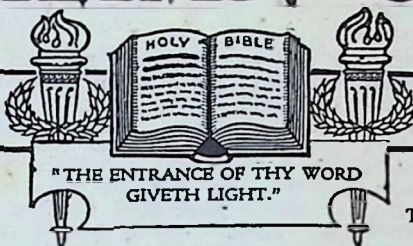


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"The Bulwark of the Truth."

"I am writing to you in this way, in case I am detained, to let you see how people ought to behave within the household of God; it is the church of the living God, the pillar and bulwark of the Truth."

—1 Timothy 3: 14, 15 (Moffatt).

CALM confidence and inner peace are children of the truth. Superstition and ignorance are parents of fear and panic.

While multitudes have spent their energies seeking to unravel the mystery of the universe and find truth in terms of human wisdom, Paul points out to Timothy that we can discover the clue to the mystery of the ages and the universe in the church.

I.

Dr. Moffatt suggests that, behind the mystery of the universe, we find "the divine truth of our religion" (1 Timothy 3: 16). The Truth is "he who was manifested in the flesh." Truth, in its highest forms, lies beyond the reach of the range of the human mind. Philosophers acknowledge their inability to fathom the depths of the mysteries of life and reality. Paul, however, points to the solution of the enigma of the ages by a reference to the revelation of God in Christ Jesus. Revelation interprets the might of the heavenly bodies in terms of the divine personality of Christ, for "through him all existence came into being" (John 1: 3). It is, in addition, necessary to explain history in terms of Christian thought. The sealed fate of human history could not have been broken unless Christ had intervened; for this reason it was necessary that he be "manifested in the flesh" and become a part of the stream of human history. John saw in his vision that no one "in heaven or on earth or underneath the earth" was able to open the sealed chapters of history except Jesus. Both Nicolas Berdyaev, in "The Meaning of History," and Dr. C. C. Morrison, in "What is Christianity?" declare that we cannot grasp the nature of the events of history, if they are considered apart from Christ. Christ in history is Truth in action. With the incarnation of Christ we find God in action on the plane of human history. In Christ God is reconciling the world unto himself.

II.

The present universal conflict has bred a swarm of pessimists who are lamenting over the "failure" of Christianity. Do they not perceive that the principles of Christ—his truths—are at the centre of this violent international struggle of history? Either men stand for them or deny them. Their acceptance will bring world peace, but their denial leads to national judgment. The incarnation of Christ meant that a way of peace was opened up, but it also revealed the grounds of divine judgment. If men's eyes could be opened during this Christmas season, they would see Christ, in the midst of the warring nations, weeping for us all, as he wept for Jerusalem. Christ has not failed, but the world has fallen short of his glory; and yet, God is still in him, reconciling the world unto himself. Whatever occurs, Christ will not fail, nor will he fail his church. He will, also, still remain Truth in action in history. The truth of divine revelation cannot be understood unless it is considered in the light of the church.

III.

"The church of the living God" (1 Tim. 3: 15) is the body of Christ in history. The church may be torn by sectarianism and yet it is, at heart, one. Thomas Campbell perceived this real unity within the divided church when he wrote, "The church of Christ upon earth is essentially, intentionally, and constitutionally one." He did not say that it *was*, or *shall be*, one, but that it *is* one, using the present tense of the verb. Campbell saw in this divided church upon earth a fellowship of saints in Christ at one with God. It grieved Thomas Campbell to see this unity in Christ marred by sectarianism. He pleaded for the abolition of outward division so that the inner truth and unity of the church of Christ on earth might be revealed.

Paul spoke of the fellowship of Christians in the church as if it were some great family. He was thinking of the ancient Roman home, in which slaves, children and parents were bound in one big household. In spite of differences there was a bond of fellowship. Paul carries us up to a higher peak of truth, by indicating that the family of saints, with its varying differences, has been incorporated into "the household of God."

IV.

"The household of God" is a power to be respected, and never to be ignored; for, as the apostle points out, it is the "pillar and foundation of the truth." Dr. Moffatt, using a picturesque word, translates the apostle's thought, not as "foundation," but "bulwark." The church of the living God is "the pillar and bulwark of the Truth."

Being identified so intimately with the truth, the church cannot fail. The thought is startling. The fact is that the church does not rest upon the truth, but the truth rests upon the church: that is, upon the "household of God." It is no wonder that Christ said of the church, "The gates of hell cannot prevail against it." The destruction of the church—this divine household—would involve the end of the truth and the universe. It is, therefore, nonsense to speak of the failure of the church. And since the church is so closely related to the truth, we must perceive that the church is in action in history. God is, then, working through his "household" of saints in the events of human time.

Paul introduced all these implications of the nature of the church as arguments why members ought to conduct themselves in every way that adds grace to character. They are, in addition, the reasons why we should be confident in days of national peril and why we should face the future with bold determination. We are of "the household of God"; why should we tremble on the threshold of a new year?

Do to-day's duty, fight to-day's temptation; and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—Charles Kingsley.

Good News of Forgiveness.

G. T. Fitzgerald.

THE angels sang, "Glad tidings of great joy which shall be to all people." The newborn Babe of Bethlehem was a heaven-born revelation of the heart of God. The very word "gospel" means "good news." Sin-bound, sorrow-stricken humanity gazed into space and wondered what God was like. Nature gave no reply that could bring hope to the sin-burdened heart, nor comfort to the sorrowing. Here and there men caught a note of hope from the great prophets. Isaiah sang: "Though your sins be as scarlet, they shall be as white as snow; though they be red as crimson, they shall be as wool." The forgiveness of sin was something to be sought after and paid for in sacrificial gifts. Incense ascended to heaven and the blood of sacrifices ran on altars everywhere. "To know my sins forgiven" was the longing of many a soul. But the peace that comes from the sense of sins forgiven was an experience unknown in all its fulness until men learned God through Christ.

I.

Jesus Christ's coming was a declaration of God's forgiveness. "Show us the Father," said Philip, "and it will suffice us." "He that hath seen me hath seen the Father," replied Jesus. Oh, what an answer! On the cross Jesus cried to his Father, "Father, forgive them." Jesus taught forgiveness, and he practised it in a way that has amazed all generations. Oh, for a Christ-like God, our hearts cry, for we know we could come to him and be forgiven. That's exactly what God is like—like Jesus. I bring you glad tidings—good news of divine forgiveness.

Christ did not create forgiveness in the Father's heart. He declared it to us. In the parable of the prodigal he tried to make men see God—the Father. The poor, silly boy, darkly stained with sin, returns at last to his father. Doubts as to the reception he will get haunt him all the way home. But there is no need for such fears. A long way off those watching eyes see him, and the old father runs out to welcome him. Forgive! Why, my boy, I have already forgiven you and I have been longing and praying for the hour when you would come and accept my forgiveness. That's exactly the position. God's forgiveness has always been a reality. Sin may shut his face from us and deafen our ears to his call of love, but never was aught but forgiveness in the heart of the Eternal. He forgave from the very beginning, but chose to reveal that forgiveness in Christ.

II.

The Christmas message is not that Christ loved us and was seeking to reconcile God to us, but that God loved us and "so loved" us "that he gave his only Son" to reconcile us to him. How twisted we have got this great truth! For centuries theologians have talked as if God was an angry God, and had his face turned away from us. To such teachers Jesus loved us and gave himself to win God back to us! If such were true then it would not be the love of God we should glory in, but the love of Jesus only. Paul knew better, and wrote positively, "God was in Christ seeking to reconcile the world to himself" (2 Cor. 4: 19, 20). God in Christ. It was not, then, the redemptive work of the Son alone but Father and Son, the Father in the Son. He forgives, not because Christ died; that would rob God of his share in redemption. The cross is not the cause of forgiveness; it is the method of it. God's forgiveness, like his plan of redemption, dates back into the eternal. "Before the foundation of the world the Lamb was slain," we are told.

Back there God had forgiven. But that forgiveness was made known when he sent his Son into the world.

His forgiveness is *giving*. He loved us, and gave his Son to reveal that love. And so we, catching the glory of the invisible God, revealed in Christ, hear and feel the meaning of that Christmas song—good news of forgiveness. Our prodigal hearts turn back to the Father and receive his wonderful forgiveness, and so in and through Christ we are made one.

III.

As Christ forgave us! Paul felt that an appreciation of Christ's forgiveness should naturally lead to forgiveness on our part. To the Colossians he wrote, "Forgiving one another, as Christ also forgave you." Whilst we were yet sinners, Christ died for us." His glorious forgiveness pre-dated the cross, which fact was a revelation of it. Whilst we were yet sinners! And so we who have received the

Divine forgiveness must seek to practise it. "Forgive us our trespasses, as we forgive those who trespass against us," our Lord taught us to pray. "Bless those who persecute you."

Oh, how the world needs to be taught something of the glory of forgiveness. How God-like to forgive and how hateful and destructive is the unforgiving spirit! Peace? New order? End of war? Never whilst we allow the spirit of revenge to dominate. We must learn as individual Christians and we must try and teach our nation to feel the glory of the forgiving spirit, and say to all who have injured us, as did the great King Arthur to his faithless queen, "Lo, I forgive, as almighty God forgives."

Unless this spirit of forgiveness can displace the spirit of hate and vindictiveness, we shall, when this present war ends, sow the seeds of a still worse disaster in some unjust treaty of peace. The Treaty of Versailles, by which the last deadly conflict ended, laid the foundation of years of suffering and the present war. The Christian church must do her part to preach the Christian attitude of forgiveness of our worst foes. Even Christ forgave us. In this spirit only is it possible to save the future. Hate creates more hate; love and forgiveness create new creatures.

Crowded Out.

Allen G. Elliott, M.A., Dip.Ed.

"And she . . . laid him in a manger, because there was no room in the inn."—Luke 2: 7.

IN such memorable and touching words does Luke unfold the situation at Bethlehem on the first Christmas morning. There was no room in the inn. Jesus was crowded out. "He came unto his own, and his own received him not," and the tragedy of this first "crowding-out" was repeated again and again throughout his life: he had nowhere to lay his head.

1. No Room in the Inn.

The Christ was first crowded out by the Bethlehem innkeeper, who, all unwittingly, kept his best rooms for guests of honor and left the stable for the Son of God. He came—but without outward pomp or ceremony or earthly trappings. We have all thought of it so often, and yet the more we dwell upon his humble birth the more wonderful becomes its significance. It was just God's way. But evidently the innkeeper was so busy with the everyday bustle of life that he hadn't time to pause or try and understand God's way of doing things—and so he missed his great opportunity.

The wise men put aside their learning that they might follow the star, and bring their precious gifts of gold and frankincense and myrrh. The humble shepherds in the field, amid their toil, recognised the triumphant chant of the heavenly host, and hastened to render their adoration. Even Herod, deep down in the tumult of his jealous and fearful soul, realised in a measure the significance of the coming of "the King."

"Who is he, in yonder stall,
At whose feet the shepherds fall?
'Tis the Lord, oh, wondrous story,
'Tis the Lord, the King of glory,
At his feet we humbly fall,
Crown him, crown him, Lord of all!"

But the innkeeper knew him not—and he was crowded out.

2. No Room in the World.

We do not need to go back as far as the Bethlehem inn to see the Saviour crowded out. To-day, yes, before our very eyes, he is being crowded out. There is no room for

him in the world. "The prince of this world" leads his forces continually in an effort to crowd out the Son of God. Jesus has been crowded out by materialism. It is a commonplace that there was no room in the inn. Why, to-day, there is no room for him in society or in the council hall. He is crowded out of our business houses, our markets, yes, and sometimes there is no room for him even in our places of worship. His spirit and his way of life have been politely turned aside. Even the Christmas season itself has been commercialised almost beyond recognition. The men of to-day have lost their way in the grim shadows of indifference. They have forgotten the great Hope of the world. They have forgotten that

"Hope blossomed into flower
When Christ was born.
He came with love and power
On Christmas morn."

Take Christ out of Christmas and we have nothing left. Take the centre away, and cling to the mere outer circumference of life, and the whole fabric of our faith will fall to pieces. We sing the old carols again and again, but sometimes they seem to have lost their meaning. The people of God must strive to re-invest Christmas with the spirit of the Christ. Let us be able to say with real meaning, "O come, let us adore him, Christ the Lord." What we need is a return to the faith of the wise men and the shepherds.

The real difficulty, then, seems to rest upon the fact that there is

3. No Room in the Heart.

Unfortunately this is only too obvious. The Christ has been crowded out by the individual. It is all very well for us to look with disdain at the blindness of the innkeeper and the indifference of the world, but it is just as vital a matter for you and for me.

This Christmastide presents a challenge to us all. We must seek first things first. In other words, we must all go back to Bethlehem.

"How far is it to Bethlehem?
Not very far.
Shall we find the stable room
Lit by a star?
Can we see a little child?
Is he within?"

"If we lift the wooden latch,
May we go in?
If we touch his tiny hand—
Will he awake?
Will he know we've come so far
Just for his sake?"

We must return. We must follow the wise men and offer our gifts. We remember that he gave his all. His pilgrimage, that began so humbly at Bethlehem, had its great triumphant consummation at Calvary. He was God's gift to mankind, and we cannot realise to the full the meaning of Bethlehem unless we also realise the meaning of Calvary. We

The Way of the Storm.

Jas. E. Thomas.

ONE of the most beautiful incidents in the life of our Lord is that in which he came to his fearful and distressed disciples as they battled against the storm. He had sent them away to cross to the other shore alone while he remained to pray. With his divine perception he knew that the storm would soon come, and yet he designedly sent his disciples on this perilous journey alone. Their knowledge of the Sea of Galilee prepared them for the possibilities of the journey, and yet when they faced the raging of the wind and waves they became panic-stricken. When Jesus approached walking on the waves, they thought him to be a ghost, and their fears increased. It was then that Jesus said, "Be of good cheer; it is I." John tells us they willingly received him into the ship and there was a great calm.

Surely this great story is a parable of our own lives and of the world to-day. We are entering a new year which to us is an unknown way. It has many possibilities, but all its probable happenings are unknown to us. Joshua said to the children of Israel ere they went over the Jordan, "Ye have not passed this way heretofore." So to us the journey of life is upon an unknown sea, and just as these disciples started for the other side, so we each day will be sailing on into a place we have not seen before. Yet we know enough of the world as it is to-day to feel that there are storms ahead. It is a way of great uncertainty and of grave danger. If we really knew how much we may have to pass through we might shrink from taking the journey, yet life is a journey that we all must take.

Some who come to the place of the storm ask why God allows it. He knows the way that we take and can foresee all its perils, yet he allows us to go into them. Surely Jesus must have had a purpose in sending these disciples on such a journey alone. Does it not seem that he was seeking a wonderful opportunity of showing how much he could be to these companions of his earthly way? He watched them, and when he saw them tolling in rowing he came to them. Our extremities are God's opportunities. It is when we come to the hard and difficult place that we can realise more than ever how much Christ is. He is not a spirit, but a living, ever watching reality. If we look back upon the years that have gone, we will recall that some of our richest experiences of Christ have been when we seemed alone tolling in the storm.

Let none of us think that we are going a journey on a calm, untroubled sea. There are storms ahead. One has said there are greater storms in our own hearts than ever came upon the Sea of Galilee. This does not make us afraid. It is well to know the nature of the way we take so that we may be ready for whatever happens. Once, when we were going across from Capernaum to the other side, our Moslem boatmen were singing a song that told that Mohammed was a greater prophet than Jesus. We told them they were mistaken, but while it was fine they still

cannot have Christmas without the cross. And as he gave all, his matchless love constrains us to give our lives in renewed consecration as a Christmas offering to our Lord.

May we open our hearts to receive him. Make room, that Jesus may not be crowded out. Crowded out? Ah, no, we dare not entertain the thought. This Christmastide the prayer of our hearts in all sincerity, and in deep humility, shall be—

"O Holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin and enter in,
Be born in us to-day."

sang. Then the clouds began to gather quickly and fear seized them, and despite our protests they ran the boat ashore and compelled us to land. Faith sings in the storm. It trusts the Pilot and goes without panic upon the way. This is the real test of our religion. It knows Christ in the experience of every day, whether it is bright or dark, and knows that he will take us to the other side.

Whatever the new year may have for us, we may rest assured each day that he who cares for the sparrow and clothes the lily will care for us. If we are going upon the journey alone, we would surely fear as we see the clouds gathering, but he has said, "Lo, I am with you alway." It may be quite true that we live in the world's darkest hour. Jesus said, "When ye see these things look up, for the day of your redemption draweth nigh." However that deliverance may come, we can be assured that it will come. Judson said when in prison that the future is as bright as the promises of God. We are facing the unknown future, and can rest upon the same assurance. It would not help us if we could foresee what would come to-morrow. It is sufficient for us that whatever comes Christ will be there. He will be with us in every experience of joy or sorrow, and there will not be one dark day that he will not know.

As we continue the journey into another year, may we know that Christ is watching us. When we come to the difficult places he will be there. He has not invited us to become shipwrecks but to cross to the other side. When all the storm is over he will be wait-

ing to welcome us in the glory of the eternal morning. Without him we are in a rudderless boat on an angry sea, but with him we hear his voice daily saying, "Be of good cheer; be not afraid," and it is enough for us to know that he will be sufficient for every day.

Is God Your Father Christmas?

G. H. Newell.

THE little chap at our place is learning to say grace. The other day he put his little hands together, shut his eyes and said, "Fank you for this food, in Jesus' name, Amen."

After a little while I said to him, "Stanley, who are you thanking for your food?"

He thought for a moment then replied, "Nobody."

"Oh, yes," I said, "there is somebody."

Another think, then a flash in the eyes, a mystery solved, and he cried, "Father Christmas!"

It took quite a time for the family mirth to subside. In the end we all learned that we thank "our heavenly Father."

But it set my thoughts going, and I meditated over the little chap's thinking. Father Christmas is somebody you do not see, but he gives you things. It was but a step from there to the thought that many people treat God as if he were a Father Christmas. As little children write notes to ask for toys, pray for health and wealth, for their own children, their loved ones and their own interests. Their prayers circle about their own desires as a swallow circles about its own nest. Their idea of God is that he is just like Father Christmas. A good old man who just gives and gives, and asks so little in return.

God is not like Father Christmas. He is a divine Father who is wise and loves his children. In his loving way he gives us what we need, not what we think we want. Sometimes we appreciate it, sometimes we do not, but it is always good for us.

Most of us found out our mistake about the reality of Father Christmas, and we shall be much better off spiritually when we find out our mistake in treating God like a Father Christmas, instead of a Father who cares and loves and sacrifices for his children.

It's a promise, isn't it? When we seek the kingdom of God these "things" will be given to us.

Heralds of the Truth.

Arthur Mee.

HOMAGE to Arthur Mee, who celebrates his jubilee in the world of journalism this year. For years he has been finding out and giving out everything that is lovely and of good report, everything that is lovely in the countryside, everything that is lovely in poetry and literature, everything that is lovely in the heroic deeds and sacrifices of little-known or famous men and women. His knowledge and his enthusiasms are inexhaustible. Week after week his 'Children's Newspaper' discovers and discloses fresh finds. His Children's Bible, his Children's Encyclopedia, his King's England series are typical of a search for knowledge and truth and beauty that knows no end."—"British Weekly," 1941.

Mrs. Bramwell Booth.

Mrs. Bramwell Booth has reached her eightieth birthday. She was congratulated upon the event by the women officers of the Salvation Army. Mrs. Booth is still active, and frequently leads great meetings. Wife of the second General, she was one of the first women to be made a magistrate, and is still a visitor to women's prisons in the country.

Mark Collis.

In the American "Christian Standard" of October 25, Mark Collis writes: "Henry S. Earl, an American evangelist, came to Adelaide. The largest hall in the city was rented for him. His preaching was different from what the people had been accustomed to hearing. The great hall was filled with eager listeners every Sunday night. My mother, who was much concerned about my apparent indifference to spiritual matters, said, 'Mark, why don't you go to hear Mr. Earl? I am told he is a great preacher.' I went to hear him. His preaching interested me as no preaching before had done. Sunday after Sunday I joined the crowd that thronged the Town Hall. As I heard this American preach on 'The Great Commission,' 'The Good Confession,' 'The Gospel and Its Power,' 'What is Conversion?' and such subjects, the plan of salvation seemed to be simple and different from what I had been taught was God's plan of saving men. After taking time to think it all over, and after a conference with the preacher, I was baptised and became a member of the Grote-st. church, for which Mr. T. J. Gore, a native of Nelson County, Ky., a devout and scholarly man, ministered."

The Home Circle.

Conducted by J. C. F. Pittman.

BLESSINGS.

FATHER, make us truly thankful,
Ever grateful for thy care;
Always happy and contented,
Of thy presence oft aware.

Teach us how to count our blessings,
And remember every day,
That the guidance which has led us
Will continue all the way.

"I'll not fail thee, nor forsake thee,"
Is a promise that endures:
Christ can help us and can keep us
Safe from all enticing lures.

We are heirs to all the pledges
Sealed for sin on Calvary,
Our inheritance increasing
In the measure we believe.

Grace conferreth for the asking,
By his merit and through faith,
What his wisdom knows is treasure
Sparkling rich with heavenly rays.

—Malcolm Laing.

"THANK YOU."

A DUTCHMAN was possessed of a grateful disposition. One day he fell from the mainmast of a ship on to the deck below and broke his leg. He at once exclaimed, not thoughtlessly, but reverently, "Thank God!"

In reply to someone who expressed surprise at his remark, he said: "Why, you see, it might have been my neck!"

It is better to say "thank you" than go about complaining of Providence or sinking into a fretful state of mind. Many ills are slow in leaving the body because the sufferer is so slow in saying "Thank God" for the mercies still remaining.

The Family Altar.

TOPIC.—THE CHILDHOOD OF JESUS.

*

Monday, December 29.

THEY brought him up to Jerusalem, to present him to the Lord.—Luke 2: 22.

After the purification, which would take place on the fortieth day after his birth, the mother was permitted to enter the temple to take part in public service, when the best sacrifice the parents could afford, viz., "a pair of turtle-doves, or two young pigeons," was offered.

Reading—Luke 2: 21-24.

Tuesday, December 30.

Now lettest thou thy servant depart, Lord . . . in peace.—Luke 2: 29.

Here is a beautiful picture, old Simeon receiving the babe Jesus into his arms, blessing him, and saying what we now call the "Nunc Dimittis," surely one of the choicest of hymns, so full of rich sentiment and deep pathos.

Reading—Luke 2: 25-35.

Wednesday, December 31.

And he arose and took the young child and his mother by night, and departed into Egypt.—Matt. 2: 14.

This immediate departure from Bethlehem and flight into Egypt was in obedience to the angel's command. Flight, with God's children, is sometimes nobler than fight. In this case the babe was safer, for the parents would find friends in Egypt, and possibly renew old acquaintances.

Reading—Matthew 2: 13-18.

SEVEN THINGS YOU NEVER REGRET.

1. Showing kindness to an aged person.
2. Destroying the letter written in anger.
3. Offering the apology that saves a friendship.
4. Stopping a scandal that is wrecking a reputation.
5. Helping a boy to find himself.
6. Taking time to show your mother consideration.
7. Accepting the judgment of God on any question.

—Roy L. Smith.

THE BEST PROOF.

WE recall Spurgeon's story of the old woman and the agnostic. "What are you reading?" he asked her. "Why," she said, "the Word of God." "The Word of God—who told you it was?" "He told me himself." "Told you so? How?" Looking skyward she said, "Can you prove there's a sun in the sky?" "Why, of course," replied the agnostic. "The best proof is that it warms me, and I can see its light." "That's just it," said the old woman, "and the best proof that this Book is the Word of God is that it warms and lights my soul."

FROM THE FRYING PAN.

The governor of the state one day appeared before the convicts at the state prison to make a speech. Forgetting his audience, he began in the usual manner: "Fellow Citizens"—a murmur of laughter ran about the hall. The governor became confused, and began: "Fellow Convicts"—the laughter increased. "Oh, you know what I mean," he stammered. "I mean I'm glad to see so many of you here." Up roar.

Thursday, January 1.

And the child grew, and waxed strong, filled with wisdom; and the grace of God was with him.—Luke 2: 40.

Jesus grew up like other boys; but, unlike them, he was perfect, for divinity and humanity blended in him as in no others. He grew strong, and became filled with wisdom and divine grace.

Reading—Luke 2: 36-40.

Friday, January 2.

The boy Jesus tarried behind in Jerusalem.—John 2: 43.

That he might listen to the great teachers of the city schools, Jesus tarried behind after his parents had commenced their return journey. Would that all boys were as eager to learn as was Jesus.

Reading—John 2: 41-44.

Saturday, January 3.

Jesus advanced . . . in favor with God and man.—Luke 2: 52.

But the subsequent history shows that after a while men withdrew their favor. "Men admire holiness until it becomes aggressive, and then they feel an antagonism against it as great, or intense, as their previous admiration." Reading—Luke 2: 51, 52.

Sunday, January 4.

Wist ye not that I must be in my Father's house?—Luke 2: 49.

The constantly repeated words "I must" suggest Jesus' absolute submission to his Father's will; the remaining in the temple indicates his fervent desire to worship and to hear God's word.

Readings—Psalm 146; Matthew 2.

"Tarry Ye."

Luke 24: 36-53.

Prayer Meeting Topic for December 31.

H. J. Patterson, M.A.

THE apostles had thought it the end, but it was really the beginning. Their hopes had fled and Jesus was dead. Then came the resurrection and the darkness vanished. There was born a new day, for Jesus lived. We are at the end of the year 1941. It is the last day and the last evening of a year that has seen many bitter disappointments. The cross loomed large, and we saw hopes fade away and die. Then were born new hopes and help came from unexpected quarters. Disciples of our Lord, in common with all others, share in the tragedy and in the new hope. And now we hear Jesus saying, "Tarry ye."

Why?

They had a new story, good news, startling news, why wait? But Jesus said, "Tarry." I trust that every Christian may carry in his heart and life good news of the conquering, triumphant Christ, and that he be ready even to anxiety to make it known. But there is a prerequisite. The disciples of old did as they were told, and stayed in Jerusalem till the power came upon them. Without the power of God their message would have been in vain. Jesus knew and that is why he urged them to tarry. As we approach the new year with its great unknown shall we not also wait for power? Yet I venture to predict that not one in ten of Christians will tarry in prayer. Our King George asked that we go out taking the hand of God in ours, but did we? Are we this New Year's eve seeking that guidance which as a nation and as individuals we so much need? Why? We are not fully alive to the fact of the risen Christ, nor are we alive to the need for absolute faith and implicit obedience. We have so often said, What's the use? that we begin to believe there is no power in prayer, and that we can find our own way and tell the news (if there be any) in our own strength.

The Need.

The king recognising the need had during this old year bidden us pray. Thank God for that leading. He has called because of a nation's need, and that ought to be sufficient reason.

But the need is far deeper and greater than that. The church is a catholic institution, and the need is world wide. Men have forgotten God and are living without him. We must call them back. We have the only hope for world friendship, and it is in the Prince of Peace. The gospel we preach is a gospel of unity and goodwill among men, a gospel of salvation from sin not only hereafter but here and now. The need is urgent and demands the best of every Christian, and Jesus knows it, but I hear him say, "Tarry ye," even as he did in the beginning. To fail Christ in this will be for no other reason than that we do not believe his word is true or we are too selfish. We've saved ourselves, and are in danger of losing our own souls again in a self-centred religion. God forgive us our apathy and want of power in the old year. May the New Year which will soon be upon us see more of the power of God in us because we have seen the need and have prepared accordingly. The need is awful and the source of power is available, but are we prepared to put ourselves at the place where God can use us? "Tarry ye."

Sorrow itself is not as hard to bear as the thought of sorrow coming. Airy ghosts that work no harm do terrify us more than men in steel with bloody purposes.—T. B. Aldrich.

Our Young People

Conducted by W. R. Hibburt.

TRUE AND FALSE MORALE.

THE hour requires some straight thinking for young men and women on true and false morale. Is the morale of a cinema crowd likely to be very high? Does it vary with a beer party, a card party, or race meeting? Amongst a given company in an English village were two soldiers home on leave after a safe return from Dunkirk, and naturally, they were appealed to as experts on morale. Both of them were obviously in the best of fettle, but despite much cross-examination, all they could be induced to say was, "I don't rightly know what it is." At closing-time one of the local patrons returned to the attack. Thumping himself a little boastfully on the chest, he said, "Well, anyhow, I'm full of morale." With this parting shot he disappeared into the blackout and was later discovered by the A.R.P. warden groping his way from the lily pond on the other side of the village green. Incidentally, this picturesque but dangerous landmark into which his temporary morale had led him was as familiar to him as his own nose. Evidently, then, we can say that whatever morale is, there are at least two kinds of it—a true morale of which its possessor is usually unaware, and a false, over-optimistic morale which is little different from Dutch courage.

Christian Morale.

Actually "morale" is only another word for the kind of courage that exists in groups of people who are bound by common ties and who have confidence in their common leaders. The groups best qualified to create true morale are those which honor God and accept Jesus Christ as their leader. The best way to improve morale is to understand it. With this aim in view, read again the Book of Acts, and the letters of the New Testament. Note how the early disciples took the strain and reacted to the stress of the times! Watch out for Paul's frequent challenges! "Never be scared for a second by your opponents; your fearlessness is a clear omen of ruin for them, and of your salvation—at the hands of God." Phil. 1: 28 (Moffatt).

Camps Create True Morale.

Those who know the gains of our Christmas camps will urge that they must not be abandoned owing to wartime conditions. They are creators of true morale. Young men and women who participate will increase their sense of community, fortify their minds in the things that matter most, and enable themselves to undergird the life of others.

CHRISTMAS CAMP PLANS.

Victoria.—70 registrations have been received for the Train-for-Leadership Camp at Warragul. The camp will be under the leadership of Sister Mrs. W. Waterman (hostess), Sister Miss J. Lilburn (assistant), Bro. W. R. Hibburt (director) and C. J. Robinson (padre). Bren. G. J. Andrews, A. A. Hughes and Colin Thomas serve as lecturers.

New South Wales.—The camp will be located at Kilaben Bay, under the direction of Bro. Frank Hunting.

Western Australia.—Bro. E. R. Sherman, youth organiser, is promoting a camp at Waterman's Bay. This is being followed by a boys' camp early in January under the direction of Bro. T. Bamford.

We learn that the Tasmanian Department has felt compelled to abandon its camp, but hope that war emergencies will not necessitate alteration of plans in other States.

News-Letters.

WESTERN AUSTRALIA.

Roy Raymond.

War.

THE new war in the Pacific, with its initial surprises, has cast a gloom over everyone. There are no signs of panic, nor can I discern as yet any increasing recognition of our need of God's help and protection on the part of the people generally. But this will come, surely.

Shop Betting.

The bill to amend the law to provide that betting cases can only be heard by magistrates, and to facilitate the launching of prosecutions of owners of betting shops (referred to in my last letter) has been defeated. This is a great disappointment to all who work for reform.

Income Tax Deductions.

My readers will not need to know all there is to know concerning illegal betting in W.A. to piece together the following interesting bits of information:—

(a) Police reports indicate that officers of the law are unable to identify the principals in the illegal betting business.

(b) The State Premier told a questioner in the Legislative Assembly that fines imposed on starting price bookmakers were allowable income tax deductions.

(c) The Chief Secretary (in reply to a question in the Legislative Council) has supplied the interesting information that these taxation deductions applied to the principals in the illegal betting business. These principals are the proprietors of the premises in which the illegal betting takes place. It makes no difference in these cases who was fined in court, the proprietor or his employee.

(d) "The Daily News" in an editorial draws attention to the fact that the Taxation Department seems to have no difficulty in identifying the principals in the illegal business even if the police are unable to do so. A later comment in the same editorial is this: "But it is regrettable that what is so easy for the taxation authorities is so difficult for the police."

Victory Convention.

For some years we have had a Field Day conference on home missions just prior to taking the annual offering. These special meetings have been held in connection with the women's annual H.M. tea and rally. These sisters' annual rallies have always been one of the outstanding features of our brotherhood work. Last year being jubilee year for our work, we went a little further and took the Town Hall for a special Lord's day afternoon meeting. Some splendid meetings were also held at Lake-st. chapel. This year we aimed to repeat that and called it this year "A Victory Convention." We had some wonderful addresses by brethren from the country churches, and by Bro. Wiltshire, who spoke in the Town Hall. But the attendances were a great disappointment with the exception of the women's rally. This may in part be due to the fact that in other years we held these meetings in October.

A Camping House.

Our Y.P. and B.S. Department has secured a piece of land at Waterman's Bay (12 miles from Perth), and is planning to erect immediately a building for permanent camp purposes. The building will be 32 feet by 16 feet, and it is hoped will be ready for use for this year's Christmas camp.

Personal.

Bro. Chas. H. Hunt has accepted a call to the work at Fremantle. Mr. and Mrs. Hunt have been working in the Eastern Wheatbelt over the past five years. Recently Mrs. Hunt met with an accident while motoring in Perth and broke her leg. She is making good progress.

QUEENSLAND.

H. G. Payne.

1940-41.

"The wave is breaking on the shore,
The echo fading from the chime—
Again the shadow moveth o'er
The dial plate of time."

CUSTOM and commonsense demand at this time a reconsideration of ourselves in the light of another year's experience. We need no mummy at our feast, as had the ancient Egyptians, as a reminder of the transitory nature of man; the gruesome corpse of the war is with us.

Blest are we if our review of the year recalls the power and love of God, so that we may with reverent amazement cry, "What is man that thou art mindful of him, or the son of man that thou considerest him?"

The end of a year suggests the end of the larger year we call life, and the yet longer year called time. An end implies a beginning.

"Every day is a fresh beginning,

Listen, my soul, to the glad refrain,
And spite of old sorrow, and older sinning,
And troubles forecasted, and possible pain,
Take heart with the day and begin again."

We of the north greet the brotherhood. With you we face a hard year. May it be, by his grace, "an acceptable year."

"Christmas Bells."

Longfellow in his poem tells how he

"Heard the bells on Christmas day,
Their old familiar carols play."

Their message was "Peace on earth, goodwill to men." Then, with the American Civil War in mind, he says,

"Then from each black, accursed mouth,
The cannon thundered in the south,
And with the sound the carols drowned."

After taking us through the depths of despair, he ends on the height of confidence:

"God is not dead, nor doth he sleep,
The wrong shall fail, the right prevail,
With peace on earth, goodwill to men."

Surely never was the angelic message more needed, nor that blessing more intensely entreated, than now.

May the blessing of Bethlehem be ours this Christmas.

Communion Groups.

Circumstances have made it possible for your correspondent to listen-in to more church service broadcasts as an isolated member in past few weeks than in as many previous years. There is a wonderful sense of fellowship in thus sharing spiritually with a host of listeners; even though at its best it lacks the personal intimacy of being one of a congregation assembled.

There is a rich experience in being one of a communion group in a home when one can tune into one of our own churches and worship with the unseen brethren, following the service in detail, and partaking of the Supper with them. Or when no church of Christ service is obtainable, to have the communion, then follow the service of some other church.

The wireless simplifies the having of the breaking of bread by isolated members. Yet communion groups are not as numerous as they could and should be. Many of our churches in Australia originated in such gatherings. In Queensland (one cannot speak for other States) many opportunities of fellowship are being lost, with all their possibilities. A communion group is a fellowship, a witness, a potentiality.

This is God's way; he does not allow us to store up manna for the morrow. For those who trust him he finds both the morrow and the manna.—Joseph Parker.

Here and There.

We thank friends and readers for their greetings and good wishes.

The following telegram from Sydney came on Monday: "Had splendid day Loftus Park yesterday; fifteen confessions, ten restorations.—Hinrichsen."

In a cablegram to Bro. R. Lyall, Bro. Garfield Todd indicates that he and his wife and daughter arrived safely in New Zealand for furlough from mission work in Rhodesia.

Several of our preachers are continuing their studies at Universities with much success. We congratulate Bro. Alf. White, preacher of the church at Brunswick, Vic., who has qualified for the B.A. degree at the Melbourne University.

This is the last issue of the "Christian" for 1941. The first number for the new year will be published on January 7. The help of preachers, church officers and agents in sustaining the circulation in these difficult times is kindly solicited.

Bro. A. W. Ladbroke, M.A., of South Africa, is assisting the church at Capetown for a few months. At the beginning of 1942 Bro. and Sister Ladbroke are to begin a ministry with churches at Beroni and Brakpan, on the Gold Reef, 20 miles from Johannesburg.

With the passing of Dr. Head, Archbishop of Melbourne, Victoria has lost a friend of all movements encouraging the closer co-operation of Christians. He was a gracious and kindly friend of all who stood for righteousness and truth in the community. We extend our sympathy to those who have lost a close friend and co-worker.

Stanley Chambers, who is serving abroad with the A.I.F., has written to the editor of "The Christian Advocate," England, stating that "his Australian mail comes quite regularly, and that in the 'Australian Christian' he has been reading news of England. Even in these days of high speed it is not always by the quickest route that news travels."

At South Yarra, Vic., the year's close has been marked by very fair meetings. Women's Guild and Mission Band showed a year of splendid service for others. The Good Companions closed the year happily under Miss Roberts and her helpers. Miss Johnes and kindergarten staff had a successful night with scholars and parents. Mr. A. W. Connor has accepted the church's invitation to continue his ministry until February, 1943.

We learn that it is possible that children will be evacuated from certain Victorian areas. It is likely that most parents will prefer their children to be evacuated by their day schools so as to be in touch with their own teachers and schoolmates, and thus soften the blow of being away from home. Should it be necessary to make other arrangements, the social service, young people's and conference secretaries will do all within their power to help. In this case they will have need to depend upon the ready co-operation of our country churches, preachers and Bible schools.

Principal Wm. Robinson, writing in "The Christian Advocate" on the Victorian Committee of Baptists and churches of Christ to encourage union, says, "I do hope that in all these discussions now going on in America, New Zealand and Australia attention will not be centred alone on the doctrine of baptism, but that an equal place will be given to what our forefathers called, 'worship according to the primitive order of the church.' This is a most important matter. It is not just a question of how frequently the Lord's supper is observed, whether weekly or monthly, but of what is Christian worship? What actions does the church perform when she gathers together on the Lord's day to worship? Does she gather for 'the breaking of the bread,' with all that

that includes of corporate worship, or does she gather for some other purpose? That is the question. What we have to contribute here is perhaps our greatest gift to the church—universal, and it would be a pity if this were lost sight of, especially at a time when practically every scholar now justifies the line which was taken by Alexander Campbell."

Lygon-st. Methodist church (Melbourne) and church of Christ are doing a fine combined work in open-air meetings. Bro. Raisbeck has fitted a loud speaker in a caravan, that the messages may be heard a long way off. Final C.E. social for year at Lygon-st. was held on Dec. 17, and kindergarten had a Christmas tree on 20th. Two splendid ser-

One Year to Live.

If I had but one year to live,
One year to help, one year to give,
One year to love, one year to bless,
One year of better things to stress,
One year to sing, one year to smile,
To brighten earth a little while;
One year to sing my Maker's praise,
One year to fill with work my days,
One year to strive for a reward,
One year to strive before my Lord;
I think that I would spend each day
In just the very self-same way
That I do now, for from afar,
The call may come to cross the Bar
At any time, and I must be
"Prepared to meet Eternity."
So if I have a year to live,
Or just one day in which to give
A pleasant smile, a helping hand,
A mind that tries to understand
A fellow creature when in need,
'Tis one with me, I take no heed,
But try to live each day he sends,
To serve my gracious Master's ends.

Mary Davis Reid.

vices were held on Dec. 21. In morning Bro. Baker spoke on "The Faithful Shepherd." At night the choir rendered special items, including Barnby's "First Christmas." Bible school presented a reading lamp to Bro. Ted Thompson on his approaching marriage.

Bro. R. L. Arnold spoke at both services at Ann-st., Brisbane, on Dec. 14. Several visitors came in morning. At night a young girl decided for Christ. On Dec. 21 Bro. Arnold spoke in morning on "Christmas Time." A farewell tea attended by 75 was tendered Bro. Arnold in the social hall, and a presentation was made on behalf of the church. Bro. Clothier, representing the board, presented a gold wristlet watch to Bro. Arnold and to Mrs. Arnold a bedroom clock. Bro. C. R. Burdeu, representing Federal Executive; Bro. T. Ferguson, C.F.A.; Bro. Greenwood, Home Mission organiser; Bro. Kirkwood, South Brisbane circuit; and Bro. Gordon Clare, representing young people, were speakers. Members sincerely regret Bro. Arnold's leaving, and wish him well in his new field. At gospel meeting Bro. Arnold's subject was "Let us go to Bethlehem." A young girl was immersed and a young woman and a man confessed Christ. The quartette party sang two items, and Bro. Dillon a solo. 168 broke bread for the day.

Frankston, Vic.

THE concluding meetings in connection with the opening of the chapel at Frankston, Vic., were well attended. At the C.E. rally on Dec. 16 Mr. Bond was chairman. Mr. Hibbert brought a challenging address on "The Faith Column." Mr. Jones, College of the Bible, took part in meeting. Mr. Watkins was soloist. At the women's inspirational meeting a happy time of fellowship was enjoyed. Miss Ellis presided. Mrs. Bently read the 90th Psalm.



New Chapel at Frankston, Vic.

Greetings were given by Mrs. Bischoff, president of Women's Conference, women's auxiliaries of local churches and W.C.T.U. Mrs. McCann spoke helpfully on "Building the Church." Mrs. Gove was soloist. Miss Sheehan kindly assisted at organ. We thank those who helped at all meetings, Misses Lilburn, Sheehan, Mrs. Gourlay, Mr. H. Lee, Mr. Brown, organists; Mr. Cuddy, Mr. R. Lang, Miss W. Lee, Mrs. Gove and Mr. Watkins, soloists. Thanks are extended to all who helped by their presence and gifts.

NEW FEATURES FOR THE NEW YEAR.

1. To avoid confusion we shall use initials of Christian names of persons. Where these are not given or needed we shall prefix "Mr.," "Mrs.," or "Miss" to the name.
2. Only in exceptional circumstances do we desire to use in news notes the titles of addresses and of sermons. This will help to conserve space.
3. We shall present "news-letters" and "mission notes" with titles to indicate chief features of news.
4. Book reviews and notes on hymns will appear regularly.
5. Mr. H. J. Patterson, M.A., will contribute a devotional article each week.
6. A page is to be devoted to the preachers each month for the discussion of some problem.
7. Then, as we have announced before, Mr. A. R. Main, M.A., is to write on current events and thought.
8. From time to time other features may be introduced. We ask for the co-operation of all our friends to maintain a high standard, to send news that is stated concisely and that is of interest to a wide circle of readers, and to place the paper in every church home. It is your paper; let all make the best use of it in spreading the truth of the gospel and the ideals of the Restoration Movement.

BOMBED BRITISH CHURCHES.

THE brotherhood will be pleased to learn that the sum of £90 has been sent to England per telegraphic transfer. This means that the money will be to hand prior to Christmas.

Further sums have come to hand since the first draft was sent. It seems possible that a further substantial amount might be sent shortly after the Christmas season.

Will all who have amounts on hand forward promptly, and others who contemplate giving a gift do so promptly, as we should definitely close the appeal by the end of January, 1942.

—A. Anderson, secretary, Federal Executive.

was conducted by Davis and M. den with Christ. rendered a duet.

Perth.—At church, full talk by Bro. A. M. preceded an interesting address by A. B. Povey and C. L. Churches of Christ Justifying To-day?" On morning of Dec. Raymond gave a profitable exhortation on "God Laughs." At gospel service Bren. E. Berry and A. B. Povey rendered a duet. Bro. J. Wiltshire delivered a forcible message on "Blind Bartimæus." Afterwards he gave a broadcast address on "Christ—Life's Criterion."

QUEENSLAND.

East Ipswich.—Recently the Ladies' Guild presented the church officers with £15 to help reduce the debt on the chapel. Visiting and local brethren are carrying on the work of speaking. In addition to the usual Christmas tree, goods and money were provided to help the City Mission work.

Gympie.—On Dec. 14 Sister Mrs. Turner was welcomed by transfer from Maryborough. Bro. L. Larsen, of Bundaberg, was present, on chaplaincy duty in local camp. Church and auxiliaries have collected a good supply of reading matter for the camp. Teachers' meeting on Dec. 17 prepared plans for 1942 and reported a successful year's work, with a satisfactory credit balance.

Monkland.—On Dec. 9 the J.C.E. took the form of a cottage meeting, in the home of Mrs. W. Runge. Bible school prize-giving and Christmas tree were held on Dec. 14. J.C.E. contributed several items to a united C.E. concert on Dec. 16, in aid of Queensland C.E. Field Ambulance. The first wedding in the chapel was celebrated on Dec. 10, when Miss E. Lewis, of Cracow, was married to Mr. L. Meads, of Monkland.

Charters Towers.—Bro. G. T. Miller commenced his ministry with the church on Dec. 7. An induction service was held on Dec. 11, Bro. H. E. Greenwood, Brisbane, conducting. At gospel service on Dec. 14 Bro. Miller spoke on "A Challenge to a Man." A young lady accepted Christ. Bro. S. Melvin and Sister P. M. Tucker were married on Dec. 6. Prior to this a gift evening was held at residence of Bro. and Sister H. S. Coward.

Maryborough.—On Nov. 30 Bro. Alan Price gave the broadcast address. On Dec. 7 Bro. Dallinger attended Gympie anniversary services. In his absence Bro. J. Ingham spoke in morning and Bro. H. J. Wiltshire preached at night. Sister Lily Rampton and Bro. Harold Haupt were married on Dec. 17. At a social evening on Dec. 12 a presentation was made to them from church members. At last officers' meeting £20 was handed in from Ladies' Guild. Bro. J. Russell has left for Gympie.

VICTORIA.

Carlton (Queensberry-st.).—A social to close the year's mission work was held on Dec. 16. The Bible school had a picnic at Hampton on afternoon of Dec. 20.

Drumcondra.—On Dec. 14 Bro. C. Fletcher gave the morning address. At night Bro. Dudley spoke on "Wonderful Jesus." On Dec. 16 a Christmas tree was held for kindergarten. On Dec. 21 Bro. Dudley spoke at 11 on "The Presence of Christ." At 7 a choral service was held. Bible school is in recess for two weeks.

preached War and Christmas meeting treasure balance of £83. S.S. held Dec. 16. On Dec. 21 Bro. Davey gave church on "Until the Harvest."

Hampton.—The Ladies' Guild recently gave an enjoyable concert. Kinders were given a party on Dec. 13 and primary one on 20th. Other functions closing activities for the year have also taken place. On evening of Dec. 21 an augmented choir provided a choral programme after usual gospel service.

Melbourne (Swanston-st.).—On Dec. 21 Bro. Hughes gave appropriate messages for the Christmas season. At evening service the choir rendered several choruses from Handel's oratorio "The Messiah," and solos were taken by Mrs. Hutchinson, Mrs. F. L. Mitchell, Messrs. Lomax and Robert Hardy.

Frankston.—At first gospel meeting in chapel on Dec. 14 a young married woman confessed Christ. At morning service on Dec. 21 Bro. Hillbrick gave a Christmas message. Kinders met for first time in prettily arranged vestry with Sisters D. McLearn and Hinde as leaders. Bro. Bond spoke at evening service.

Chelsea.—On Dec. 20 a Christmas tree and social evening were held for Bible school at which 107 children were present. Bro. Hunt's morning address on Dec. 21 was on "Putting on Christ"; in evening he brought a Christmas message. Following the service the intermediate Endeavorers had a Christmas carol service.

Footscray.—Tottenham S.S. held anniversary on Dec. 14. Bren. Ritchie and Nixon were speakers. Children sang splendidly under leadership of Bro. Cousins. On Dec. 20 a very successful "old folks" tea was given by Y.P.S.C.E. A happy time was experienced by kinders of Yarraville, Tottenham and Footscray Sunday schools on Dec. 20, and at a social for older scholars on Dec. 22 led by Bro. H. Pietzsch.

Ormond.—On Dec. 20 a social was held at which presents were given to Sister Mavis Blackwell and Bro. A. Knee from Bible school and church on the eve of their marriage. On Dec. 21 Bro. C. L. Lang gave a good address at worship service and at night his address on "The First Christmas" was illustrated with lantern and slides. Bro. R. Lang sang a solo. 71 broke bread for day. Home mission offering is £15/11/-.

Oakleigh.—At worship service on Dec. 14, Bro. J. I. Mudford gave a helpful talk on "Faith." At close of Bro. McCullough's gospel address two young people made the good confession. On Dec. 21 there were 126 in Bible school. Junior and intermediate departments had a combined session, using film projector to illustrate Christmas hymns and lesson. Choir and soloists rendered Christmas music at evening service. Bro. McCullough giving an appropriate address.

vice on evening.

Doncaster.—There were good services on Dec. 21, Bro. Banks speaking. Christmas carols were sung during half-hour preceding gospel service. Items by choir and junior Bible school girls were given. Bro. Don Petty assisted with a solo. C.E. society held a social at final meeting for year. Christmas tree gathering was held on evening of Dec. 20, when kindergarten scholars received gifts. Sister Herbert Clay, who has been in indifferent health for some time, is again able to meet with the church. Bro. Henry Zellus, who has been unwell, is also improving.

Ringwood.—On Nov. 25 Mrs. Pratt, president of W.C.T.U., held a garden party in aid of Free Kindergarten. Mrs. Beresford Jones was speaker. On Nov. 23 and 30 Bible school anniversary services were held. Singing was excellent under baton of Bro. A. H. Pratt, whose subjects were "The Old Violin" and "Trees." Bro. H. Campbell gave an illustrated address and Bro. H. Patterson one on "Safety Zones." The concert programme on Dec. 4 was of a high order. On Dec. 7 Chaplain C. Young gave an appreciated address. The work of Bro. and Sister A. H. Pratt continues to bring blessing and comfort.

Essendon.—Bro. A. E. Illingworth on Dec. 14 and 21 gave helpful addresses. Annual thanksgiving night was held on Dec. 9, when over £102 was handed in by representatives of all auxiliaries. Bro. Illingworth presided, and was assisted by Bren. A. G. E. Smith, B. J. Kemp and D. G. Ferguson. Many ladies of the church were present at a basket picnic arranged by W.C.T.U. in Queen's Park. On Dec. 16 the kindergarten under Miss McGregor held a Christmas tree. Canteen orders for boys from the church overseas are being arranged. A special offering was received on evening of Dec. 21 for B. and F. Bible Society.

Maryborough.—Since Bro. Holland's return meetings have been fairly well attended. He has officiated at the funeral of Mrs. McNicol. Bro. Reedhead and Bro. Chas. Russell, all old members of churches of Christ. Bro. Renton, an esteemed elder, has also passed on. The church has lost Bro. and Sister Chiswell to St. Arnaud. Y.P. distributed Christmas cheer to shut-ins around the town. Bro. Hepburn has returned from hospital. The church has received a beautiful pulpit from Ladies' Aid and also a hymn-board as a gift from Mr. Branton. Seats of the church have been painted by the brethren. At Christmas services the chapel was full at both services. The choir sang several pieces, and Bro. Holland spoke at night on "The First Christmas and This One." Owing to activities of Seventh

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Bro. is assist months. Sister L churches, new senolars being enrolled each Sunday. K.S.P. and P.B.P. combined for a social on Dec. 15. Prayer meetings are held on Wednesday evening especially for the nation. Home mission offering was almost £40, half from the special offering and half from duplex envelopes. The church expresses sympathy to Wright and Broussard families in their recent bereavement.

Gardiner.—Mr. W. R. Hibburt was speaker at K.S.P. Club (2nd degree) anniversary on Dec. 9, and also visited Y.P.S.C.E. meeting on same evening. Bro. Hagger was speaker at each service on Dec. 14 and 21. Instead of the usual Christmas tree, the kindergarten children had special celebrations on Dec. 21, when gifts were presented to each child. An appeal to the whole school in aid of Sutherland Homes resulted in several boxes of toys and books, etc., and £2/15/5 being donated on Dec. 21. Gospel meeting was a Christmas service, with Christmas music by choir. A young woman confessed Christ. An offering in aid of bombed British churches amounted to £7/0/2. Letters of transfer have been received from North Richmond for Ralph and Keith Hall. Early Sunday morning and week-night cottage prayer meetings are being arranged by Y.P.S.C.E. in connection with a special week of meetings to be held in February.

SOUTH AUSTRALIA.

Whyalla.—On Dec. 13 Christmas tree and party were held for school and cradle roll at home of Sister Mrs. James. Sisters Mrs. Berry and Mrs. James were presented with gifts in appreciation of services rendered and use of their homes for school purposes.

Dulwich.—Bro. and Sister Collins have been welcomed on return from holiday. Sister Miss Alice Kentish and her helpers conducted excellently arranged Christmas party for kinders. Bren. A. B. West and E. Jeisman have had final leave following militia call-up.

Murray Bridge.—W.C.T.U. Youth League social was held Dec. 13. Circuit services at Burdette and Pompootea were conducted by Bren. Lin. Fitzgerald and Chas. Grundy. On Dec. 14, Bro. N. G. Noble's evening Murray Bridge message was "The Armageddon." Junior and Intermediate held a social on Dec. 15, and their work demonstration on Dec. 21. The preacher's pre-Christmas messages were "The First Coming of Christ" (11 a.m.) and "The Second Coming" (7 p.m.). Further Christmas greetings to the church have been received from A.I.F. brethren in Palestine. Fellowship of visiting brethren is much appreciated.

week prayer unity was taken to Sister Vaughton, who have residence in the country after over of fellowship with the church here. presentations were made on behalf of church and Dorcas Society, and a social time was spent together. The church is enjoying fellowship with Bro. Gordon Ellis, home on vacation from Glen Iris, Vic. On Dec. 21 Bro. Hurren addressed the church in morning, and at night conducted a Christmas choral service, when the choir rendered special singing under baton of Bro. W. Watson.

Cottonville.—Kinders' Christmas party was held on Dec. 13. Bro. Manning, preacher of the church, sprained his ankle and was compelled to rest for a few days. Bro. A. Brown spoke on morning of Dec. 14 and Bro. W. Green at night. New carpet has been laid and a new gas heater installed for baptistery. The uplift of the recent mission is still being experienced, and a fortnight ago Mrs. Coney came forward; she will attend Fullarton church. At last officers' meeting C. Hogben and R. Brand were welcomed as elder and deacon respectively. Bro. M. Aird has been appointed an elder. Bro. W. Gloyn was re-elected secretary of church.

Balaklava.—Recently Henry Carslake, of Avon, was baptised and received into fellowship. Dorcas gift afternoon on Dec. 4 realised approximately £7/10/-. On Dec. 8 a social was held in honor of Bro. Ron. Nancarrow (2nd A.I.F.). Farewell was also said to Sister Mary Webb and Bro. Bert Curtis, who have since left for city. Ladies' Guild held a break-up social on Dec. 10, a feature being a cooking competition. Bro. Bartlett gave farewell addresses on Dec. 14. Subjects were "Standing for God" and "The Best Wish for All." A social was tendered Bro. Bartlett and family the following evening. Bro. H. Roberts made a presentation on behalf of church. Kindergarten Christmas tree and party were held on Dec. 20. Bro. W. Pearl is to be preacher until Bro. Hutson commences his ministry on Feb. 1. Bro. Geoff. Whiting is home on college vacation.

Unley.—For three Sundays there have been united meetings after church at Ozone Theatre. Several have been won to Christ as a result. Speakers were J. H. Crossley (Pirie-st. Methodist), J. A. Lewis (Flinders-st. Baptist) and E. H. Watson (Northgate-st. Baptist). At last meeting our preacher offered prayer and Dr. P. S. Messent presided. Endeavorers visited Home for Incurables and conducted a Christmas service, distributing sweets and biscuits. They visited Sunset Lodge, the elderly folk enjoying the programme. Gifts were forwarded to Grote-st. Mission and Colebrook Home, Quorn. A donation was given to Pt. Adelaide Mission. The officers have agreed to a suggestion to have a youth council. On Dec. 13 a good number gathered for play evening by members of Torch Club. The girls hope to clear £5 towards support of Indian orphan and a proportion to a patriotic fund.

were Bren. Darwin. Bro. y camp. Bro. siding in Penrith Pond, B.A., visited public school on Dec. 10. Sunday night services. month were Bren. Adams, R. Wilson.

On Dec. 14 the conference president, Bro. Stimson, gave an appropriate message at morning service. On Dec. 21 there were good audiences. At night the choir rendered "The Messiah" under baton of Mr. Vivian Peterson, B.A. Church expresses sympathy with relatives of late Mrs. Spencer, for years a loyal member; Mrs. Douglas, loved by all; and Master Alan McDonald, a lad with a rare Christian witness.

Granville.—Women's Fellowship afternoon before holiday recess on Dec. 18 was attended by 30; Mrs. Pond presided. Miss Hanson (secretary) reported continued payments for reduction of building debt. Boys' and girls' clubs held social evening, and made a presentation to Bro. P. J. Pond in token of appreciation. On Dec. 14 Bro. Pond preached on "Bible Prophecies." Other speakers recently: Bren. Bunker, Hibbard, Kenyon and Roberts. Kinder Christmas tree and party on Dec. 13 were well attended.

Borrowed.

ON top of the marble slab which marks the grave of George Meredith, whose bright and glancing intelligence is a radiant legacy, are the words—"Life is a little holding lent to do a mighty labor." It is not a right, but a gift, a loan.

Yes, we live in a borrowed world; we did not make it. A secondhand world, so to speak—millions have walked its green swards before us, and looked up at its star villages. The blood in our veins, our language, our religion, are gifts from the past.

The greatest Life ever lived on earth and among men came down from above, at once a beacon and a benediction. Jesus lived without the things which we think necessary to make life rich and happy. He had no money, no office, only a seamless robe.

Turned away—crowded out—of the inn, his mother took refuge in a grotto stable, and her child was born in a borrowed manger, lent for pity of a poor pilgrim maid. It was no accident, no mere gesture of poverty; it was a divine revelation.

"The birds have nests, the foxes have holes, but the Son of man hath not where to lay his head," said Jesus. He slept under a borrowed roof in a borrowed bed; he ate the bread of hospitality—turning it into a sacrament of blessing.

In a borrowed boat he sailed across Lake Galilee. He borrowed the lunch of John Mark with which to feed the people who followed him. On Palm Sunday he borrowed the donkey on which he rode into the Holy City amid the songs of little children.

At last he borrowed the upper room in which he celebrated the passover and the last supper. He died on a borrowed cross, and at the end his broken body was laid in a borrowed tomb. Yet he did more good, and brought more blessing, than all of us.

Here to-day and to-morrow gone—how dare we talk of ownership, of "mine," or live with grasping greed, in face of One who owned nothing, yet made us rich beyond all dreams! —Dr. Forl Newton.

Open Forum

FOR "CHRISTIAN" READERS.

[Correspondents are reminded that letters should not be more than 300 words in length, that names and not pseudonyms should be used, and that once a writer has had his say on a particular topic he should leave the way open for somebody else. We do not desire unsatisfactory crossfiring. The insertion of a letter does not imply editorial approval of its contents.—Ed.]

HONOR ROLLS.

RECENTLY I read in the "Christian" that one of our churches of Christ had unveiled a roll of honor which contained the names of men who had enlisted in the present war, and I have seen in one of our churches a memorial tablet to a soldier who fell in the 1914-1918 war surmounted by such death-dealing devices as .303 military rifles.

I believe that the reasons for placing the names of men who go to war on an honor roll in the church are far outweighed by considerations of refusing to give a false lead to young church attenders. To me this seems just one more method of glorifying war in the minds of the young ones who follow us.

Other nations have done wickedly and are now paying the price. If we desire to honor our soldiers, let us place honor rolls and memorials in civic positions. Let us honor the house of God, and refuse to carry the result of our sin right into the place where we worship the One who died to make all men brethren.—F. Wilson.

Queensland Women's Auxiliary.

THE sisters met in Ann-st. chapel on Thursday, Dec. 11. Devotions were led by Mrs. Smithereen (Hawthorne). In absence of the president, Mrs. Wendorf, through illness, Mrs. Westwood (vice-president) took the chair.

Mrs. Williams gave a devotional talk based on John 4: 13-17.

Treasurer's Report (Mrs. Fulton).—General fund, 17/4; W.M.B., £49/9/5; total, £50/6/9.

Quarterly reports were received.

Home Missions (Mrs. Bates).—Hawthorne, £2/10/-; Moorooka, £1/0/3; Townsville, 10/-; Toowoomba, 10/-; Sunnybank, 10/-; Mrs. Brown, 4/6; Mrs. Cutler, 10/-; Mrs. Johnson, £10; social evening, 10/-; Mrs. Wendorf, £1; total, £17/3/9.

Overseas Mission (Mrs. Berlin).—Donations for Christmas cheer for India and New Hebrides: Ann-st., £8/8/6; Townsville, 5/-; Mackay, £1; Ipswich, £1/2/6; Gympie, £1/13/-; Wynnum, £1/3/-; Albion, £2/10/-; Toowoomba, £4/0/3; Roma, 9/6; Maryborough, £1; Moorooka, £1/7/4; Ma Ma Creek, £2/12/-; Kingaroy, £2/3/8; Mrs. Lade (Darwin), 4/-; Kedron, 12/6; total, £28/12/3. Milk fund: Maryborough, £1; Nanango, 10/-.

Women's Mission Band (Mrs. Burdeu).—One new band formed (Townsville). Total cash to date, £60/8/5.

Social Service (Mrs. Burdeu) received 88 articles of clothing and distributed 35 articles and 20 parcels of groceries.

Prayer Meeting (Mrs. Hain).—Very fine meeting held at Sunsetholme. Offering, £1/2/8 for Christmas cheer for the old folk.

Temperance and Hospital (Mrs. Brown).—49 Christmas parcels ready for distribution to hospitals.

Isolated (Mrs. Finger).—20 letters and Christmas cards sent.

Mrs. Munro (obituary).—10 letters of sympathy; 2 replies.

S.H.S. (Mrs. Brooke).—Canteen orders and letters sent to troops overseas; 16 replies.

Splendid H.M. meetings held at Hawthorne and Moorooka.—(Mrs.) D. Harlen, "Winona," Sunnybank, secretary.

S.A. Sisters' Auxiliary.

DECEMBER meeting was held at Grote-st. on Dec. 3, Mrs. G. Rootes in chair. Devotional session was led by Mrs. Siggs, her message being "Blessed Lord Jesus." Mrs. Ross Graham rendered a solo. Attendance, 86, 52 being delegates.

Treasurer's Report.—Home Missions, cash in hand, £13/1/6; Overseas, cash in hand, £17/19/1; General Fund, £4/11/6; Catering Fund, £9/18/6.

A letter of appreciation was received from N.S.W. sisters for hospitality of S.A. sisters during Federal Conference.

Obituary.—The following sisters had received the home-call: Mrs. Freestun (Unley), Mrs. Rule (Kadina), Miss Santo (Unley), Mrs. J. Rule (Maylands). Letters of sympathy were sent to the bereaved, also to Mrs. Bartlett and Mrs. Rankine in their sad losses.

Home Mission Committee.—Mrs. Verco read a pleasing account of work at Whyalla. During August, 1d. per week amounted to £4/16/8.

Overseas Committee.—Collections for month, £5/9/5. Miss Grant led the missionary prayer.

Hospital Committee.—94 visits paid to Royal Adelaide, Children's, Keswick, Sunset Lodge, Escourt House, Home for Incurables, Cottage Homes, and private cases. Sweets, eggs, flowers, fruit and other dainties were given; 2/1 on table.

Prayer Meeting Committee.—Visits were paid to Mrs. Harding (York) and Mrs. McGregor (Forestville).

Temperance Committee.—A number of Bible schools distributed literature and had special speakers for World's Temperance Sunday, Nov. 27. Collection, £1/6/9.

Devotional leader for February, Mrs. Trowbridge.—Mrs. H. R. Charlick, assistant secy.

ADDRESSES.

W. R. C. Bell (secretary Forestville church, S.A.).—82 South-rd., Glandore.

A. R. Main, M.A. (Principal, Churches of Christ Bible College, N.S.W.).—57 The Point-rd., Woolwich, N.S.W. Tel., Hunter 954.

E. R. Sherman (youth organiser and preacher Inglewood church, W.A.).—132 Seventh-ave., Maylands.

KESWICK BOOK DEPOT.

Parcels of delayed goods have just been received from the following publishers: Galloway's, G.S.S.M., Nelson's, Bagster's, the S.G.M., Pickering & Inglis, Marshall, Morgan & Scott, Hodder & Stoughton, Kirkbride (Thompson Chain Reference Bibles), S.P.C.K. Other parcels are expected week by week.

The "Cheering Words" Calendars, however, are still delayed but expected during January.

Good stocks "Daily Light" Calendars at 2/6 are still available, also "Daily Text" Calendar at 1/-, "The Bible Almanac," 6d., and many others.

Write for November "Keswick Quarterly."

315 COLLINS STREET, MELBOURNE.

IN MEMORIAM

ANDERSON.—Loving memories of our loved one—Adiel J. L. Anderson—who passed to higher service Dec. 27, 1936.

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

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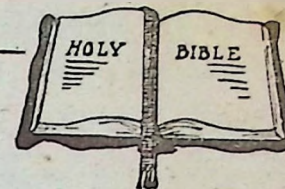
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BROADCAST SERVICE.

Sunday, Dec. 28, 1.30 to 2 p.m., Young People's Training for Leadership Camp at Waragul, Vic., station 3 UL.

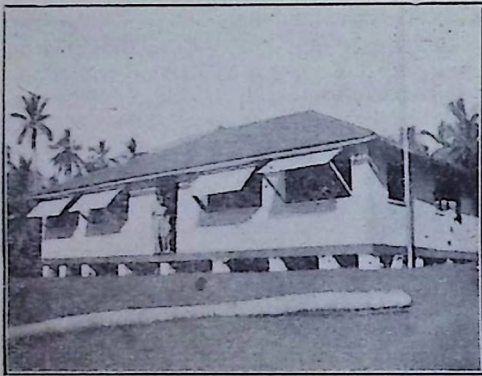
Foreign Missions.

Conducted by A. Anderson, 261 Magill-rd., Tranmere, S.A.

ISLAND TOPICS.

BRO. and SISTER D. G. HAMMER, who reached Australia in November, have now arrived in Adelaide. A well-attended welcome meeting was arranged, and Bro. and Sister Hammer gave splendid messages on how God had opened doors for them in the islands. As an indication of how the people had responded in recent years, he instanced how about 170 people attended their welcome service, but at their farewell over 430 were present, more than 100 of whom had to remain outside the building. The spiritual growth of the people was also marked, and there was a great desire on behalf of the people to preach the gospel to their own people.

When Bro. Dudley started a few years ago it was difficult to get men to help in the work, especially manual work—men for boat's crew,



Rebuilt Mission House, Aoba.

This house is now the home of Sisters Clipstone and Wakely. It was the original Pentecost house, and was pulled down and rebuilt at Nduindui. It makes comfortable quarters for the nurses. The old mission house at Nduindui has been pulled down. Our last issue intimated that the cost of this work has to be met and gifts would be appreciated for this purpose.

etc. The only way to get them was to hire them; very little voluntary work was done. The "boys" have now come to the place where the leaders nominate names to go out in the launch or do other special work; and not only are these men willing, but now refuse to accept money for what they now consider is Christ's. Even for the long job of removing the Pentecost house, when 30 men were engaged, all work was voluntary.

One of the most cheering pieces of information is the progress made by the students in the training class. Commencing with boys who hardly had more than the alphabet, the boys settled down to work, and most can read the English Bible and have even reached the stage where they can write letters. Some of the boys have sent letters to Bro. and Sister Hammer since their arrival in Australia. Here are some extracts from their letters:

"I tell you about our school teaching. Dear Sister Clipstone, she take school in one week, and in the other week, dear Sister Wakely take school, and I always remember you because you did good to us to open the way of light to us, and we very glad about it, because you show us the right way to go, and think the best thing you and I to do is this, that we should pray for one another to seek God's blessing upon each one of us."

"On Sunday morning at 9 we went up to some villages to have service with them in breaking of bread, and on Tuesday night we are still going on with our Endeavor meeting and prayer meeting on Thursday night, and

every morning at 7 o'clock we have service and all the works are done well. Just as before, on Friday night we have sing sing."

"We going on with our work very well, and two sisters they teaches us very good, but one thing we think about you and Mrs. Hammer and your little ones in our prayer. We do not know yet, ye might not come back, but if you would not come once more to the New Hebrides and there will be too much work for black people from Nduindui and Maewo and Pentecost these three islands, which you must look after them all."

A HOSPITAL IN CHINA.

I WAS back in a mission hospital in Wenchow to which I had recently paid a ten-minutes' visit. Never shall I forget the sight. The doctor, his thick black hair scattered with silver, was standing in his white overall, which showed the marks of a morning's outpatient work. He was holding a Chinese child in his arms, bending over it. His strong and rather serious face was lighted with pity. His finger was raised in railleury. He was trying to provoke baby to a smile before he probed into the nature of a festering wound in its neck. The mother, a poor woman of some back street of the city, stood anxiously by, trying to read his face. Another older child, sucking a stick of sugar-cane, was leaning against his knee. It seemed a children's day, for more mothers with babes sat around on the narrow backless benches. At the other end a child was wailing as an assistant put drops into its eyes. There was an overpowering smell, for the sick and untended had filled the hall all morning, and the weather was growing hot. In the midst was the tall form, the grave kind face, and the ailing babe beginning to dimple into a wan smile. We shut the door. "A good shepherd," said I. The nurse caught my eye, and gave a tiny nod and smile. "Yes," she said simply. With a few of the lambs that had been caught in the thicket.—From "A Chinese Lady," by Lady Hosie.

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Representative in Western Australia: Roy Raymond, 260 Bagot Rd., Subiaco.

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, "Hurlston," Carysfort St., Blackheath, N.S.W., making money orders and postal notes payable at P.O., Blackheath (N.S.W.). Contributions may also be sent to W. Gale, S. Price Weir and Roy Raymond.

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WHEN THE SUN SHINES

— WINTER SEEMS FAR AWAY.

There is, however, no good reason for thinking that one will never be caught in the rain. It is wise to build up a bank balance for protection against life's rainy days. It means peace of mind, and if, luckily, no emergency arises, then the money saved will surely be most useful.

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Obituary.

William Cust.

PRO. WILLIAM CUST died on Dec. 15, at the age of 92. He was born in Victoria, and his life covered a large part of the history of this State. He was a fine representative of all that was best in the men who pioneered this country, and established its prosperity. He was successful in business, and the name of Cust is favorably known through extensive parts of the country. He had those qualities of keenness of intellect, strict integrity, scrupulous honor and rugged character which give a man prominence among his fellows. He was withal a man of sincere faith and steadfast loyalty to the cause of Christ. He was baptised by the late D. A. Ewers about the year 1886, in Murtoa. He had sent Bro. Ewers a gift of money to assist in the church work. They were days when our church work was entirely supported by our own people, and Bro. Ewers returned the money with a kindly word of explanation. Bro. Cust was too big a man to be offended—he was big enough to appreciate the spirit which said: We want not yours, but you. He gave himself, and thereafter he gave many thousands of pounds to the work of our brotherhood, for he was a great giver. At the time of his conversion he was making large money as a licensed grocer—he immediately gave up his licence. In the fourteen years of the writer's ministry at Glenferrie, Bro. Cust was a member there, and no preacher could have a more sympathetic and understanding supporter than he had in Bro. Cust. When the weight of years began to limit his activity, he went to live with a daughter in Mont Albert, and became associated with the church there. Many a man, hearing of his passing, will thank God that he knew him, and enjoyed his friendship and was blessed by his life. We laid his body to rest in the cemetery at Box Hill.—T.H.S.

T. J. U. Fancourt.

ON Friday, Nov. 21, at Pambula, N.S.W., Thomas John Usher Fancourt passed to his eternal reward. Tom, as he was affectionately known to a vast circle of friends, was the second son of the late Richard Henry Fancourt, one of the old Paddington stalwarts. Some 30 years ago Tom met with an accident, and though a partial cripple since that time, his faith or interest in church affairs never wavered. For a number of years he lived at Mulgoa with his father, where the Lord's table was regularly set up, and on the latter's death stayed with his sister, Mrs. Chapple, but retained his membership at Paddington throughout his Christian experience of over 40 years. He leaves behind him two sisters, Mrs. James Chapple and Mrs. W. J. Fox; his brother George of Eden (with whom he was staying prior to his death), and a host of relatives and friends who remember him as a very fine Christian gentleman.—Y. M. Middleton.

Mrs. S. McNicol.

MRS. SUSAN McNICOL, who died at Maryborough Hospital (Vic.) on Nov. 22, was buried at Wedderburn. She was one of the early members of the church at Wedderburn, coming from one of our pioneer families. She was baptised by the late Stephen Cheek on July 31, 1888, and retained active association with the Restoration Movement until ill-health prevented her attendance at services. Her husband, Bro. Wm. McNicol, survives her, residing at Carisbrook with a son. Until 1939, when Mrs. McNicol's mother, Mrs. Henderson, died, there were four generations connected with churches of Christ. The mother joined when a group met at Fernhurst and Wychitella. To those who mourn the loss of a "mother in Israel," many friends will extend sympathy and commend them to the comforting grace of the Holy Spirit.—E.P.C.H.

Robert Renton.

THE church at Maryborough, Vic., suffered the loss of an old and esteemed identity in Bro. Robert Renton on Nov. 5. He had been a great supporter of the church, and many who preached at Maryborough remember him with deep respect. He was an elder for many years, and oversaw the flock faithfully and well, contending for the "faith once for all delivered unto the saints." His wife died some years ago, and the only surviving relative is a niece in Glasgow, Scotland. Bro. Curtis, of Castlemaine, conducted the funeral in the local cemetery.—E.P.C.H.

R. O. Sutton.

PRO. SUTTON passed peacefully away in his 57th year at "prisoners of war" camp, Cowarra, N.S.W., on Oct. 7, the military authorities attributing his death to angina pectoris. He was the youngest son of late Mr. and Mrs. Isaac Sutton, Condah, Vic., and his remains were interred in Condah cemetery, not far from his father and mother. In the words of his sister, "he was brought up in the Church of England, and then he kept changing his churches until he finally settled in the church of Christ and has stuck to that ever since." He entered the College of the Bible, Glen Iris, in 1919; from thence he came to N.S.W., in which State he resided until his death. The writer's association with our departed brother during the last two years has been a very intimate one, as he filled the office of deacon and secretary with the church worshipping at Hornsby. Our brother loved the church, and was always found in his place; was kindhearted and of cheerful disposition, and received honest reports from those who are without. Recently the writer had occasion to visit the home where our brother lived for six years. The lady of the home spoke of him as follows:—"He was the dearest friend we had, thoughtful and gracious in every act of his life." He was a man of keen intellect, efficient and unrelenting as a worker for his Lord; a brother to be proud of for his unswerving loyalty to the cause which he had espoused. The loving sympathy of the church is extended to the sorrowing members of the family.—J.R.L.

Mrs. Anna Wright.

FOLLOWING upon the late Bro. J. A. Hamill's preaching at Berwick, Vic., in March, 1873, our late sister was baptised at the age of 15. Four years later she went with her parents, Bro. and Sister W. Meyer, to Emerald, and in their home the first meeting was held in that district for breaking bread. Meetings in other homes were sometimes held, and on occasions they would walk six miles each way for the purpose of remembering Christ. When she married her husband and she went to Lancefield, and after some initial personal work with others, she persuaded the late C. L. Thurgood to visit Lancefield and seven were led to Christ. She wrote: "On Sunday at 7 a.m. we took them to a creek about a mile away and they were baptised, several people being there to see and hear and became very abusive. We went home rejoicing, and with ten of us Bro. Thurgood organised the church." Later she was in the membership of churches at North Melbourne, Surrey Hills and Balwyn. In the latter place she and her husband were foundation members. Hers was a life of far-reaching influence, and her children (among whom is Mrs. J. E. Allan, wife of our conference president) rise up to call her blessed. She was of sturdy independent character, strong in a reasoned faith, and keenly interested to the last in Christian work. We laid her body to rest in the Box Hill Cemetery on Dec. 15 in sure and certain hope. For 83 years she had enjoyed the good and beautiful. Sincerest sympathy is expressed to the sons and daughters, but they know that "precious in the sight of the Lord is the death of his saints."—H.J.P.

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Christmas Presents.

(Matt. 7: 11.)

WHAT a variety of things are learned from
the giving and receiving of Christmas
presents, and other gifts as well. According
to Jesus, some lessons are, that "it is more
blessed to give than to receive," and to "give
and it shall be given unto you." Moreover, a
knowledge of "how to give good gifts" will be
an intimation of the grace and ability of our
heavenly Father.

Paul often referred to the way God gives.
For one thing, his gifts are gifts. He is never
moody or changeable like folk who take pre-
sents back. "The gifts and calling of God are
without repentance." Again, his gifts have a
meaning and convey a message which words
cannot utter. "Thanks be unto God for his
unspeakable gift." Still further, God's giving
is of such a nature as to inspire assurance that
our every need is his concern. "He that
spared not his own Son, but delivered him up
for us all, how shall he not with him freely
give us all things?"

Once when Sir Walter Raleigh had gone to
Queen Elizabeth with some new request, she
said, "When are you going to stop asking for
things?" He replied, "When the Queen stops
giving." Our God is in truth the Giver of
every good and perfect gift.—G. J. Andrews.

THOUGHT.

*"If we can fix our faith upon one Star,
What more is there to know,
If we can see the Christ, where'er we
are
He will his grace bestow."*

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