singing.

Brexley North.—Bro. F. Stow was speaker at both services on Nov. 26 and Dec. 2. On Nov. 26 a service was held in memory of late Sister Mrs. Wilson. A quartette rendered her favorite hymn, and Miss Hope Toyer sang a solo. Bro. Stow spoke on "What's in a Name?" The following have been received into fellowship by transfer: Sisters Mrs. and Miss Toyer (Rockdale), Mrs. and Miss Baker (Enmore), and

Bro. R. Hindman (Belmore), and Len Muir (Marrickville). Y.P.S.C.E. held a mission night on Nov. 27, when Miss Hope Russell spoke on the work of the Sudan United Mission. Bro. and Sister Creek entertained Junior Endeavorers at their home on afternoon of Dec. 2.

Victorian News-letter.

A. W. Connor.

Honoring Age and Service.

THE Presbyterian Assembly has appointed Mr. J. Noble McKenzie as moderator-elect in our State. He is described as "bronzed and vigorous at 74," and has given 45 years to missionary work. Moderator for this church is a solid job for a man who is "retired." The appointment is honoring to the church making it, and is an example that may inspire others.

A. R. Benn.

The passing of this preacher and true servant of God is a distinct loss. Unknown save by his writings outside of Victoria, and lacking some gifts taken as essential in appealing to the crowd, he yet had others that made him a power for good, and in himself he was a lovable soul. Since 1889 I have known him. He gave up what was an assured position that he might obey the impulse in his soul to preach. The call of his brethren was to him the call of God. He never complained of what he gave up, and we venture to say that he has laid up treasure that will not decay. May God give us many such souls, and give us all more of his gentle spirit.

An Urgent Appeal.

In our State a big effort has been made to interest the churches in the home mission annual appeal. All of us who were engaged in this fell heartened in the interest shown, and hope for such a response as may help us to face the future without fear. A growing understanding of how this work is vital and fundamental seems to be in evidence.

Eucharistic Festival.

The claim is made that this R.C. festival at Sunbury had 25,000 Roman Catholics present on a recent Sunday. It was claimed as a demonstration of belief in the central doctrine of the church. It was part of the centenary celebration of that church. The address given in its emphasis on the divine power conveyed in the Eucharist, and the dressing and staging, all look strange to those who only know the New Testament simplicity of the feast of remembrance. The good feature is that so many stood ready to confess faith in spiritual realities in a materialistic age.

Varia.

Church sports clubs were discussed at the Presbyterian Assembly the other day on a motion that two-thirds of the membership should have some "bona fide" connection with the church. The pros and cons were stated. It was claimed that in the country especially such a law would shut out many who by such means kept contact with church influence. Others than ourselves find difficulties. Possibly the secret is found in effective leadership and a live interest in the club by church officers.

"Make us truly thankful." Some cartoons preach sermons. One lately by Armstrong in the "Argus" had a bite and was an indictment of much in our economic system that is not Christian. The above was its title. At the table sat a man and wife and child. On the table were a bottle of Dole, and a tumbler of "Relief Wages." Overhead was the placard, "80,000 employable unemployed." It was a sermon that challenges those who profess to lead us, and because it is vital to life it is the concern of the church as well.

The Lord Mayor's fund for hospitals expected to show £40,000 by the close of November. A leading society lady who had been out on a "penny for the hospital" canvass wrote rather scathingly of the youth of our city, but rightly ended with the question, "Why should a penny for the hospital scheme be required?" We have not found the way yet. Some Members of Parliament still harp on the "lottery" as the only means of reaching the desired end. There is a better and a fairer way of making those pay who can and yet making the best available for the poorest.

The year draws to its close, and we who write for others may wish for us all a new year that may find a solution of the big problems that weigh on us all.

BROADCAST SERVICE.

December 17, at Wesley Central Mission P.S.A., Principal T. H. Scambler, B.A., Dip. Ed., will speak; subject, "Does the New Psychology Outmode the Old Gospel?"

DEATH.

ALFORD.—On Sunday, Nov. 26, at his late residence, 31 Taylor-st., Moonee Ponds, Victoria, Charles, husband of late Adelaide, and father of Daisie (Mrs. Stuart Stevens) and Lin, aged 86 years.

IN MEMORIAM.

HARROP.—In loving memory of our dear husband and father, who passed away on Dec. 1, 1938. In God's care till we meet again.—Inserted by his loving wife and daughters.

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Prayer Corner.

Conducted by G. J. Andrews.

"BRETHREN, PRAY FOR US!"

THANK God for the good confession heard in the ways of life—"I believe!" Be it a father's brave affirmation (Mark 9: 24), the avowal of a thankful heart (John 9: 38), or a sorrowing woman's assurance (John 11: 27), let our faith find utterance unto salvation and to the glory of God.

Let us labor, present our gifts and pray that our day shall hear yet more and more the answer of the new convert (Acts 8: 37), and the Christian stalwart's announcement—"I believe!" (Acts 27: 25).

○

"FOR SINNERS ONLY."

Our Lord is known by many titles, and even that which his enemies gave him "behind his back," he has boldly accepted and glorified. In very truth, Christ Jesus is "The Friend of Sinners" (Matt. 9: 10-13; 11: 18, 19).

Give thanks that, when others shun and scandalise, Jesus befriends and converts. Witness such as Zacchaeus the publican of Jericho. (Luke 19: 1-10.)

Give thanks that, when others are contemptuous and crushing, Jesus shields and commends to new life. Hear evidence from such as the woman taken in sin (John 8: 1-11).

Praise God that, while others give us "just what we deserve," Jesus opens the gates of Paradise. For hosts like the penitent thief bear testimony (Luke 23: 39-43).

○

"MAKE A PALACE."

"There's a Something that maketh a palace
Out of four little walls and a prayer;
A Something that seeth a garden
In one little flower that is fair;
That tuneth two hearts to one purpose
And maketh one heart of two;
That smiles when the sky is a grey one
And smiles when the sky is blue.

"Without it no garden hath fragrance,
Tho' it holdeth the wide world's blooms;
Without it a palace a prison
With cells for banqueting rooms;
This Something that halloweth sorrow
And stealeth the sting from care;
This Something that maketh a palace
Out of four little walls and a prayer."

—Quoted by Miller.

Our Book Table.

"WAS HITLER 'HIM'?"

THE extraordinary title is not ours. It belongs to a booklet of 36 pages, written by Mr. A. E. Gay, a sub-title stating its purpose as "showing the Satanic overthrow of world order, and the glorious appearing of the great God and our Saviour Jesus Christ." The author is an earnest believer in the Lord Jesus and in the Scriptures. His position can be seen in his interpretation of the symbols of Revelation 6: 2-4: "The 'white' horse rider answers to a bogus peace advocate masquerading as an apostle of peace on the eve of war. Swiftly following the 'white' horse St. John saw a 'red' horse, 'And power was given unto him that sat thereon to take peace from the earth and that they should 'kill one another' and he was given a great sword? Rev. 6: 4 . . . The 'red' horse and 'great sword' obviously stand for war. We ask was Hitler the 'him' of the prophecy of Rev. 6: 4 or was he rather

the 'forerunner' of the white horse rider here revealed in his true colors astride the 'red' horse featuring the soon appearing 'Anti-Christ'?" We predict the latter." In a foreward Pastor A. D. Shaw says that "The subject of prophecy is a strangely neglected subject to-day." We fear that some books giving alleged interpretations of prophecy are to a great extent responsible for this undoubted neglect. A title like "Was Hitler 'Him'?" will not help much. The sub-title describes better the writer's purpose. With other Christians, we are persuaded that to get men so to live as to be prepared for our returning Lord is the thing greatly to be desired. Mr. Gay has this worthy aim. The booklet is obtainable from the author for the sum of 1/- post free; address 143 Myers-st., Geelong, Vic.

Obituary.

Miss F. T. Nixon.

THE passing away of Sister Miss F. T. Nixon, of the North Fitzroy church, Vic., has created a vacancy in our ranks which it will be hard to fill. In spite of many years of delicate health she faced the handicaps incidental thereto with faith and resignation that endeared her to all with whom she came in contact. In C.E. work she was pre-eminent in leading and organising, her methods when presiding at meetings tending to the spiritual enrichment and edification of those present. By her quiet and positive Christian testimony during her long, weary times of weakness she verified the poet's description of an old-time saint: "Heaven was in her before she was in heaven." A dangerous operation becoming necessary to relieve her distress the strain of past suffering proved too much for her, and she quietly fell on sleep on Nov. 20. The deep sympathy of all is extended to her mother and sisters and brother.—J.W.B.

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Social Service Notes and Comments.

Will. H. Clay.

A Merry Christmas!

THE social service committees of the various States extend the Christmas greeting to the churches and schools in all the States. From our experience of the last few months it seems certain that the needs of the poor and unfortunate around us will be not less than in former years. Gifts in money and kind will be appreciated. Let us all, in the spirit of our Master, give as unto him.

Christian Guest Home.

Nurse Grace Lambert, who has served in the home for the past two months, has been appointed to the position of matron. Her many friends in all the States will join in congratulations, best wishes and prayers. Her health has much improved, and she is quite at home in this new field of service. Mrs. Ross, who has been acting-matron, has rendered both the committee and the home a most valuable service during a most difficult period. She will continue her work as house-keeper, and will relieve in all periods of matron's absence. Mrs. Ross has made the guests her constant care. The committee are very happy in the composition of the present staff.

On Nov. 18 Bro. Frederick Cowap, who was one of our guests in the home, passed away at the Austin Hospital. Bro. Cowap came from the Carnegie church, and was highly esteemed by all who knew him. Bro. S. H. Mudge, the chaplain of the home, conducted the service at the graveside at Fawkner. There were no relatives to mourn him. In such a circumstance, the responsibility for the last rites devolved upon the committee of management. It was good that we had a home to offer this saint of God in his latter days.

Christian Fellowship Association.

A brother desiring to remain anonymous has forwarded £5 as his first donation to the scheme of which he has read in the "Australian Christian." Such an act encourages us to persevere in our efforts to bring the whole brotherhood into the movement. Our N.S.W. brethren now report 700 members, and are aiming for 1000 before conference. C.F.A. should appeal to Christians everywhere. Recently a member of the Salvation Army was so impressed with the movement that he applied for membership at 6d. per week. We were glad to register his name. Other members of the same corps are considering the matter. A woman who had a leaning toward the spiritualists made enquiries in the office three years ago. She has paid 1/- weekly ever since, and we have had the joy of leading her into a fuller experience.

H. R. Coventry.

Mr. Coventry expects to terminate his engagement as organiser of the Christian Fellowship Association at the end of January of next year. It was hoped that all the churches would have made it possible for him to represent the association amongst the membership, but some have consistently refused to do so. Owing to Mrs. Coventry's ill-health, both she and Mr. Coventry were unable to return to India. Doctors, however, now agree that both are in good health and fit to resume duties. Accordingly, application has been made to the Federal F.M. Board for permission to return. These workers have a record of service in India covering a period of over 22 years, and it is hoped that both for their own sakes as well as the sake of the brotherhood they will be granted the opportunity they seek.

Our Aborigines.

Bro. Doug. Nicholls made an eloquent appeal in behalf of his people at the Pleasant Sunday Afternoon meeting at Wesley last Sunday week. His message was broadcast, and was in itself an eloquent testimony to the possibilities of the aborigines if they were given facilities of education and training at least equal with those given to whites. Judging by the attentiveness of his hearers, and the applause which many of his statements evoked, he made a worthy contribution toward the ends he sought, and good must eventuate. Doug. is a member of our Northcote church, where he is most highly esteemed.

Friends Returning.

Bro. W. W. Saunders now at Dawson-st., Ballarat, and W. G. Graham, of Wellington, N.Z., both vice-presidents of the Victorian Social Service Committee of past days, are assured of the warmest welcome home by members of the committee. Both have continued their membership with C.F.A. during their absence, and have given abundant evidence of their continued interest in the work of the department. With many others, they appreciate real fellowship along practical lines.

Unemployment.

It is a natural consequence of the military activities in all States that fewer unemployed would be registered with Government relief departments. There are, however, according to official figures, still 20,927 unemployed in Victoria. Many of these are ineligible for military service because of age, physique and infirmity, conditions which increasingly operate against their chances of employment. Demands on our resources appear to be greater than ever.

Women's Auxiliary, W.A.

THE monthly meeting took place in Lake-st. Hall on Nov. 7. Bassendean sisters were responsible for devotions, led by Mrs. Peters. Several visitors attended, and 70 members answered the roll. South-west conference will be held at Bunbury on Nov. 25, and Sisters Gordon and Pollard will represent the auxiliary.

Financial statement showed a balance of £109/11/-. The annual home mission tea and rally on Oct. 24 was most successful. Sisters Semille and Lucraft were responsible for the table of handicrafts and produce, and realised the sum of £30 towards the sisters' effort for home missions.

Mrs. Driver (corresponding secretary of W.C.T.U.) gave a virile message, emphasising the need for vigilance amongst women with regard to the introduction of wet canteens in military camps.

Farewell to Mrs. Hurren (President).

The vice-president (Mrs. J. Gordon) took the chair, and in eulogistic terms spoke of Mrs. Hurren's splendid leadership, and said how much we regretted her early departure from the West, and before her presidential year had concluded. A beautiful bouquet of roses and pyrex dish in a silver stand were presented to Sister Hurren from the members of auxiliary, with best wishes for her future happiness in South Australia. Mrs. Hurren feelingly responded, and said how happy had been her fellowship and service with the members of executive and auxiliary.

It was a joy to have Mrs. Inverarity back in the meeting after her long illness.

All sisters were glad to know that the Federal Conference arrangements are to be carried through, and it is to be hoped that many of our church families will plan to come West for the 1940 conference.—A. Pollard, secretary.

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HE KNEW GOD.

That I may know him.—Phil. 3: 10.

"**H**OW can we get along without Caoli?"
Folks asked when he was about to be
moved from one mission field to another. The
story is told by B. O. Peterson, Manila, P.I.,
who stated that "Caoli has not had oppor-
tunities for education, knows no English, and
generally speaking, is an illiterate man." He,
however, was an ordained local preacher. A
school teacher, asking that his services might
be continued, said, "We want Caoli because he
knows God and leads others to know God. He
is very ignorant on many things, but knows
what we most lack and should know most of
all."

When travelling over a rough road where
the mud was deep, and the rain was falling

THOUGHT FOR THE WEEK.

"**B**USINESS men who
neglect religion because
of hypocrites do not for-
swear commerce because of
sharpers."

heavily, one of the two missionaries with
Caoli asked him what sort of a road he was
leading them over. A smile lit up the man's
face as he replied, "This is the Christian's
road." Said the missionary, "That was the
biggest short sermon I have ever heard. I
complained no more."

Another time Caoli was ascending a steep
hill with the missionary. Both carried a
heavy burden of baggage. When at the top
the missionary made a remark about being
out of breath, Caoli quietly answered, "Isn't
it good that we can pray?"

Blessed is the man who knows God.—Selected.

I DO not ask that he must prove
His word is true to me,
And that before I can believe
He first must let me see.
It is enough for me to know
'Tis true because he says 'tis so;
On his unchanging word I'll stand,
And trust 'til I can understand."

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