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Our Faith: Is It a Failure?

As well ask: "Has the sun failed?" because there is not always sunshine in our little corner of the world. As well ask whether the atmosphere we breathe is a failure, because, though we live by the breath we draw, and should almost instantly die without our atmosphere, we have become so accustomed to it, that we forget that, without it, we could not live.

Do we call to mind, when dating a letter, that Anno Domini, the year of our Lord, is so reckoned because nineteen hundred and twenty-one years ago a little child was born in Bethlehem? That is only one illustration, but, every day in our national, social, or personal life, things are done, or happen, that we owe to Christianity, but which, at the time, we seldom remember to associate with their source or cause.

Awakening and deadening.

One does not ask, "Is harvesting, is the system by which the earth produces corn and her 'kindly fruits' for our sustenance, a 'failure'?" This year's harvest may be good, or may be indifferent, according to favorable or unfavorable conditions. One does say: "Is it to be a good harvest or an indifferent one?" And in a similar sense one can say: "Is it well, here and now, with our Christianity?" for even in spiritual matters there may be an awakening in one country, and a deadening in another, just as there may be a time of spiritual revival and a time of spiritual apathy.

But one might as well ask: "Have the means by which we live, the conditions by which the kindly fruits of the earth are produced, failed and ceased to be?" The harvest of souls may not seem so abundant to-day, or may seem more abundant, just as last year's wheat harvest may vary from this year's; but God's plan of providing bread for the soul, as well as for the body, goes on.

Imagine yourself to be standing, as I stood this morning, looking out to sea from

the edge of a great cliff, as the tide was turning inland. Far out, across wide stretches of smooth, sweet sand, as cool and springy to the feet as the close-cropped turf on the down's edge, with here a crystal-clear and shining pool, and there a grey boulder of stone—a gentle heave and ripple is running inland along the crisping sands toward the shore.

But see! the faintly rippling wave of effort has died away, a hundred yards or more from the haven where it would be. A failure? Ah, no. It has but rolled back for a moment to upgather itself in another effort. Again the curling wave rolls in, and again it seems to fail and to die away. But now it is a foot or more nearer the shore, and so, foot by foot, and yard by yard, the water steals on and on, till at last it leaps up to throw itself in triumph upon the rock which was its goal. Except for the fact that there should be no turn in the tide of our endeavor, those waves symbolise our life. The incoming of those tidal waves was not a failure because its progress was not always perceptible.

Can never fail.

Another illustration. We are soldiers taking part in a great battle. We forget that a battle is not the joining in issue of

mortal combat by two opposing forces, in one supreme effort, but is decided, cumulatively, by the success or failure of innumerable small engagements spread over a whole war area. We know only what is happening, or seems to be happening, in our little sector, and there, our advance may seem scarcely perceptible, may even seem failure. Yet that scarcely perceptible advance may have been made under such difficulties, that merely to have "held on," may in the eyes of our Commander, who sees the whole field of battle, be accounted a signal victory. Just as individual soldiers have failed in courage, or in endurance, so we have often failed in our Christianity. But though the individual Christian stands or falls by Christianity—Christianity itself stands or falls, not by those who call themselves Christian, nor by this or that church, nor by all the churches. It is only in Christ or by Christ that Christianity stands or falls, and Christianity as taught by Christ, and as exemplified by him, has never failed, nor can fail.

To-day the world outlook may seem dark, but not so dark as it was to the little company who gathered at the foot of Calvary when the very sun seemed to fail in the heaven, and darkness covered the face of the land. That darkness seemed then like an answering "Yes" to the question: "Has Christianity failed?" which perhaps the less faithful and more fearful of that day of that little band put to themselves.

Yet soon that darkness was to be replaced by the glorious dawning of the Day of Resurrection. That despised cross on which the Saviour hung—the sign as some counted it of defeat and shame—was to become the emblem of victory, and of God's pardoning love to a ransomed world. Nor does Christianity mean merely a victory at life's end, and the promise of heaven thereafter. It means victory here and now. "Thanks be to God," says St. Paul, "who giveth [not shall give] us the victory through our Lord Jesus Christ."—Coulson Kernahan.

THE QUESTING HEART.

With heart bowed down, most sure of Love's defeat,

Blind and bereft, I sought my fled treasures,
Moving and slow my hesitating feet,
Untuned to God's majestic measures.

Till quickened by the fretted changed days,

Down the long years, the lost sweet years,

I fled pursuing labyrinthian ways,

Dank with the mist of salt entreating tears.

Day scornful Grief, then came I all distraught

To the soft benison of Love's enfolding.

"Most Merciful," I cried, "if thou hast aught,

Send vision for my sealed eyes beholding!"

Thus the Voice spake, transcending, comforting:

Bade Love be lifted up, sad sorrow cease:

"Mine own I took, lo, this my guerdon!"

Then upon desert places fell great Peace.

—Annie S. Swan.

The Writing on the Wall.

Alan Price, B.A.

The writing we are about to discuss is not that on the wall of Belshazzar's palace, which vanished as quickly as it came, but the writings of thousands of years ago, standing out in their original beauty on the tombs and tablets of the ancient world.

This silent testimony to the veracity of Bible history has been made to speak. The vain boastings of the kings of ancient dynasties, graven on stone, have verified Biblical statements and given the lie to the repeated vaunting assertions of the infidels of the past century.

The Israelites a small people.

We cannot expect the doings of a comparatively small tribe of monotheistic nomads to fill a large place in the historic accounts of polytheistic kings, puffed up with a pride of their own achievements and consequently supposing anything in the nature of defeat.

Even in modern times, only events estimated big by the majority, find a permanent place in history.

The temple of fame.

Which of all the great preachers and workers in the cause of Christianity will find a place in the permanent annals of the world? Alexander Campbell, David King, Jesse Kellems and many others we might name have done great things for us, but the world, as a whole, knows little about them. President Garfield has a permanent niche in the temple of fame, not on account of his advocacy of primitive Christianity, but for his own intrinsic worth. Which of ourselves, however much esteemed by our neighbors, will be remembered beyond the present generation? It is therefore not to be expected that the ancient historian, being a man of the world, should discern and report to any large extent the things that concern a spiritual kingdom.

The great discovery.

It is nearly eighty years since a great archaeologist, Sir Henry Rawlinson, scaled the Behistun rock, outside ancient Babylon, nearly 4,000 ft. above sea level, and almost literally hanging on by his teeth, copied the hieroglyphics and figures engraved thereon.

It was discovered that the tablets were in three languages, Babylonian, Scythian and Persian, but no man living could decipher them.

As the result of a careful study and comparison of the three columns of historic matter, they were ultimately translated. They were found to be identical records in the three languages of the bombastic utterances of Darius setting forth brazenly, some of his cruel deeds in the pursuit of his career of conquest. Although of value in throwing light upon current

Bible history, their main value is the fact that they provided a key to ancient hieroglyphics that otherwise might never have been discovered.

Infidel ignorance.

In these days of unashamed infidelity when unproved assertions of a derogatory nature are made against revelation, it is well to be able to meet the infidel on his own ground. Following on the discovery of the key to the hieroglyphics, Assyrian and Egyptian engraven records have thrown sidelights of confirmatory history on Biblical accounts.

The deluge.

The Assyrian or Babylonian account of the Flood confirms the Biblical one, only that instead of one God there is a plurality of gods. In addition to the raven and the dove of the Biblical account, Noah is said to have sent forth a swallow. The above appears to indicate that both accounts came from the same source, but that the Babylonian account was mutilated and heathenised.

The Hittites.

In quite a casual way the Hittites are referred to as if every one knew them. Abraham bought from the children of Heth (Hittites) the cave of Machpelah as a burying place. We read of "Uriah the Hittite" in Samuel. Infidelity questioned their very existence, but engraven history has shown them to have been a most virile and populous race that filled a large place in ancient history. Such casual reference to facts that lay buried when the mythical forger was supposed to have been at work, prove the Biblical account to be historical and no forgery.

Israel in Egypt.

The visit of Joseph and Jacob to Egypt and their subsequent sojourn can be fixed and dated in a wonderful manner.

The Pharaoh of Joseph was the last of the "shepherd kings," who had seized the Egyptian throne. The previous kings had been polytheists, believed in many gods; the shepherd kings were monotheists. Consequently Joseph's Pharaoh speaks of God (singular). How could a forger know all that? He would naturally make a slip and speak of this Pharaoh in addition to the previous and subsequent ones, as a worshipper of many gods. Again the fact that these shepherd kings were foreign usurpers paved the way for a friendly reception of Joseph's kinsmen, also foreigners. Even the fact that Joseph shaved himself, in spite of his haste, before entering Pharaoh's presence, is shown to be in keeping with Egyptian custom. To appear unshaven as a Hebrew, would be an insult to royalty. Again, when Joseph

lost his father, instead of personally approaching Pharaoh with a request that he might take his father's remains to Machpelah, he approached Pharaoh through another. He was in mourning for his father and therefore unshorn. Such little incidents as these are confirmatory not only of the Biblical account, but of the whole "atmosphere" or circumstance.

Seven years famine.

Take the seven years of plenty followed by seven years of famine, a thing said to be unprecedented in the history of the Nile. There appears on the tomb of a man who had been a contemporary of Joseph's, some remarkable statements. The record first tells of his home of plenty, of his numerous family living on the milk of so many cows and so many goats. And then it goes on to speak of the public distribution of grain at a time "when a famine arose lasting many years." As a drought of this kind is such a rare occurrence, it is evident that this one must have been the drought of Bible history.

The treasure cities.

The Bible tells us the Israelites when in Egypt were forced to build two treasure cities, Pithom and Raamses. "Where are your treasure cities?" said the infidel for years. The answer expected was, "Nowhere, they are myths." A sandy hillock was excavated and revealed a temple sacred to the god "Tum," a small city, the city of Tum or Pithom, and granaries or storehouses with square massive walls. These store rooms were only accessible from the top, and therefore admirably suitable for the storage of valuable treasures that needed to be guarded.

Bondage.

There is no confirmatory history of the bondage of the Israelites, but slavery followed as a matter of course where slavery was a common institution. The change back to the old dynasty brought the race favored by the shepherd dynasty into disrepute and consequent bondage. The Pharaoh of the plagues is described on the Egyptian tablets in all his vacillating hideousness and cowardice. He inscribed his own name on the magnificent works of his ancestors, and slunk behind in battle line, excusing himself as having a message from the gods telling him to stop behind. His indulgence in the art of magic is also referred to. No mention is made of the defeat of this Pharaoh at the Red Sea, but it must be remembered that these boastful monarchs bragged about their successes and forgot their failures.

Hezekiah.

There is engraven testimony as to the intercourse of Jews and Assyrians, and the faces of conquered Jews appear on Assyrian tablets. There is reference to a tax imposed upon Hezekiah, which he was forced to pay, but not a word about the ultimate utter defeat of the Assyrian army by the same Hezekiah.

If Thou Shouldst Go Away.

A TALE OF THE WIMMERA PIONEERS.

(Continued.)

A. R. Benn.

CHAPTER XI.

The next day was to be Nelly's first at school, and I can testify that never prouder brothers escorted a sister to school than we three that day. "You must play with the girls, you know," was mother's parting word as she kissed Nelly her good-bye as we set out. I think, if I remember rightly, that Nelly held on to Colin's hand all the way to school, and in all our walks to and from school, this was the way of the walk; sometimes Nelly would be between Alan and Colin, sometimes between Colin and me, but always Colin; he was from the start her best loved and most trusted friend. It had been decided that Colin, though he was the youngest, should go to the teacher and give all the preliminary information which teachers have to have when any new scholar arrives. Colin had offered to do it, and father and mother had offered no objection. In ordinary circumstances I, being the eldest, should have been the one to perform this office; but the circumstances were not ordinary, for Colin was in many ways an extraordinary boy, and I was just as subordinary in my backwardness, and was only too glad to let Colin have the honor. I know Alan would have liked the opportunity, and had he been the eldest he would have made a bit of a fuss, I think. When Colin had carried out his contract, he took Nelly down to where the girls were playing and calling one particular miss whom he had decided should be Nelly's mate, he said to the girl, "This is my sister, and I want you to be her mate, will you?" and so Nelly was initiated into school life at K—, but I know that through all her short school life she would have preferred to be with us boys than with all the girls in the neighborhood. I don't think that any girl ever received from her very own brothers more attention than did Nelly from her three proud step-brothers.

That week Fred was full of the proposed Sunday School; it was to start the next Sunday, and there was much to think about. Mother did her part, and though not personally much interested, she was lady enough and naturally kind enough to help all she could in giving pleasure to others. Candidly, I think mother was a stumbling-block to me in this way: she was so good, and yet made no profession of religion. I could not help comparing her with many who were converted and yet whose lives were poor compared to hers. Perhaps the only thing that saved me from going right over to where my new mother was spiritually was the remembrance of my own pure-living Christian mother. Then the thought would come to me at times, perhaps mother would have been just as good if she had not been religious, or say, had been born a Roman Catholic. Yet through it all I was convinced that apart from Christ mother might have satisfied me, but she could never have been what I knew she was—the greatest spiritual influence in my life, not because she was my mother, but because she was a real Christian, than which there can be nothing so good, either in man or woman. Then there was Alan, rather selfish and very proper and, as I heard one of our schoolmates put it, "fancied himself a bit," yet he was really religious, and had been converted through the personal work of Fred; but Colin, the dearest boy that ever was, could not be persuaded to be converted. These things hurt me and, with other things, made me, young though I was, a doubter. The trouble was made worse by the fact that I dare not mention my spiritual troubles to anyone or they would think I was going to be that awful thing, an infidel. I felt that the only one to whom I would dare to unburden myself would

be the kindly lady-like woman whom I now called mother, and yet, just then, she might have really been the worst to whom I could have carried my worries.

The Sunday came. The Wesleyan service was to be at night, so we boys had the morning to ourselves. Alan and I went down the paddock for a walk, and Fred and Colin went off together to where father had been ploughing. None of us had gone far when a thin sweet voice was heard calling Colin. Looking round, we saw Nelly at the door. "Wait for me, Colin," and she ran in to ask mother. "The boys don't want you always going with them," we heard mother say. "Sorry to contradict you, mother, but we do want her; do let her come, there's a dear," Colin called out. "If you will let her come, we will like her to," more correctly put in Fred, and in a couple of minutes Nelly was between her two favorite boys, and was as happy as happy could be. I felt a little envious. Why had Nelly so readily chosen those two instead of giving Alan and me a look-in? I knew in my own heart that her choice was both natural and right. I'm quite sure that, if I were she, I would prefer Colin to either Alan or the awkward boy I call "me." Anyhow, we must all submit to be less liked than some others by some others. That morning, when we had got quite away from the house and the others, Alan opened the conversation by saying, "Our stepmother is not at all religious, is she?" "No, she doesn't seem to be," I assented. "Seem to be? I should think not; I don't think she believes in God at all. I intend to ask her and to let her see what a fool she is." "I don't think you ought to call her a fool, Alan," I replied. "Mother always told us that it was very wrong to call anybody a fool." "Well, the Bible says that whoever doesn't believe in God is a fool." "I think you'd better wait a bit," I replied, "and perhaps she will come to believe after she has been here and has heard the Bible read." I don't remember what else was said that morning, but I know that I had the impression that Fred was going to have it out with our mother on the matter of believing on God; whether he ever did or not, I cannot say.

The new Sunday School was to start at half-past two, and about two o'clock saw most of the children there. When we were all assembled we had about thirty children and three adults in the persons of Mr. and Mrs. Brown and their daughter, Emily, a young woman of about nineteen. Mother was splendid, and welcomed them all, and did her best to make them comfortable in our rather small house. Nelly nearly cried over not being allowed to be in the same class as Colin, but was partly reconciled by being in the little class that Fred taught. Alan and I were in Mr. Brown's class, and Colin was put into Mrs. Brown's, more to be a mate for two other boys slightly smaller than he than because he was not big enough for our class. We sang, "There is a fountain filled with blood," and then Mr. Brown, who naturally became superintendent, read a prayer, and then we went to our classes. There were no set lessons, and Mr. Brown said he thought we had better start at the beginning, and surely it is a good place to begin, and so our lesson was in Genesis. With simple faith and confidence our teacher told us the story of creation as contained in that first chapter, and the impression on me, at any rate, I think was good. God bless all faithful teachers, who at times, with little learning, and perhaps little opportunities of preparation, carry on this noble work!

(To be Continued.)

Religious Notes and News.

A QUESTION FOR THE RECTOR.

"Of course I went to a Baptist church in Birmingham. My father was a great Baptist. He had belonged formerly to the Anglican church, and had had all his children 'baptised' there before his conversion. But when that supreme event took place, he could find no sustenance for the newly-created life in the parish church. His was one of the most striking conversions in the village. He read his New Testament carefully and intelligently.

"One of my early recollections is an argument between him and the new rector on the subject of infant baptism. If my father had had the advantages of a decent education he would have been a mighty influence for good. I remember him asking the rector if he believed that he could make a child a 'child of God and a member of Christ' by sprinkling him with water?"

"When the parson promised to send him a little book on the subject, he replied, 'I want no book on it but the New Testament, and if you can give me a single passage to prove that infants were ever baptised by Christ or his apostles I will re-consider my position. I take my stand on the New Testament.' There he was, and to that and its teaching he sought to bring his children. He lived long enough to see all his surviving children church members, and three of his sons preachers."—Dr. Charles Brown, in "Reminiscences."

GAMBLING IN ENGLAND.

A questionnaire was issued to over 100 individuals and organisations in England and Wales. A selection of the replies received are given here:

"Is betting and gambling very prevalent in your district?"

"72 replies Very."

"Is there a notable increase since the War?"

"65 replies Yes. 7 replies No."

"To what extent do women indulge in betting and gambling?"

"28 replies To a very great extent."

"28 replies To a great extent."

"17 replies To a small extent."

"To what extent are children used as messengers to convey bets to bookmakers?"

"7 replies To a very great extent."

"13 replies To a great extent."

"23 replies To a small extent."

"8 replies Not at all."

"What forms of betting and gambling chiefly obtain?"

"77 replies give horse racing as the principal form."

THE METHODS.

"What methods are adopted by those who carry on the gambling?"

"Street betting is carried on by men and women standing in places known to their clients to take bets. Bookmakers usually employ agents for this purpose. Men are posted at vantage points in relays to watch for the police. Transactions are in ready money, but credit bets are accepted in a lesser degree. Touts wait at exits of large factories to catch employees on leaving work. Tradesmen, small shopkeepers and hawkers receive bets. Racing and football sweeps are organised in many large places of employment. Books of football coupons are distributed by agents. Card playing, etc., for money goes on in fields, alleys, street corners, houses, clubs, and trains. In some districts women call daily at houses to receive bets from occupiers—all bets taken in this way are taken inside the house."

"To what, in your opinion, is the increased prevalence of betting and gambling attributable? Is the cause—

"An economic one—a desire to supplement income?"

"20 replies Yes."

THE INFLUENCE OF THE BIBLE.

A missionary, keen on Bible selling, who is responsible for the management of a Bible depot in his town, reports the following incident:—

"This Bible depot has been the means of opening up work among high-caste people as no other agency has. We have sold a large number of English Bibles and Gospels to high-caste Hindus.

"Early one morning a high-caste Hindu gentleman came to the depot and asked the evangelist: 'Who is this Jesus who is mentioned in the tract you gave me yesterday?' I have read and re-read the tract four times, and I could not sleep

last night. Do you have any books telling more about Jesus?"

"The evangelist gladly told him concerning the New Testament, and the high-caste Hindu gentleman agreed to purchase one for eight annas. But he could not take it from the hand of the evangelist for fear of breaking his caste. So the New Testament was placed on the floor of the shop, and the high-caste Hindu gentleman took it away with great joy.

"This is one of many experiences which we have had at the depot."—1927 Report, Bombay Auxiliary Bible Society.

Pennell of the Afghan Frontier.

G. Percy Pittman.

The name of Doctor Pennell is known all over the world as that of the intrepid missionary who gave his life for the people of the north-west frontier of India. It was a privilege recently to hear his widow tell of the work among the Afghans. She is an Indian lady, and a doctor, and was the worthy mate of a remarkable man. Pennell was the author of books, and his life has been published, but Mrs. Pennell spoke from her own experience. I wish I could tell the story as she told it, with its graphic, pathetic and humorous touches, and its revelation of her own strong, winsome personality, but I must be content with the bald narration of a few of the facts she laid before us.

The Afghans claim to be Jews, descended from the tribe of Benjamin, and their physiognomy lends some confirmation to the claim. They were converted to Mohammedanism nine years after the prophet began to preach. They still send away the scapegoat into the wilderness once a year, and sprinkle blood on their doorposts. Fanatical and daring to a degree, they believe that if they kill an infidel they go straight to paradise. Although, as Muslims, they are supposed to abstain from all idolatry, they worship shrines and the tombs of saints. In olden days they had no saints and no shrines to worship at, and were reproached for this by neighboring tribes. In order to remove the reproach, they invited a holy man who was living with a tribe in a distant district to come and settle among them and be their saint, and they would reward him handsomely. He arrived and was welcomed with much pomp, but soon after they killed him, erected a beautiful shrine over his grave, and have worshipped at it ever since.

Dr. Pennell, besides being an eminent physician, was an earnest evangelist, the finest combination for a missionary. He was always preaching the gospel, at the hospital, and out in the district, and as he was a man of means and self-supporting, the common charge of doing it all for a living could not be levelled against him. Happy is the missionary who can preach the gospel at his own charges. Pennell's evangelistic zeal made him a marked man, and the fiercest opposition was aroused among the fanatical Afghans. The Mullahs especially became his enemies, and stirred up the people to kill him. But the doctor was absolutely without fear. He went everywhere unarmed, took no precautions, and moved among all classes as freely as one could move in a place where he had been killed scores of times. But whenever the Mullahs reproached the men for not taking his life, they shook their heads and said they simply could not kill so brave a man.

On one occasion, when he was peacefully sleeping under the starry sky, a Mullah brought three ruffians to his bedside and urged them by all holy sanctions to kill the heretic, but courage appeals to the brave, and they flatly refused. Some time afterwards one of them turned up at the hospital, and claimed great credit for

having saved the doctor's life, because he could have killed him, but did not. Many a time Pennell's life was saved simply by his fearlessness. Courage was the one thing needful for work among a wild, lawless, bloodthirsty people like the Afghans.

They are very superstitious, and great believers in charms. Frequently the doctor's prescriptions were found tied round their necks, and sometimes the powders themselves, instead of being taken, were bound round necks or arms to keep evil spirits away. Once, on an expedition to the interior, Pennell's camel slipped and fell in the sandy bed of a river, and all the pills for various complaints were spilt in the desert sand. An Afghan who happened to be passing begged the doctor to allow him to pick up the pills. He was told they were of no use, as they were all mixed up and buried in the sand, and only the doctor knew what complaints they were good for. However, when Pennell was out of sight the man went to infinite pains to gather up the pills. Three years later the doctor came that way again, and met this man, who invited him to his shop with many expressions of friendship.

"I, too, am a doctor now," said he, "and I owe all my success to you. Do you see that large bottle on that shelf? It contains those assorted pills which I picked up from the sand that day after you had left. They are the favorite pills in my shop, and the people will pay any price for them. They have made my name as a doctor."

To cure a wound or heal a chest complaint a favorite remedy is to kill a sheep and tie the skin, covered with raw flesh, on to the affected part, and leave it there. The stench of the decaying flesh is so strong that when at last such a patient is brought into the hospital for treatment, the bearers have to tie up their noses. Bloodletting is practised for all kinds of complaints, and every disease has its own appropriate vein. One English doctor who ordered bloodletting for a certain disease was asked which vein would be opened, and when he replied that any vein would do he was promptly turned down as an ignoramus, and the patient taken away to die. A chief, suffering from cataract, was told by Dr. Pennell that an operation was necessary, but he refused time after time, till it was too late. Then he resorted to a quack fakir, who scarified both eyes with a coarse iron file, and the chief became stone-blind.

For extracting teeth the native blacksmiths use villainous pincers eighteen inches long, and pull with might and main. In spite of all their crude and barbarous methods, however, it is a curious fact that the Afghans anticipated the modern science of vaccination. Long before it was thought of in Europe, they used to take the serum from one who had the small pox, and inject it into other persons at the wrist.

Purdah is so strict among them that on one occasion Mrs. Pennell had to wait twenty-four hours at a certain house before she succeeded in persuading the people to allow her to see the sick woman. Young girls on being married used never to be permitted to see their father's face

again till he died, when they were taken in to see his corpse. This, however, along with other customs, is changing now, and the women are allowed rather more freedom.

There was a man named Chiki, the son of a miller, who prospered and rose to great power in the land. He built a huge fort which sheltered two thousand outlaws and murderers. Once an illness broke out among them, and Dr. Pennell went alone, unarmed, to see the patients. All round the courtyard, on every terrace, and at all the windows, were villainous looking men armed with rifles at cock, ready to be used on the slightest provocation. After treating the patients the doctor was introduced to a learned hajjah, a man who had been on pilgrimage to Mecca, and was esteemed an authority on the faith. The doctor was invited to discuss the relative merits of Christianity and Mohammedanism with this man.

"Don't be afraid of my men, doctor," said the chief. "If any of them should shoot at you I will put a bullet through him at once, so go ahead."

Christian discussion is not at its best in a setting such as this, but the doctor waded in. Chikki sitting beside him with his gun on his knees, and the audience of fanatical villains listening with both ears. It was really a miracle that the doctor got away safely.

This chief told Pennell that he, too, believed in answers to prayer, and when asked to state his reasons, replied,

"I always pray to Allah that whenever I raise my rifle it may never miss its mark, and it never does."

Afghans are in the habit of cutting off their wives' noses if they are caught looking at another man. Sometimes they repent of this afterwards, as their wives' good looks have been spoiled, so they come to the hospital for artificial noses, in which commodity a good trade is done. One man, who had not only cut off his wife's nose, but much of her lip as well, was told that a new nose and lip would cost him two pounds.

"Why," said he, "I can buy a new wife for five pounds. I won't pay it."

However, his wife happened to be a good cook, and that was her salvation. Ultimately he did not divorce her, but paid for a new nose.

Once a fierce-looking Afghan brought his young son to the hospital, and was told that an operation was imperative, to save the child's life. It took hours to persuade him to allow it to be done, but at last he consented, saying, however, to the doctor,

"Remember, though, if my son dies, I will take your life. It is a law with us that blood must be avenged, and I will surely avenge him if you kill him."

The doctor took no notice, and the operation was performed. All the while, the man sat in the room watching his boy, and repeating,

"If he dies, I'll take your life."

Mrs. Pennell at last said to her husband,

"Do you hear what this man is saying? He ought to be stopped."

"Let him alone," said the doctor, "it doesn't worry me."

After the operation, which was a very critical one, the father nursed the child day and night with the utmost devotion, but whenever the doctor came near he was heard to say over and over again,

"If he dies, I'll take your life."

When, after a long illness, the boy recovered and was able to be taken home loaded with toys and sweets, Mrs. Pennell asked the father whether he was in earnest in threatening the doctor, and he solemnly replied that he was, because it was his duty, according to their caste laws, to avenge the death of any relative.

John Khan, an Afghan, became the doctor's servant at the age of seventeen. He was in-

(Continued on page 790.)

The Home Circle.

Conducted by J. C. F. PITTMAN

The Family Altar.

— J.C.F.P. —

Monday.

I was to them as they that lift up the yoke on their jaws; and I laid food before them.—Hosea 11: 4.

"A man has a mystic power of a wonderful kind upon the animals over whom he is placed. . . . When a kind carter gets down at a hill, and throwing the reins on his beast's back, will come to its head and touch it with his bare hands, and speak to it as if it were his fellow; till the deep eyes fill with light, and out of these things, so much weaker than itself, a touch, a glance, a word, there will come to it new strength to pull the stranded waggon onward. The man is as a god to the beast, coming down to help it, and it almost makes the beast human that he does so. Not otherwise does Hosea feel the help which God gives his own on the weary hills of life."

Reading—Hosea 11-12.

Tuesday.

Ephraim shall say, What have I to do any more with idols?—Hosea 14: 8.

"Purge me from every sinful blot;

My idols all be cast aside.

Cleanse me from every sinful thought,

From all the filth of self and pride."

Reading—Hosea 13-14.

Wednesday.

The beasts of the field pant unto thee; for the water brooks are dried up, and the fire hath devoured the pastures of the wilderness.—Joel 1: 20.

"Every verse in the first chapter of Joel," remarks Prof. Robertson Smith, "sparkles with gems. . . . The fig-tree stripped of its bark, standing white against the arid landscape; the sackcloth girl bride waiting for her husband; the night watch of the supplicating priests; the empty and ruinous garner; the perplexed rush of the herds maddened with heat and thirst; or the unconscious supplication in which they raise their heads to heaven in piteous howling, are all indicated with a concrete pregnancy of language."

Reading—Joel 1-2.

Thursday.

Seek him that . . . turneth the shadow of death into the morning.—Amos 5: 7.

When, in the Valley of the Shadow of Death, the day broke, Christian said, "He hath turned the shadow of death into the morning."

Reading—Amos 5: 1-15.

Friday.

Woe to them that are at ease in Zion.—Amos 6: 1.

"Those that are at ease may mean those who have no concern about the threatened judgments, and who have no deep concern for the salvation of their own souls." Such indifference is fatal.

Reading—Amos 6.

Saturday.

Though thou mount on high as the eagle, and though thy nest be among the stars, I will bring thee down from thence, saith Jehovah.—Obadiah 4.

"Though like this bird thou get into the highest cliff of the highest rock, it will not avail thee. To defend thee when Jehovah has determined thy destruction, thy deepest caves and highest rocks will be equally useless."

Reading—Obadiah.

Sunday.

Salvation is of Jehovah.—Jonah 2: 9.
"All deliverance from danger, preservation of life, recovery from sickness, and redemption of the soul from the power, guilt, and pollution of sin, is from Jehovah. He alone is Saviour."

Reading—Jonah 1-2.

"Have faith in God!" the Master said,
Faith for to-day;
No matter how the road may turn,
Nor what delay,
He leads when we are his, and will,
With faultless hand;
And it is well for us to know
Our steps are planned.

"Have faith in God," and it shall bind
The broken heart,
And clear for thee the road, although
Dear ones depart;
His word of power still commands
The winds to cease,
And within his conscious presence
Is peace, sweet peace.

TAKE YOUR HANDS OUT OF YOUR POCKETS.

To begin with, it does not look well when a young man crooks his arms and thrusts his hands into his pockets, making a figure 8 of himself, and then stands up against the sunny side of the house.

How would the girls look, all turned into 8's and leaning against the wall? How would your mother look in that posture? Catch her doing it! You don't find her hands in her pockets. Your mother's hands! While you are loafing, they are the hands that sew and bake and stew and fry and sweep and darn and nurse, but she does not sink them in her pockets and then loll against a building.

Are your hands cold? Warm them at the end of the hoe handle and scythe. Swing the hammer; drive the plane, flourish the axe. There is untold caloric about the spade, trowel, and wrench.

Besides, pocket heat is not profitable. Have you money there, though? Are your pockets the safes in which you have hidden treasure, and your hands the bolts that secure the safe door? Money may be there to-day, but it won't be a guest over to-morrow night. An idler's money is apt to leap out of his pocket. It is likely to go for a pipe, a cigar, a tobacco plug, a mug of ale. There is no money in pocket-warming.

Take your hands out of your pockets, young man! You are losing time. Time is valuable. People feel it at the other end of the line, when death is near. Time is a quarry. Every hour may be a nugget of gold. It is time in whose invaluable moments we build our bridges, spike the iron rails to the sleepers, launch our ships, dig our canals, run our factories. You might have planted twenty hills of potatoes while I have been talking to you, young man. Take your hands out of your pockets!—Robert Burdette.

A MISSIONARY'S TESTIMONY.

Dr. E. Stanley Jones, in his now famous book, "The Christ of the Indian Road," relates the following incident: On one occasion he had an interview with an Indian Maharajah who was addicted to drink. Mr. Jones begged him to give it up, and the Prince replied: "Mr. Jones, I can't do it. The fact is I was almost a Christian when I first went to England, for Christianity appealed to me because of its sense of brotherhood; but I was educated there with Macaulay in one hand and a whisky bottle in the other. But I will make you this promise. I am going to America, and since you have prohibition in America I won't be able to get it then, so I will give it up when I go there." And the writer adds: The whole world is bending over in expectancy to see what we are going to do with this matter of prohibition. If we should fail, it would set

back the clock of moral progress for fifty or a hundred years. We must not fail. Thus does evangelistic work in the Orient depend upon conditions at home.

THE INDIAN SEEKER'S JOY.

The most pathetic instance of the yearning of the human for the divine I have ever come across is that related by Dr. Whipple, the Bishop of Minnesota. "Some years ago," he said, "an Indian stood at my door, and as I opened the door, he knelt at my feet. Of course, I told him not to kneel. He said, 'My father, I only kneel because my heart is warm to a man that pitied the red man. I am a wild man; my home is five hundred miles from here. I knew that all the Indians to the east of the Mississippi had perished, and I never looked into the faces of my children without my heart being sad. My father had told me of the Great Spirit, and I have often gone out into the woods and tried to talk to him.' Then he said so sadly as he looked into my face, 'You don't know what I mean; you never stood in the dark, and stretched out your hand, and could not take hold of anything. Then I heard one day that you had brought to the red man a wonderful story of the Son of the Great Spirit.' That man sat as a child, and he heard anew the story of the love of Jesus. And when we met again, he said, as he laid his hand on his heart, 'It is not dark here now. It laughs all the time.'"

THE PITMAN'S RUSE.

Mr. Tom Sykes amused an audience composed largely of Notts miners, by relating his experience in a barber's shop at Durham. A typical pitman sat there, but he repeatedly declined to take his place in the chair, offering his "turn" to everybody who arrived later. Asked at length for his reason, the artful miner, with a broad smile, said: "You see, we are spring-cleaning at our house, and after I had gone some errands for the missus, I saw her getting out the dolly stick! So I said, 'Aye, lass, I will just go to the barber's and get my hair cut.' He was making this "errand" last as long as possible, "because," as Mr. Sykes laughingly added, "spring-cleaning moves you!"

CONVENIENT BUSHELS.

"The bushels we use nowadays to hide our lights have, by constant use, become labelled so that they are always ready to be popped on at convenient moments. If you look into your mental storeroom, haven't you a neat row of bushels growing more and more into the shape of extinguishers? These are some of the bushels:—

"It's not my job to say anything."

"Times have changed, and we with time."

"I shall get such a name for interfering."

"It's only a bit of fun."

"Live and let live!"

"I don't make any parade of my religion."

"Once in a while doesn't matter."

"Every one does it."

"I didn't enter into any discussion on the matter."

"We must be all things to all men."—Herston Travers, in "Methodist Magazine."

Lily—"I'm not to get married till I'm 30."
Joan—"I'm not to be 30 until I'm married."

Prayer Meeting Topic.

(December 14.)

HARRIED BUT NOT HEMMED IN.

(2 Corinthians 4: 8.)

F. J. SIVYER, B.A.

"On every side I am harried but not hemmed in." Dr. Moffatt's translation finely preserves the military tone of the Greek verbs in the apostle's sentence. It suggests the idea of an army harassed on every side by a persistent enemy, but, by reason of its well-formed ranks, the army is never completely hemmed in. It is always able to advance.

Although the apostle did not write this epistle from prison, yet in the light of his subsequent experiences, this sentence reminds us of the lyrical lines by Colonel Lovelace:

"Stone walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
That for an hermitage.
If I have freedom in my love
And in my love am free,
Angels alone that soar above
Enjoy such liberty."

Without troubling to enquire as to what were the forces that opposed Paul on this occasion, we may with profit consider some of the liberties and privileges that always belong to the true follower of Christ.

Liberty of Thought.

"My mind to me a kingdom is." It is a kingdom which we carry with us wherever we go, and when we will; no matter what the company and what the circumstances, we may enter this kingdom and enjoy its liberty and its treasure. Whatsoever things are true, lovely, of good report, keep thinking on these things, and by so doing, we store up strength and sunshine against the grey days when the clouds hang low. Fill the mind with a variety of good things in early life, and old age will not find us lonely and hemmed in.

The Throne of Grace.

No matter how the affairs of life harass and seem to hem one in, there is always one way open—the way to the throne of grace. Life was closing in fast for Hezekiah. His work was only half done, when the prophet stood before him with the words, "Set thy house in order; for thou shalt die, and not live." Then Hezekiah turned his face to the wall and prayed unto the Lord. It was the only way left him. He took it, and it led to life and liberty. Remember, no matter how harassed and hemmed in we become, the way to the throne is always open.

The Love of God.

No one need feel entirely forsaken who is the conscious recipient of a great love. Love laughs at locks and barriers, nothing can keep it from the beloved. And so Paul, conscious of the altogether wonderful love of God in Christ Jesus, challenged: "What shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" And out of the fulness of his own rich experience he replied: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor anything else in creation, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Because we can never be denied liberty of thought, the throne of grace, God's infinite love, then Christian service is also always possible. With every trial, every sorrow, every temptation God sets before us the open door. If we seek for and use this open door, we will find not only the way to liberty but also the way to service. "They also serve who only stand and wait."

TOPIC FOR DECEMBER 21.—THE MESSAGE OF THE NAME.—Matt. 1: 21.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

NEWS AND NOTES.

New South Wales.

At the November meeting of the Bible School and Young People's Committee in New South Wales, the following plans were made:—

1. The fifth annual harbor excursion, under the auspices of the Young People's Committee, is to take place on Saturday, February 18.
2. That a fifty days' campaign be conducted in the schools and churches, commencing January 14 and concluding on the first Sunday in March with monster rallies in the schools, and a worthy annual offering in the churches.
3. That the committee accepts the responsibility of establishing a Bible School forthwith in a new centre.
4. That every effort be made to establish teacher training classes in every centre at an early date.

Victoria.

Since the commencement of the conference year our Bible Schools have been making steady progress. From many centres we hear of record attendances, while the largest school in the brotherhood, that at Thornbury, continues to make wonderful headway.

The new school at Wangaratta is growing every week, while the branch school that has been opened by the Footscray church at Tottenham is opening up splendidly. Next Sunday the church at Minyip will open a Bible School, which we feel sure will greatly help the work of the kingdom in that centre. For all these signs of growth and vitality we thank God and take courage.

AUSTRAL GRADED LESSONS AND THE TEACHER.

The Austral Graded Lesson system has now been in use among our Australian schools for about ten years. From a humble beginning the scheme has won its way, until to-day the great majority of our schools are using our own lesson system. Here and there we find a school that does not use them, mainly because they do not quite understand the benefits to be derived from a graded lesson system.

Like every other lesson system, the scheme must not be looked on as perfect. The editors of the literature are wide-awake men, and are ever on the alert to find ways and means for improving the quality of the work. We have every reason to be proud of the work that has been done, and we may rest assured that with the passing of the years the quality of the lessons and their suitability for use in our Australian Bible Schools will always be kept to the front by the editors.

Occasionally we hear the lessons adversely criticised by our teachers. This is only to be

expected, and where the criticism is just and constructive it is gladly welcomed. Sometimes we are told that the questions set in the scholars' hand work books are too hard, while on the other hand many complain that they are altogether too easy. It is hard to please everybody, nor, I suppose, is it possible to do so. However, I sometimes fear that the difficulties that crop up come through the misuse of the system. For instance we find that some of our teachers require their scholars to do the home work before the lesson is taught. Perhaps they do so thinking that the reading of the lesson that is necessary in the answering of the questions set will help prepare them for the teaching of the lesson on the succeeding Sunday. This may be true, but it is hardly fair to ask the children to prepare home work on a lesson that has not been taught. The framers of our lesson system never expected that teachers would follow this method. The questions set in the home work book are to be answered by scholars who have already had the lesson taught to them. To reverse the method of approach is to throw too big a strain upon the scholar, and tends to discourage him.

Further, it will help both the teacher and the scholar if, when the lesson is being taught, particular attention is paid to the questions set in the scholar's work book. If the teacher takes pains to see that the answer to each question is clearly stated, any scholar who is properly attentive should not have any difficulty in completing the home work in a satisfactory manner. It might help if each teacher were given a scholar's work book along with his lesson quarterly, but this seems hardly necessary when the teacher can borrow one from one of his scholars.

Again, the teacher of the lesson should bear in mind that the home work set is not to be regarded as mandatory. The questions are drawn up with a view to helping the teacher in his work, but if the teacher feels that the questions are too difficult, it is quite within his province to set questions of his own choosing. Again, it may be found that one of the questions set seems more difficult than the others. If so, ask the scholars to answer the simple questions and to leave the hard ones unanswered. It is far better to have them answer two questions well than to do three in an indifferent manner.

There are many more features that the editors would like to introduce, but this can only be done as the demand for the literature grows, and more money becomes available for the work. The lessons have proved a great help to those engaged in the work of teaching the young, and if we all work patiently toward their improvement we will gradually move onward to even a more satisfactory series of lessons than we have at present.



New Veteran Bible School, Queensland.

Foreign Missions.

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

VISITING THE NEW HEBRIDES.

(Continued.)

A Great Communion Service.

At the communion service there were over four hundred took of the bread and wine. The deacons who passed the emblems and the people who received them seemed to enter into the joyousness and sacredness of the feast. The offering was then taken up, and all of the coins were in silver, and very few threepenny bits. As I looked at this gathering of mostly Christian men and women, though some were friendly heathen, I thanked God and took courage, and part of my joy was the feeling that I represented the great Australian brotherhood in the joy that would be in their hearts at the success that had attended their work in the New Hebrides. These people are not black



Mr. and Mrs. F. MacKie,
and Melville.

people; they are light colored. They belong to the Polynesian group, and it seemed to me as if one could know that Christ was in their hearts by the expression on their faces. Physically many of the men are handsome. They have well-shaped features and high foreheads, and some of the women and girls are quite beautiful, and the little children have the most attractive faces. I felt proud of my newly-discovered brothers and sisters in Christ. These impressions were deepened as I visited the various churches and had fellowship with the brethren.

Made a Chief.

When the meeting was concluded I had a surprise. Although I only arrived on the Thursday, by some of those mysterious ways natives can communicate with each other, with no posts, no telephones, the Christian people heard of my arrival and decided to inaugurate me as a chief of Oba. I had a seat provided for me, but I decided to stand. The whole company of six hundred men, women and children, many women with babies fastened on their backs, marched passed me and each one shook my hand, and as they shook hands they left in my hand a silver coin as a gift to the new chief. The mothers were very anxious that I should shake hands with their babies, and though it might delay the procession a minute, they stayed until they were able to pull out the baby's hands that it might shake the new chief; but I hope they felt, better still, that they were shaking hands with a brother in Christ from Australia. Each little

baby had a coin in its hand to give to me as I shook hands with it.

In the afternoon we had another service, and at the conclusion of this a great many of the people who had come from a distance returned home before dark. The night service was largely for the Nduindui people. I preached in the afternoon, and Bro. MacKie preached a very good sermon at the night service.

(To be Continued.)

CABLE FROM DR. KILLMIER.

The following cable, received Monday, was dated Dec. 1, Yunnanfu, China, addressed, "Gospel, Adelaide":—

"Taking furlough, delay Anderson.—Killmier."

We cannot send any explanation of this beyond the fact stated. Nothing in the last letter of Dr. Killmier hinted his doing this, but we feel sure that he has the strongest reasons for taking this step. We can only patiently await fuller information a little later.

MR. AND MRS. ENNISS IN INDIA.

Bro. and Sister Enniss and daughter have been in India visiting our mission stations. Bro. Enniss writes that he has been delighted with the work that is being done by our missionaries in India. He says, "First impressions upon us on reaching our Indian mission station were distinctly good, and further insight has made us feel that a splendid work is being done by folks of fine mettle. If only many of our Australian brethren could visit here money would flow much more freely in the Foreign Mission coffers than at present. I imagine that compared with the same outlay in work alone, and for the same capital expenditure, the work here shows up well. I am full of admiration for the workers both Australian and Indian. I have seen their settlement, industrial, evangelistic and medical work; I know now the degrading, depressing environment of the missionary, and see something of the terrific struggle of the native evangelist and of all native Christians, and I am convinced that these workers badly need the supporting prayers of a great brotherhood, while they richly merit all that can be done to render their homes comfortable, their expanding work possible, and the future of the missionary and his children secure. No one at home ought to begin to think about sacrificial service, at least before visiting our own and other missions." Bro. Enniss expects to reach Adelaide on Dec. 24 by the "Naldera," and after remaining there four weeks, will continue his journey to Victoria.

Vera Coventry has been troubled with sickness for some time past, and recently her tonsils were removed by Dr. Oldfield at Wai Hospital. She has been troubled for a long time with them. There were also adenoids. We hope that she will get much stronger now.

Bro. A. A. Hughes, speaking of the loss of their little boy, says: "Dr. and Mrs. Oldfield have been wonderfully good to us, and we have cause to love and appreciate them very much. They have done all that skill guided by love can do. Mr. and Mrs. Enniss, who by divine providence were with us at the time, were a source of very great comfort. Because of our finite and short-sighted understanding the reason of our loss is a great mystery to us. Some day we'll understand."

LYGON-STREET,

Lord's Day Evening,
December 18, 7 p.m.

SPECIAL CHRISTMAS SERVICE.

The Choir will sing a series of
CHRISTMAS CAROLS and Barnby's "THE FIRST
CHRISTMAS."

Soloists.

Miss Edna Bagley, soprano;
Mr. T. Thompson, bass; Mr. Colin Dabb, tenor.
Miss M. E. Pittman, L.M.A., Organist.
Conductor, Mr. E. Tippett.
Recitation by Miss Elsie Preston.
Christmas Address by A. G. Saunders, B.A.

VICTORIAN FOREIGN MISSIONARY COMMITTEE.

Monday, December 19, 1927, at 8 p.m.
SWANSTON-ST. CHAPEL.

FAREWELL LANTERN LECTURE BY MISS F. M. CAMERON,

Matron of Girls' Home, Shrigonda, India.
Beautiful Views of our Work among the
Children on the Mission Fields.
Farewell messages by representative speakers.
Fill Swanston-st. on 19th.

DEATH.

MORRISON.—On Nov. 22, at his residence, 508 Urquhart-st., Ballarat, James Dewey, dearly beloved husband of Jane Morrison, loved father of Hettie and Joe, and loved brother of Mary (Mrs. W. J. Bovell, W.A.), and Joseph H. (Horsham), in his 62nd year.

IN MEMORIAM.

JENNER.—In loving memory of our darling baby, Silvanus James. "Safe in the arms of Jesus."

We still miss you baby dear,
But God, who knoweth best,
Held wide his loving arms, and said,
"Come unto me and rest."

—Inserted by his loving parents, Alice and Silas.

VINICOMBE.—In loving memory of our dear husband and father, William Edward Vinicombe, who was called home on Dec. 18, 1926, in his 57th year. He rests from his labors, but his works follow him.

—Inserted by his loving wife and family.

"THE COTTAGE," TIPPERARY, DAYLESFORD.

"Prettiest spot in the district."

Superior Accommodation. Home Cooking. Five minutes to Tipperary Spring. Central to all other Mineral Springs. Delightful walks.

Tariff, £2/2-; Christmas, £3/3-.

M. E. Thompson

(Late member Bambra-rd. church).

FOR SALE.

One or two fine building blocks, Hassell Estate, Canterbury; three minutes Riversdale tram, direct to city, ten minutes Hartwell or East Camberwell churches; splendid views; near school. For bed-rock price and particulars. Luke, 14 Highfield-rd., Canterbury.

WANTED.

Brethren and sisters staying in Warburton (Vic.) are invited to meet for worship and breaking of bread with the Footscray Bible School camp on Sundays, Dec. 25 and Jan. 2, at 11 am. Location, close to Warburton House.

NEW TESTAMENT

Specially Suitable for New Converts.

Size 3 in. x 4 1/2 x 1 1/4.

Gilt Edges, Bound in Attractive Covers,
with Four-page Inset on "How to Become
a Christian." 1/6 per copy.

Austral Co., 528, 530 Elizabeth-st., Melbourne.

Here and There.

Bro. J. K. Martin began his work as preacher for the Wynnum-Hawthorne Circuit, Queensland, last Lord's day.

The Victorian General Doreas will hold their usual meeting on Wednesday, Dec. 14, in Swanston-st. hall, from 10.30 till 4 p.m. All sisters welcome.

On Monday we received the following telegram:—"Despite heavy rain, big meeting Hinrichsen-Brooker mission, Warragul, Vic. Sunday night seven decisions—five men, two women.—Wigney."

The "World Call" of November contains an article on "Getting Acquainted with Australia." This is from the pen of Jesse M. Bader. Various illustrations accompany the article—photographs of Hon. William Morrow (our Federal Conference President) and Mrs. Morrow, Mr. R. Lyall, and Federal F.M. Committee; and pictures of Grote-st. church buildings, S.A., and Brighton chapel, Vic.

Bro. A. E. Illingworth has accepted an invitation to labor with the church at Northcote, Vic. He expects to commence there on the first Sunday in March, 1928. In February last the church decided to engage a full-time preacher as soon as practicable, and in the interim Bro. J. C. F. Pittman has rendered most acceptable service in a part-time capacity. He will be free after next February to assist another church in the same way.

Writing for some literature from the Austral Co. Bro. M. Glaister, of Auckland, N.Z., says: "We have had 46 decisions in Dominion-rd. church in the past four Sundays; quite a mild revival. At least 35 are senior members of the school or Bible Class members, or folk who have come through the school or Bible Classes, and the big majority are between 15 and 27 years of age with an average age of about 18. We wish to build these young people up."

Orders for the Almanac should be placed with the Austral now. Generally there is a great rush at Christmas time, and postal delays result. We remind church secretaries that plans for 1928 should be secured in order to give time for writing out. The leaflets containing hymns, Scripture readings, prayer meeting topics and the plan for reading (through the New Testament) are so cheap (3d. dozen, posted) that their widespread use is possible to every church. It would cost very little to give every member a copy.

Bro. Thos. Hagger desires to announce that £3,000 has been secured in cash and promises for the work at Canberra. Will all who have helped please accept his thanks? Will those who have made promises please redeem them as soon as possible? There is still room for further contributions, as the effort will cost more than was at first anticipated. It is a work to which every member and every church should contribute. Please send to the treasurer, Bro. A. J. Gard, King's Grove, Tranmere, Adelaide, S.A.

The Austral Co. has printed a list of Selected Daily Scripture Readings for the year. These have been arranged by Bro. Geo. O. Tease, who has chosen readings from Old and New Testaments for alternative days. There are many Christians who might be helped by such a selection of appropriate readings. Nothing would be of greater gain to the church than that regular Bible reading were practised by the members. In addition to the daily readings, the little booklet contains a number of classified studies on "How to Use the Bible," Christ the Master of our Service, Prayers of Scripture, and What the Holy Spirit Does for the Believer, and other helpful themes. We cordially commend the booklet. The price is 3d. each, 2/6 dozen.

We wish to express thanks to our agents for their excellent service in distributing the "Australian Christian" in the churches and collecting subscriptions. Were it not for their help publication would be more difficult and expensive. Subscribers are asked to recognise the voluntary work of agents in a practical way—by paying promptly and cheerfully when subscriptions are due. Some of our helpers get discouraged, because their modest requests for payment do not meet with an encouraging response. We wish for all who are advancing our interests a very happy Christmas and a bright New Year.

The Melbourne City Mission makes an appeal to the generous public to enable it to bring succour and cheer to those in destitution and distress at the approaching Christmas season. The mission, an unsectarian institution entirely dependent on voluntary contributions, operates among the poor outside the churches in ten mission districts, and manages four homes for women, girls and infants, providing accommodation in all for about 80 persons. The mission has a staff of fifteen missionaries. This is regarded as the hardest year since the war period. The sum of £1,922 was spent in direct relief during the year ended June 30 last. Since then available funds have been exhausted, and with the demands which Christmas makes upon organised relief, the mission looks to a sympathetic public for the extra gifts of the season with which to meet its requirements. £5 would be a boon, but the smallest gift will help. Over 2,500 articles will be required in order that the Christmas trees may be well laden for the children attending the mission schools and clubs, and that seasonable gifts may be provided for needy families and for lonely, sick and aged folk, to whom but for Christmas kindness the festive season will bring only a keener sense of loneliness. Gifts in cash or goods will be gratefully and promptly acknowledged by the superintendent and secretary (Mr. A. W. Bean), 286 Exhibition-st., Melbourne. Parcels labelled "For Charity" will be carried freight free on Victorian railways. They should bear the name and address of the sender for identification and acknowledgment, and they should be forwarded as early as possible.

JESSE M. BADER ON AUSTRALIA.

In his "World Call" article on "Getting Acquainted with Australia," Jesse M. Bader writes as follows:—

The music in every conference was superb. Nowhere in the world can brethren be found who excel the Australian brotherhood in singing the great hymns and anthems of the church. It is worth the effort of a trip across the Pacific Ocean to hear them sing. Everyone sings. Everyone sings heartily. None who have once heard can ever forget their singing of "O for a Thousand Tongues to Sing" and "All Hail the Power of Jesus' Name," to the tune of Diadem. Sometimes the combined choirs with as many as 150 voices would sing. It was a demonstration of evangelism in gospel singing.

Our greatest centre of strength is Melbourne. Here are to be found sixty congregations, which is the largest number of churches in any given city throughout our world brotherhood. There are about thirty churches in Adelaide. The churches in all the city centres practise the policy of decentralisation. No church is large in membership. In Melbourne, with sixty congregations, the largest has only 378 members. This is a deliberate policy and is one that the American brotherhood can well afford to seriously study. To give of their members and organise another church in a growing suburb is

a thing of which these churches are proud and about it they even boast.

Evangelism is not easy in New Zealand and Australia. The two greatest sources of results here as elsewhere are the evangelism of childhood and youth in the Bible School and homes and the holding of revival meetings. The losses in memberships by death and removals absorb almost all the gains. The Australian brethren keep their church records very carefully and their statistics therefore are most reliable.

The Australian brotherhood is most hospitable and very warm-hearted. Their unique custom of welcome meetings and addresses of welcome make one feel at ease immediately. They have the most cordial and brotherly feeling towards their brethren in America. Many from the American churches have worked and visited among them; while on the other hand, many of them have come to our land and churches, some to remain. The American brethren owe much to the Australian and New Zealand churches because of the excellent preachers who have come out from their congregations to work among our churches.

CHURCH UNION IN CHINA.

"The New York Times" of October 3 gave front page, top, double column space to a cablegram from Henry F. Misselwitz, its Shanghai correspondent, reporting the union of Presbyterian, Congregational and fourteen other groups of denominational churches to form the Church of Christ in China, composed wholly of Chinese. The union is said to have the approval of the American boards, the Presbyterian leader, E. C. Lohentine, one of the secretaries of the National Christian Council, having just reached Shanghai from New York. It stated also that a thousand congregations in sixteen provinces of China and including a third of the Protestants of the country are represented. The twelve hundred missionaries affected are to continue with little change of function for the present, acting in an advisory capacity rather than with direct authority.

THE EUCHARISTIC CONGRESS.

Following is a copy of the letter sent to the Chief Secretary, and also to the Commissioner of Police in New South Wales on behalf of the Baptist Union:—"To the Commissioner of Police, Sydney. Dear Sir,—By direction of the Executive Committee, I beg to convey to you the earnest protest of the Baptist Union against the proposal to carry the 'Host' through the public streets of Sydney, and on the Harbor, in connection with the Roman Catholic Congress of 1928.

"The Baptist Union wishes it to be clearly understood that it makes no protest against a procession, nor against the carrying of the 'Host' by Roman Catholics within their own churches or grounds. It concedes to all the religious liberty it claims for itself. But the religious teaching of the Roman Catholic church in regard to the 'Host' is entirely repugnant to Protestants, and the Baptist Union fears that to attempt to carry the 'Host' through the public streets may lead to opposition and possibly to violence.

"Although the Baptists do not own allegiance to the Anglican church, yet that represents the established religion of Great Britain, and the Prayer Book, in Article XXV, states: 'The Sacraments were not ordained of Christ to be gazed upon, or to be carried about.' Also in Article XXVIII, 'The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, litted up, or worshipped.'

"It is, no doubt, within your knowledge that a similar proposal to carry the 'Host' in procession in London, in the year 1908, was prohibited by the British Government, on the ground that it was calculated to provoke trouble and that it was calculated to provoke rioting. The Baptist Union therefore hopes that you will prohibit the carrying of the 'Host' in the processions which, it understands, are being arranged. Yours faithfully, W. Hight, Secretary.

BORDERTOWN AND KANIVA DISTRICT CONFERENCE.

The half-yearly conference of Bordertown and Kaniva districts, Vic., held at Bordertown, Nov. 20 and 23, was from every point of view a splendid success.

There were very large audiences. The Bordertown Institute was engaged for all services. Both morning meetings were an inspiration. On Lord's day morning members from the three churches in the Bordertown district met at a united breaking of bread meeting, and 150 partook of the Lord's Supper. Wednesday morning meetings were even slightly better attended, a large number of members having come from Kaniva. Bro. Goldsworthy, one of the number, presided over the gathering. At each of the afternoon meetings there was an attendance of 225. There was an audience of 250 on Sunday evening, and on Wednesday evening, the final meeting of the conference, 270 were present.

Bro. L. E. Vereco, president of the Conference, was chairman at Wednesday afternoon's session. Bro. Davis gave the Lillimur report, and Bro. Brown dealt with the work at Kaniva. He referred to the very high esteem in which Bro. Benn, who has tendered his resignation, was held throughout the district. Bro. Benn spoke of the splendid spiritual atmosphere that characterised the churches. Bro. F. R. Dinning said there had been six additions to the church at Wamboony, and that attendances had slightly increased. Bro. E. P. Vereco mentioned that at Bordertown and Mundalla there had been an improvement in all departments of church life. Bro. F. Cornelius also spoke. It was resolved that appreciation of the splendid services of Bro. Ewers be recorded in the minutes, and that a letter of thanks be forwarded to the Mile End church for releasing their preacher.

The special items presented by the conference choir, efficiently trained by Bro. C. S. Wylie, the singing by the Bordertown male quartette party and the solos of Bro. A. Williams, of Kaniva, were greatly enjoyed.

The addresses reached a very high standard. Bro. A. B. Benn gave two very fine discourses on "Spying Out the Land of Canaan," and Ezekiel's Vision of Dry Bones."

The visit of Bro. W. L. Ewers has been a great help to the churches. On Sunday afternoon he gave an encouraging address on "What is that in thine Hand?" At each of the other meetings he dealt with some phase of the theme "The Church during 2,000 Years."

Great credit is due to the sisters of the Bordertown and Mundalla churches for the way in which they provided for the material needs of Conference.—F. Cornelius.

CELEBRATIONS AT WANGARATTA, VIC.

Following the recent tent mission, efforts were made by the Home Missionary Committee through the Church Extension Committee to erect a building that would serve the dual purpose of chapel and Bible School. On Nov. 26 Mr. and Mrs. Rohl, Lyall, and Mr. and Mrs. A. E. Kemp, together with Mr. Wm. Gale, representing both committees, journeyed to Wangaratta, and were present when Mrs. Geo. Jackel, before a large and representative gathering, turned the key in the door and declared the building open. In the short service that followed, which was presided over by Mr. Rohl, Lyall, the Mayor, Cr. G. Handley, who was accompanied by the Mayoress, presented congratulations and wished the church success. Greetings from the Home Missionary Committee and Conference Executive were spoken by Mr. Wm. Gale. A much appreciated greeting was presented by the Baptist minister, Mr. Brooks. Acknowledgments of messages were made by Mr. Geo. Jackel and Mr. A. N. Hinrichsen, who that day commenced his full-time ministry with the church. At the evening session Mr. Gale gave his illustrated lantern lecture on the work of the Victorian churches.

Visitors at the morning meeting, apart from the committee representatives, included Mr. and

Mrs. Blackwell and family, from Wodonga. Mr. Jackel, senr., and Mr. Baden Jackel, from Benalla; Mr. and Mrs. F. Cowper and Mr. Smith, from Yarrowonga. Mr. A. E. Kemp read the Scriptures, and Mr. Gale gave the address.

At the Bible School in the afternoon, the speakers were Mr. R. Lyall and Mr. Gale, a duet being rendered by Mrs. A. E. Kemp and Mr. R. Lyall.

The largest gathering of all assembled at night, when Mr. A. N. Hinrichsen preached upon the theme, "The Fifth Gospel." The service was greatly helped by a duet sung by Mrs. A. E.



New Church Building at Wangaratta, Victoria.

Kemp and Mr. R. Lyall, a solo by Miss Thompson, and orchestra selections.

The site is an excellent one. The builders have done their work well, and the church is justly proud of its new home and the splendid furnishings. A tennis court is in course of preparation at the rear. The Home Missionary Committee is much impressed with the opportunity in Wangaratta.

Mr. Ralph Gebbie, of Gardiner, conducted very successful special meetings on the Monday, Tuesday and Wednesday following.

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Christmas Cheer.—Industrial depression and an unpromising future are both making the lot of the poor extremely hard. The department is bound to feel the strain. Send contributions.

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L. H. Crosby (secretary Prospect church, S.A.).—7 Milner-st., Prospect.

W. A. Fordham (secretary Camberwell church, Vic.).—260 Riversdale-rd., Mid. Camberwell.

H. Hargreaves (preacher Doncaster church, Vic.).—The Manse, Main-rd., Doncaster.

E. V. Harris (secretary Paddington church, N.S.W.).—130 Leichhardt-st., Waverley.

G. Hughes (preacher Collingwood church, Vic.).—67 Studley-st., Abbotsford.

W. J. Jackson (secretary Cottonville church).—16 Hampton-st., Hawthorn, S.A.

H. C. Stitt (preacher Footscray church, Vic.).—56 Raleigh-st., Footscray.

J. F. Woodhead (secretary North Croydon church, S.A.).—Harriett-st., Croydon Park.

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OBITUARY.

GREGORY.—The church at North Richmond, Vic., has sustained a very severe loss in the sudden home-call of Sister Ethel Emma Gregory on Nov. 11. For 30 years she was a member of the church, 28 of those years being spent as superintendent of the kindergarten. Her beautiful consecrated life and loving Christian service endeared her to all. On Monday morning a large and representative gathering was present in the chapel, when Bro. A. Cameron conducted a most impressive memorial service, the large congregation showing the high esteem in which our sister was held. Her body was laid to rest in the New Melbourne Cemetery, Bro. A. Cameron and Bro. H. Watkins, superintendent of the school, conducting the service. The many floral tributes were beautiful. Loving Christian sympathy is extended to all members of the family.

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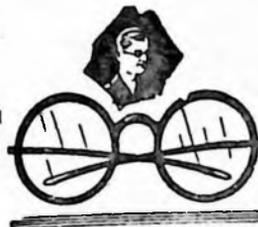
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News of the Churches.

Queensland.

Zillmere.—There were fine meetings all day on Nov. 20. Bro. Beams exhorted, and the secretary conducted the gospel service. Eight were received into membership, four by letter from Albion and four formerly immersed. The Sunday School and Y.P. Class are well attended. On Nov. 27 Bro. Willis had charge of both meetings.

Gympie.—On Nov. 27, owing to storm, services at Gympie and New Veteran had to be abandoned at night. In the morning two immersed believers were received into fellowship. On Nov. 25, at Gympie, the Bible School anniversary was held. An excellent programme was presented to a large audience, including a series of tableaux displaying incidents in the life of Paul. Prizes were distributed.

Toowoomba.—Meetings are very encouraging. On Nov. 19 there was one confession, and two were baptised, one having made the confession at Harlaxton and one at Central church. Mr. Wilson spoke in the morning, and Mr. A. Day at the gospel meeting. There was a particularly good evening attendance. On Nov. 27 one received the right hand of fellowship. The children have commenced training for the anniversary.

Western Australia.

Northam.—The quarterly business meeting of the church was held on Nov. 23, when important matters were discussed. Reports showed the church to be in a very gratifying position. Bro. J. Arnott exhorted on Lord's day morning, Nov. 27. At the gospel service Bro. Buckingham spoke on "Is Future Punishment Reasonable?"

Maylands.—The Sunday School held a special Children's Day service on Nov. 27. A collection was taken up for Foreign Missions. At the gospel service Bro. Wakefield preached on "Treasure Hunting." A special item was rendered by the J.C.E. Society. Meetings are showing a general improvement in numbers.

Kalgoorlie.—Midweek meetings keep up to the usual fine standard, and the various auxiliaries continue to do well. Endeavorers are working hard to retain the silver shield. There were fine services all day on Nov. 27. 183 met around the Lord's table. Bro. Pollard exhorted. Bro. Hunt gave an uplifting address at the gospel service, after which three ladies made the good confession. Bible School attendance was 201.

North Perth.—On evening of Nov. 27 a special young people's service was held, taking the form of an installation service for the officers of the P.B.P. and K.S.P. clubs. There was a large attendance, and the meeting was conducted by members of the clubs. Bro. Ingham delivered a special address on "Are You Ready?" Bro. Keith Robinson has accepted an invitation to come to North Perth next March to follow Bro. Ingham.

Bassendean.—The work is in a very healthy condition, fine interest being shown in the gospel services, which have an average attendance of 150. A very popular wedding took place on Saturday, Nov. 12, when Miss Eva Keightley was married to Mr. Keith Robinson (preacher at Bunbury). Both of these are well known and esteemed throughout Western Australia for their interest and zeal in Christian service. The K.S.P. and P.B.P. clubs gave a splendid concert to a crowded house in the Town Hall on Nov. 24 in aid of the hospital appeal.

South Australia.

Queenstown.—On Sunday, Dec. 4, Bro. W. C. Brooker exhorted the church on "Be Ye Steadfast." At the evening service he spoke on "The Boy who left Home."

Semaphore.—The mothers' "at home" was held on Wednesday, Nov. 30, when a good number attended, and a splendid programme was given. On Sunday there were good meetings. One was received by faith and obedience in the morning. After Bro. Beiler's address in the evening on "What are You Worth?" a young man confessed Christ.

Strathalbyn.—During October two young men were received by faith and baptism. The tent mission which commenced on Nov. 13, with Bro. Roy Raymond as missionary and Bro. Durdin as song leader, is creating much interest. Meetings are growing in attendance. There were seven confessions to end of second week. The question box is being freely used, Bro. Raymond answering in a masterly way. All auxiliaries of the church are in a healthy condition.

Crystal Brook.—The work is encouraging. On Nov. 20 there were two very fine meetings. Bro. and Sister Bartle, of Kadina, were present, Bro. Bartle addressing the church very acceptably. Bro. Hughes, from Pt. Pirie, and several other Pirie members, were present at the evening service, at which 40 attended. Splendid address and three solos. Two good services were held on Nov. 27, Bro. Bridgman speaking in the morning. Mrs. Grandsen rendered a splendid solo at the gospel service.

Cottonville.—The church is thankful to the brethren who assisted during the absence of a preacher. Dec. 4, attendances were small. Bro. J. Butler was the morning speaker and Bro. Compton, a Baptist friend, delivered a fine gospel message on "Peace." Sunday School attendance was 123, a record for many months. On Tuesday, Nov. 29, 31 were at the Endeavor meeting. An appeal has been made for the revival of the mid-week prayer meeting. Several of the young men from the Endeavor Society are taking part at these meetings.

Glenelg.—Splendid meetings on Dec. 4. A sister from Bordertown was received by letter. Bro. Edwards spoke at both services. The gospel service was largely attended. Midweek prayer meetings continue to grow; last week 37 attended. All auxiliaries are healthy. The C.E. Society is preparing a concert to help recarpet the chapel. Splendid response from Sunday School scholars last Sunday for League of Joy box; kindergarten children in no small measure contributed to this. Last Sunday in this department only one little one was absent, making it a record attendance.

Maylands.—Bro. Collins has been away on his annual vacation. On Nov. 20 Principal F. Lade spoke in morning, representing the S.A. Prohibition League. The evening service was addressed by W. Morrow, M.L.C. On Nov. 27 Bro. A. H. Wilson addressed the church. This date was the twenty-first anniversary of the services in Maylands. The evening service was addressed by Bro. H. L. Yawser, of Fullarton. Midweek services have been taken by Bren. Tucker, from Norwood, and W. Matthews. The first wedding ceremony in the new church was performed by Bro. Collins on Oct. 20, when Miss Beryl Weir, daughter of General S. Price Weir, was united in matrimony to Mr. Ian Tapley. The church regrets to announce the passing of Sister Mrs. Barelay, and extends sympathy to her husband and relatives.

Unley.—Auxiliaries of the church have been busy. The K.S.P. club gave a demonstration in Unley city hall, and the girls' club in the same hall a few evenings later gave their annual display. The ladies' mission band recently held their annual sale of goods in aid of Foreign and Home Mission. The K.S.P. club held a "father and son" banquet last Thursday, about 140 being present, including the Mayor of Unley (Mr. G. W. Illingworth) and several other visi-

tors. The club thanks the ladies for assistance at the banquet. The chapel was crowded on Sunday night, when Mr. R. J. Patterson, of the "catch-my-pal" movement, spoke on the temperance question, and a collection was taken for the Prohibition League. Children's Day exercises were given during the afternoon, and £5/5/- was collected. H. R. Taylor's exhortations have been very inspiring. Last Sunday week a man made the confession. D. Freestun, one of the elders, who some weeks ago underwent an operation, has returned to his home, and is on the way to complete recovery.

Victoria.

Cheltenham.—One confession on Sunday night, after a good sermon by D. Wakeley on "Rebuilding the Walls."

Echuca.—Meetings were below the average on Dec. 4. Bro. Woolnough took charge of the services in Rochester. Death has claimed one of the old members, Sister Mrs. E. Freeman. She was at the Lord's table at 11 a.m., and before 11 p.m. had been called home.

Windsor.—For a few weeks some very helpful meetings have been held. Addresses have been given by Bren. F. T. Saunders and Klix, and Bro. J. W. Nichols has led the singing. For a time Bro. H. Ball will conduct the services. His addresses last Sunday were much enjoyed. The Bible School attendance was the best for a long time.

Melbourne (Swanston-st.).—Very enjoyable meeting last Lord's day morning, and an excellent address from Bro. A. G. Saunders, who exchanged with Dr. Brandt. Amongst visitors were Bro. and Sister Herbert Taylor, from Maylands, S.A. Bro. and Sister Leslie, from Cardiff, England, have been received into membership. At evening service Dr. Brandt delivered a good sermon.

Wangaratta.—The concluding services in connection with the opening of the chapel were held on Nov. 28, 29 and 30, when Bro. R. Gebbie delivered very fine messages to good audiences. Bro. Gebbie was presented with a small gift, also one for Mrs. Gebbie, by the members. Good meetings last Lord's day, when Bro. A. N. Hinrichsen commenced his ministry as resident preacher.

Surrey Hills.—On Nov. 28 Mr. A. L. Gibson gave an interesting and instructive address to the Kappa club and friends on "Moses and the Law of Population." On Nov. 30 Mr. Edgar, C.L.M., told of his experiences in Tibet. Mr. Kitchen, a missionary designate for Tibet, assisted in the service. On Dec. 4 Bro. Combridge conducted both services, with excellent attendances morning and evening.

East Kew.—Good meetings on Sunday. Bro. Youens exhorted. Bible School held a pleasant Sunday afternoon that superintendent and teachers might become more acquainted with parents. Special singing by the children. Dr. Brandt gave a very fine message to the children and parents. Bro. Youens spoke in the evening. There were two baptisms. The building was broken into again during the week.

North Fitzroy.—During the past month two ladies have been received into membership, having confessed Christ at the gospel services, also Mrs. Potgieter and her two sons by letter from Swanston-st. church, and Bro. Morphitt, from Fitzroy. Visiting speakers have been A. Cameron and J. C. F. Pittman, whose addresses at the morning service were appreciated. Home Mission offering on Dec. 4 amounted to £50.

Horsham.—Meetings have been very successful of late, and Bro. Payne's addresses are greatly appreciated. On Nov. 13 there was one confession, and on the 20th another acknowledged his Lord. In all there have been nine confessions for the district during the last month, and all have been baptised. Included among these are sons of Bro. Payne and Bro. Geo. Miller, the secretary. The church recently enjoyed fellowship with Mrs. Marshallman, senr., of Brim, and her daughter, Mrs. Smith, of Queensland.

PENNELL OF THE AFGHAN FRONTIER.

(Continued from page 781.)

tensely bigoted, and always avoided the touch of the doctor's hand for fear of ceremonial defilement. One day he fell down a deep gorge, and lay there helpless. Pennell found him, and John debated in his mind whether he should permit the doctor to touch him or not, but necessity won the day. He was taught to read, and presented with a copy of the New Testament. No sooner did he begin to read it than the truth laid hold of him, and he at once decided to be a Christian. He suffered terrible persecution, but stood fast, and is now a Christian preacher, the only one in all that district. He has built a church which is called The Church of the Holy Name, as the Afghans have a prejudice against repeating the name of God or of Jesus. Raiders have attacked his home on many occasions, and John's only resource is prayer, but every time his life and the lives of his wife and children have been wonderfully saved. John and his family are a glorious tribute to the power of the gospel.

Another convert, Mir Khan, lived a consistent life for years, but a gang of sixteen ruffians raided the hospital, and he was captured. He was offered his life if he would repeat the Mohammedan creed. Instead, he said, "I believe in Jesus Christ the Son of God." When he refused the third time they killed him. His child, a boy of five, was carried away to the mountains. His mother ran after the men, but was beaten off, and when she returned that night she stumbled over the dead body of her husband. When the brigands reached the mountains, in the region of the snows, they stripped the child of his clothing, and tried to terrorize him, young as he was, into a denial of Christ. They told him that his father had become a Mohammedan before he died, but the boy denied it, and said he would never do what they wished. They tried to compel him to repeat a Muslim prayer, but he recited the Lord's prayer instead, and then sang before them all "Jesus loves me, this I know." The courage of such a little child appealed to the rough fellows, and they did him no harm, and after six months restored him to his mother.

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