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If There Were No Christmas.

If there were no Christmas, the sum of human happiness would be greatly diminished.

In a religious newspaper a good many years ago the question was discussed as to what the result would be if a referendum were taken as to whether or not Christmas should be struck out of the calendar. The writer was certain that all sorts and conditions of people would by a mighty majority vote for the retention of Christmas. This, we feel sure, would be the case, even with those who pay little if any regard to the religious significance of the day.

At Christmas time the hearts of the fathers are turned to the children, and of the children to the fathers. Family reunions are common. Friend sends greeting to friend. People are more than usually well disposed to one another. Nobody wants to seek a grievance at Christmas time. True, love and goodwill should be a habit, and not a spasmodic. Yet surely it is better that for a few days kindly feelings are entertained than that they were never felt. And the unusual may become the habitual. Even a Scrooge may be permanently changed by the unwonted joy which the Christmas spirit can bring to the heart.

If there were no Christmas, how much the children would miss. There would be no "treats" or "trees." The Child of Bethlehem has consecrated all child life. The gifts of the wise men have prompted the gifts to modern children. The joy of the giver, as well as the happiness of the recipients, would depart with an abandoned Christmas. Every reader during the past week has visited the city, town or village shop, has had to wait long for service, has been jostled by an eager crowd. But who complained? The sight of Christmas happiness made us all glad.

If there were no Christmas, the lives of the suffering and needy ones would be much sadder than they are. Every one, it is to

be hoped, will be cheered by the gift and message of Christmas. The newspapers recently have been full of appeals for Christmas cheer for those in our public institutions. It is well that their miseries should be mitigated and the monotony of their lives relieved, just as it is good that those responding to the appeals should have the joy of unselfishly caring for others. Thus Christmas helps both sets of individuals.

No one will doubt that it is well that even for a little time the thoughts of all, adults and children, be turned from the dull routine of life, that friends foregather, that the poor are remembered, and the suffering specially catered for. It is good, we all believe, that the children in the orphanages, the poor in the homes, the sick in the hospitals, be visited and cheered in Christmas week. But a wider view can be taken. If there had been no Christmas, not only would there have been no special Christmas cheer for shut-ins and needy ones, but the homes and hospitals themselves would have been

lacking. It was the love of Christ which prompted men to care for others. Hospitals, homes, orphanages, are truly Christ's gifts to humanity. They were established, as they are now most liberally supported, by those who have caught the Master's spirit. Even where Christ is not openly acknowledged, the benefits of his coming are enjoyed.

Dr. T. R. Glover, examining the meaning of Christ's coming for human history, says: "Nothing has been more effective in safeguarding the individual man and woman from wrong and oppression than the conviction that he or she was one for whom Christ died." "Historically, where men and women have believed that Christ died for the least important of us, there has been a new honor for men and women, a new love for them, and a growing resolve that everything shall be theirs which their Great Friend could wish them to have. In this way, Jesus has been the best champion of the people. Jesus increases the significance of men for one another." So thoughts of love and brotherhood are engendered. If Christ taught the value of the ordinary individual man, he also showed to humanity the importance of child life. His love for the children, his inculcation of the childlike spirit, his putting of the child in the midst, have changed the views of humanity and made a happy Christmastide possible for millions of children, thousands of them in homes where the source of the happiness is unacknowledged and unknown.

If there had been no Christmas, there would have been no Saviour. Let us remember that Bethlehem and Calvary cannot rightly be dissociated. The shepherds received the angelic announcement of the birth of a Saviour, Christ the Lord. The Lord Jesus himself declared the purpose of the incarnation. He came to seek and save the lost. He came to minister to men. He came to give his life a ransom for the many.

Message of the Bells.

*I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet
The words repeat,*

Of peace on earth, goodwill to men!

*And thought how, as the day had come,
The bellfries of all Christendom
Had rolled along
The unbroken song*

Of peace on earth, goodwill to men.

*But in despair I bowed my head—
"There is no peace on earth," I said
"For hate is strong,
And mocks the song*

Of peace on earth, goodwill to men."

*Then pealed the bells more loud and deep:
"God is not dead, nor doth He sleep!
The wrong shall fail,
The right prevail,
With peace on earth, goodwill to men"*

—Longfellow.

It has become a fashion to discuss the question whether, even if the race had not sinned, the Son of God would have appeared on earth in human form. Last Christmas morning Dean Inge in St. Paul's Cathedral, London, thus referred to the problem: "The question has been much debated whether if man were not in a fallen state there would have been any Incarnation. The usual view, I think, is that there would not, and some theologians have exclaimed, 'O felix culpa!—O happy fault!—which procured so wonderful a ransom. But for my own part I believe that the Incarnation was always a part of the eternal counsels of God. For in the life of humanity God must surely have designed to manifest himself not only as power and wisdom, but as love, and the perfect expression of love is to give oneself and give oneself entirely. The best that human nature is capable of is the Christ-life, and this God must have willed to be realised in man quite apart from the need for redemption. We might put it in this way. The Incarnation has two aspects: it is the perfecting of human nature, and it is the redemption from sin and its consequences. In the former aspect it is independent of human sinfulness. It is only in the latter aspect that it takes the form of atonement. Therefore, I believe that if man had not sinned there would still have been an incarnation to reveal and achieve the perfection of human nature." Such speculations do not carry us far. They are like the inquiry as to what would have happened had the Jews received their Messiah instead of rejecting and crucifying him. These thoughts are hardly worth entertaining or discussing. Ere his Son came, God the Father knew and foretold the purpose and the issue of the coming. Let us be content with the blessed fact that the Divine Son left the glory which was his and stooped to earth to show us how to live, and to die that we might have life eternal.

A sad thought is that so very many in our land will spend Christmas without Christ. They will have a delightful time, a rest from toil, a happy holiday, family reunions, thoughts of love and goodwill—with never a thought of him who made the Christmas spirit possible. Let not the Christian be tempted to come down to this level. As we give or receive the Christmas present, let us not forget to thank God for his unspeakable gift. In the midst of feasting, may we remember the spiritual provision he has made for us. Let us not carelessly partake of benefits which we owe to Christ's coming, and forget the Christ himself. There is an important truth in the familiar lines:

"The Christmas angel sang to me
(And it was Christmas morn).
"If Christ dwells not within thy soul,
For thee he is not born."

"The kind and sympathetic understanding; the helpful word of comfort and of cheer; the act of kindness that leaves the heart of the receiver warm with appreciation—these are gifts that never fail, and which any one may give."

Encouragement.

There is no knowledge of God possible, except to a personal experience. We must *taste and see that the Lord is good*. And to *taste* is to trust. *Blessed is the man that trusteth in Him*. No experience of other people can produce faith for us, not even although they are anxious to help and well qualified to speak of God. *O taste and see*, the psalmist cries; *taste* for yourselves.

Yet, while no one can transmit faith to us, the experience of others can encourage and inspire us. These are not words of God to man; they are addressed by one man to another: *O taste and see that the Lord is good; blessed is the man that trusteth in Him*. It is like the call of Philip to Nathanael, when he was hesitating about the approach to Jesus: *Come and see*. In our fellowship with God the one thing that matters is what God says to us, one by one, and what we say to Him. But we, who are inside His company, ought to have something that we can say to one another. We ought to say, "Come and try God, as I have tried Him, and you will find that faith is never disappointed." We cannot explain such faith; we cannot argue it into our fellows. Yet we can testify to its power in our own experience to the fact that help is given and prayer answered. "For myself, now, at the end of a long life, I say from a full heart that God has never failed me, never disappointed me, has ever turned evil into good for me. When I was young (and I trust it was not presumptuous to say it) I used to say that our Lord ever answered my prayers. And what He has been to me, who have deserved His love so little, such will He be, I believe, and know, to every one who does not repel Him and turn from His pleading." So Cardinal Newman wrote to his nephew in 1884.

The mainspring of all such encouragements is the conviction that faith is not a personal idiosyncrasy. The taste for God is not like the taste for art or music—confined to a few. It is human, an instinct of sonship implanted in our lives. *Blessed is the man that trusteth in Him*. Our circumstances may differ, and our cases may vary indefinitely. Each of us does find that religious experience has an incommunicable flavor of its own. Our individual disposition, our way of looking at things, our private discipline—all this imparts a particular flavor to what we know of our God. Yet the faith and need of men are at bottom the same. It is because we believe this that we realise we can help one another by acknowledging what He has been to us. The deeper our religious experience is, the more satisfied we are that it is rooted in the common soil. *O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears*. Such was my experience, the psalmist protests, and it may be yours also; I have been through all that is

pressing upon your life, and what God gave to me in the dark, difficult place is open to you as well.

Some of us know the encouragement of listening to such a frank word from our fellows. We have knelt and cried, "Lord, I am tired and afraid." Then we chanced to meet someone outside who was moved to tell us how he had passed through a similar trouble, and how God had raised up help for him. We know how this testimony made us almost ashamed of being afraid and of doubting whether it was any use to pray at all. Such was the service rendered to his contemporaries by the psalmist. He resolved that the help given him by God, when circumstances pressed him hard, must be made of use to others. *This poor man cried*. Well, we know what that means. We have been there, too; we have been strained and unnerved, and we have cried to God. But what we want to know is whether anything came of this appeal. *This poor man cried, and—* What? What came? Only the echo of his words from a dull, hard sky? No; *this poor man cried, and the Lord heard him and saved him out of all his troubles*. Then we sigh to ourselves, "Ah, if it were only so with us!" And, as if to anticipate our doubts and remove our hesitation, the psalmist adds at once, *O taste and see that the Lord is good; blessed is the man that trusteth in Him*. It is the rallying encouragement of faith. The more closely we are brought into contact with God, the more certain we are that help is not given to us because we are specially gifted or privileged. The rain of God's refreshing grace never falls within the fences of our divisions. Any inward experience of His favor convinces us that it is as human beings we are lifted and led by Him. Round us there are men and women, in all their differences of position and temperament, needing to be encouraged to-day. And to them we can honestly say, out of our personal experience, "I was a human being like you; I had the same anxieties that drove me to my knees; and I found a God who is the same for all of us; what He did for me, I know, as I know Him, that He can do for you and for anyone." Sometimes men and women can pass that assurance to one another privately. But, however it is transmitted, it is an encouragement which puts heart and hope into our fellows.—"British Weekly."

Lord, let me not be too content
With life in trifling service spent—
Make me aspire!
When days with petty cares are filled,
Let me with fleeting thoughts be thrilled
Of something higher.

Help me to long for mental grace,
To struggle with the commonplace.
I daily find,
May little deeds not bring to fruit,
A crop of little thoughts to suit
A shrivelled mind.

The Man Who Missed His Chance.

G. P. Pittman.

When Jesus was born in Bethlehem there was one man who missed the chance of his life. He had a supreme opportunity of distinguishing himself in well-doing, and making for himself an immortal name. But he lost the occasion, and probably never knew that he had done so. It was the innkeeper of Bethlehem. On that fateful day, the most momentous in the history of the world, when heaven touched earth, when the divine mingled with the human, when eternity joined itself to time, and the Everlasting Word became flesh,—on that most wonderful of all days, a common man who kept an ordinary lodging house in an obscure village, had the most thrilling opportunity ever presented to a rustic, but he missed it. There came to his door a young couple, travel stained and weary, the woman especially longing to lay herself down to rest. He gave them a cursory glance, and saw that they were poor folk, and, telling them that there was no room for them, turned on his heel and strolled away. Night was coming on, and it was imperative that some resting place should be secured. The man went round to the rear, and at last discovered a poor shed where the household cattle were kept. Pushing the cows and goats to one side, he raked together the cleaner portions of the straw to form a rude resting place for his wife.

If the innkeeper had been a thoughtful and kindly man, he would probably have realised the need, and made some special efforts to accommodate the travellers. He might have asked some of the other lodgers to make way in a case of necessity. If he had done so, it is likely that one of them would have been willing to make shift to help the strangers in their need. Some motherly person would doubtless have taken the young woman under her care if she had known. But the innkeeper did not bother himself to make enquiries. If only he had done so, there can hardly be a doubt that the kind act would have been recorded in the Gospels, and his name would have been the praise of all succeeding generations. In any case, it would have been registered in heaven, and he who does not fail to reward the cup of water given to a disciple, would certainly have recognised a kindness done to his own mother in her hour of need.

It is a conspicuous example of a lost opportunity, so many of which occur to us all during our lives. The shores of life are strewn with the wrecks of missed chances. Opportunities for doing good come to us daily. They are like angels' visits in their suddenness and surprise, but they are not by any means "few and far between." We are as "ships that pass in the night," and the occasion is given to "greet each other in passing," and that greeting may be fraught with destiny. We "entertain a stranger," and

afterwards discover that we have lodged an angel unawares. We "speak a word in season to one who is weary," and some discouraged soul has "drunk of the brook by the way" and gone forth like a giant refreshed with new wine. Only a kindly word, a friendly grasp, but some one will some day remember "the touch of a vanished hand, and the sound of a voice that is still." The arrow that is shot into the air is found long after in the heart of an oak, and the song in the heart of a friend.

Like thistle-down and winged seeds on the wind, like sea-drift cast up by the tides, like meteors that stream through space, opportunities come to us all casually but continually. Life is full of them. They are all about us like the chariots of fire round the young man whose eyes needed to be opened to see them.

Our minds are often troubled with fruitless regrets. We bring back our pieces of silver and cast them down on the threshold of memory, but it is all in vain. Father Abraham says to the poor-rich soul in Hades, "Son, remember!" But recollection only adds to the heat of the flames. "When to the sessions of sweet silent thought" we "summon up remembrance of past times," the sweetness is turned to bitterness by some recollection of lost opportunity. There is a fly in the precious ointment of remembrance,—it is the thought of something we failed to do. It is better then, if we cannot repair the wrong, to follow the apostolic example, and "forget the things which are behind," and resolve to try to do better in future.

The word "opportunity" means "opposite a harbour." We should take care lest we sail past the harbours of life, missing the tides that will carry us in, and the course that will guide us safely. We must be on the alert to enter at the right moment, or we may drift by. I think the innkeeper was probably one of those superficial fellows who go rough and tumble through life without giving a thought to the feelings and needs of others. We, too, are often so pre-occupied with events on the surface that we never get down to the elemental things, down to where the streams of thought and feeling bring us into touch with the thoughts and feelings of others. We need to think the thoughts of God after him. Human thoughts are often helpful, but divine thoughts are better. The ideas of Jesus are the most stimulating. To take just one of these at a time, think over it, brood over it, let it sink down, let it suggest its own line of thought, is a most fruitful occupation. We come into direct contact with love divine. Prayer springs spontaneously to our lips, for immediately we are "in the Spirit." And the Spirit of Truth brings us into touch with all that is best in the spirit of man, our

neighbor. We begin to "love our neighbor even as ourselves." Love fulfils the law, and is itself the royal law of liberty.

We need to cultivate an alertness of mind which will seize the opportunity promptly. Some of us are by nature slow, dull, phlegmatic. Our minds do not work quickly. While we are musing the fire burns, but we are not alert enough to snatch the "live coal from the altar" to kindle a flame for God. Jesus said, "What I say unto you I say unto all, Watch!" This, then, is what we all need always, and as Browning says,

"The sin I impute to each frustrate ghost
Is, the unlit lamp and the ungit loin."

We must be on the alert, if we would not be "frustrate ghosts."

Gladstone once happened to be in the whispering gallery of St. Paul's Cathedral, when he overheard a poor shoemaker telling his betrothed bride of his poverty, and of the impossibility of their marriage. The great man's heart was touched, and he had the man followed up, and eventually the poor fellow became known as the "Parliament Shoemaker," and grew prosperous, but it was not till many years afterwards that he learned to whom he was indebted for his change of fortune. The great statesman was always seizing opportunities of doing good in the midst of his many pressing engagements. We who have less weighty concerns to handle may well imitate his alertness and goodness of heart.

This is the very spirit of Christmas,—the spirit which Dickens inculcated in his inimitable Christmas stories. Kindness to the poor, to little children, to less-favored folk in far-off lands, to our relatives and friends, is one of the sweetest messages of the manger. Goodwill is the prime requisite,—
"Peace on earth among men of goodwill."
If we have this simple thing goodwill, we shall seize the opportunities presented by the season, and in the coming years be more than ever determined to "buy up the opportunity," as a merchant promptly and eagerly buys up a line of goods which he sees will be to his advantage. Such actions will prove to be

"That best portion of a good man's life,
His little nameless unremembered acts
Of kindness and of love."

A certain doctor was called in to see a wealthy lady who imagined herself to be suffering from a variety of complaints. He had a little talk with her, and then said he would give her a prescription. After he had left, she opened the paper, and read the words, "Do something for somebody." She was wise enough not to be offended, and some time after wrote to the doctor to say that she had taken the medicine, and was cured. He who left the unimaginable glory of his heavenly home to be born in a manger and die for the sins of his enemies, is forever the supreme example for us all. Let us walk in his steps, who "went about doing good."

We lament over small troubles until some great wave really comes, and then we wonder at our past murmuring.

Religious Notes and News.

The Methodists of England have planned a big aggressive evangelistic campaign, continuing throughout the winter and well into the new year. Hundreds of missionaries—laymen as well as ministers—are to take part, but no attempt is being made to manufacture revival. "The whole situation is being forced on us," said F. L. Wiseman, secretary of the Home Mission Department, and an ex-president of the Wesleyan Conference. "We have had to move because of the spirit in our churches. There is a feeling that nothing can save England at the present time but the power of the Spirit of God. I believe there is coming a period of great opportunity for the Christian Church, which means tremendous responsibility. It is unhappily true that in some past crises a fresh body had to be raised outside the Church because it did not find such opportunities within the Church."

General Baden Powell on "Sloppers."

General Sir R. Baden Powell says that boys who smoke are "sloppers." A boy of 15 has just died at Sunderland from acute gastritis caused, it is said, by excessive cigarette smoking in secret. The Vicar of Clapham told some Bedfordshire Boy Scouts that smoking was a "dirty, disgusting habit." A few minutes afterwards Lord Amptthill informed the same Scouts that smoking had helped the greatest men of the world, though it was not right for small boys to smoke. On inquiry by a press representative at the headquarters of the Boy Scouts' Association in Buckingham Palace-road, as to the tenets of the association on a question of so much interest to parents and to boys, he ascertained that the Chief Scout himself is a non-smoker, and that many famous cricketers, athletes, and sportsmen believe they do better by abstaining from the weed. Among the Boy Scouts there are no positive rules on the subject, except that scouts must not smoke when on duty in uniform. In General Sir Robert Baden Powell's classic treatise, "Scouting for Boys," he has some strong remarks to make on the subject. He describes boys who try to "ape" men by smoking as "sloppers," and says that men who make the best scouts do not smoke, because they know it weakens their eyesight, makes them slinky and nervous, spoils their nose for smelling, and the glow of their pipe or even the scent of the tobacco carried on them at night might give them away to watchful enemies. In America the railway and postal authorities will not employ boys who smoke. In Japan no boy under 20 is allowed to smoke. If he did, his parents were had up and fined. Summing up the matter in a comprehensive sentence, the General says, or rather advises, "A Boy Scout will not smoke because he is not such a fool."

Long Sermons.

The day of the long sermon is past, and now it is the short sermon that is preached all over the land. Yet one of Scotland's best preachers, who died recently—Dr. John Hunter, of Glasgow—never preached for less than forty-five minutes, and was interesting all the time. To Dr. Isaac Barrow is awarded the distinction of having preached the longest sermon ever heard in Westminster Abbey. He was called the "exhaustive preacher." His famous long-distance effort was on "The Duty and Reward of Bounty to the Poor," and took him three hours and a half to deliver. Of course, that was his "record."

Edward Irving, the friend of Carlyle, and founder of the Catholic Apostolic Church, sometimes held services at six o'clock in the morning. He drew great crowds even at that early hour. He preached for two hours and over, and took light refreshment in the pulpit.

Dr. Joseph Cook, a Boston divine, once took two hours to deliver a sermon in Park-st. church. On one occasion he was one of six speakers who had to deliver three-minute addresses. He spoke for three-quarters of an hour. It is on record that the Rev. William St. George Paterson, of Lichfield, was once asked by Dean Bickersteth to preach a certain sermon, which the reverend gen-

tleman was unwilling to do. The Dean insisted, and so the Rev. William had his own back. He took the longest Psalm for his text, the 119th, and read the 175 verses from beginning to end. Remarkable that it was usual to read a text twice, he went over the whole Psalm a second time, and thus occupied the pulpit for three hours. At the close of the service, in the robing room, he said to the Dean, "Good afternoon, Mr. Dean, you will not command old Paterson to preach in a hurry again."

Scarcity of Atheists.

They that go down to the sea, behold God's wonders, the Psalmist reminds us. So may we who remain ashore, but too often our eyes are blinded. Commander Capper, in a meeting in London the other day, testified that in all his fifty years' sea service, he had never met a seaman who was a real atheist. When stress and danger came, he said, the seaman was the first to call upon his Maker. Much the same may be said of agriculturalists. Farmers and the men who till the land are seldom unbelievers. Many are, alas, sadly indifferent about spiritual things; but for the blatant and defiant atheist you must generally look elsewhere. In the spacious and majestic works of God on sea and on land, the reasonable observer is too impressed and awed to speak or think lightly of the Eternal Power. The breeding-grounds of atheists are the squalid slums of our congested cities and the luxurious night-clubs of the super-opulent. When civilisation does its duty by clearing away these pest-houses, a more decently ordered society will contain fewer of the "fools" who in their hearts, if not with loudness of speech, say—"There is no God!"—"Christian!"

A Plea for Revival.

There can be no doubt about the matter. What Methodism needs, and not Methodism alone, but the whole Church of God, is a new intensity in spiritual life. Professor James in studying the psychology of religion makes a statement to the effect that religion, which was an acute fever with our forefathers, has become a dull fever with us. That may be an extreme and overdrawn statement, but the essence of it is true. Not by regulations nor new classifications will we serve the present age nor save it. It is strange how we have come back to the things that Wesley emphasised, and which really embody what we call "our doctrines." These are a personal consciousness of being a saved man or woman, and a gracious manifestation of spiritual intensity in the form of a warm love for God and the things of God, plus a warm interest in the souls of others. We may adopt new definitions of doctrine, but the spirit of them is as old as the apostolic age. Personal religion and personal religion "beated" will put us in the way of dealing with our city problems and our seaside problems and discoloured amusements and all else. Get heat in religion, and we get the first element of adequate equipment.—"Spectator."

Local Option Assassinated.

To what has sometimes been called a Presbyterian Cabinet belongs the glory of assassinating Local Option. To say that the Protestant Churches are dismayed and indignant, is to describe their feelings with a mildness which would be quite misleading were it not that everybody knows their attitude. Henceforth the people of Castlemaine will be unable to say whether the licenses in their town are to continue, be reduced, or abolished. Self-government in the licensing district has gone. Geelong cannot sweep the drink out of its bounds unless all Victoria consents. The vote of a man 500 miles away has the same value as that of a man in the city. What the constituencies will say to the Lawson Cabinet remains to be seen, but the blot on the escutcheon is there. Thousands upon thousands of Mr. Lawson's best friends are very unhappy. Without any mandate from the people Local Option has been slain.—"Presbyterian Messenger" (Victoria).

Communist Sunday Schools.

The High Sheriff of Yorkshire (Sir Algernon Firth) has called attention to the increase of Communist Sunday Schools in the industrial centres of the country, says the "Christian" (London). "They are one of the greatest dangers in national life; and are out to destroy religion and promote revolution." An article, reprinted in the "Times" Educational Supplement, from a Russian magazine, gives an insight into the "education" of boys and girls in Russia under the Soviets. If the British people will take the trouble to learn the facts, they will be slow to countenance a similar system in this country. A Soviet woman educational specialist, whose name is given, is quoted as saying:—

"We must remove the children from the baneful influence of the family. We must nationalise them. They must be reared in the beneficial atmosphere of the Communist kindergarten and school. The task before us is to force the mothers to give up their children to the Soviet State." "In the schools," says the writer, "everything formerly considered wrong and immoral, especially in a child, is now encouraged."

Fruits of this Teaching.

It will be sufficient to mention one example of results given by the Russian lady educationalist who, having by expert investigation gathered the facts, now gives them to the world, continues the "Christian." In one group of schools known to her, fifty per cent. of the children are suffering from foul diseases! This is terrible. The mothers of these boys and girls, who in the view of their Bolshevik masters are not fit to be their guardians, are instead, given the duties of carrying loads of firewood on their backs, cleaning out public cesspools, pumping water from cellars, and standing in endless queues at Soviet offices, waiting for permits to buy this and that at the stores. It is cause for thankfulness that the Labor Party in this country have with some warmth repudiated and opposed the clamorous Communist party. If they care anything for the good opinion of their fellow citizens, they will continue to do so, and with even greater emphasis. At all costs, our beloved land must be saved from falling into the infamies and horrors that have overtaken Russia.

Baptists and Anglicans.

Rev. T. E. Ruth (says the "Australian Baptist") has accepted an invitation from the minister and deacons of Pitt-st. Congregational Church, Sydney, to preach there for three months from April next. It was expected that the arrangement would take place earlier, but the inability of the Collins-st. Church officers to secure a successor to Mr. Ruth by the end of the year, as was hoped, led to Mr. Ruth consenting to continue his ministry for a further three months. It is now an open secret that Collins-st. Church extended an invitation to the pastorate to Rev. H. C. Mander, of Swansea. The invitation was backed up by Archbishop Harrington Lees, who was an intimate friend of Mr. Mander's while the Archbishop was vicar at Swansea. Dr. Lees, with that fine catholic spirit which actuates him in all things, took what we venture to characterise as the unprecedented course for an archbishop of personally calling to Mr. Mander, and warmly urging him to come to Melbourne. When Dr. Lees was in Sydney last week we had the opportunity of meeting him, and in the course of conversation the incident was mentioned. "Yes," said the Archbishop, "but unfortunately Mr. Mander had accepted the call to Broadmead, Bristol, before he received my cable." How different the attitude of the Ealing (England) Ruridecanal Conference which recently temporarily rejected "an impertinent proposal" to congratulate Dr. Clifford on attaining his 80th birthday. Perhaps it was hardly to be expected that the Ealing clergy would recognise Dr. Clifford's existence; much less could they be expected to desire to prolong it. Yet Dr. Clifford will still be Dr. Clifford, in spite of this negative protest, and the Ealing Ruridecanal Conference will still be only the Ealing Ruridecanal Conference.

A Christmas Rose.

Edith Livingston Smith.

"I want a set o' dishes," said black-haired Mary with emphasis, "n a picture book, 'n a doll carriage, 'n a toy cook stove, 'n a puzzle, 'n—"

"You can't have so many things," chimed in Louise with a subdued stamp of her crutch and a look towards the head nurse's desk; "it's no fair. Nurse said choose something you want more'n anything." "A doll," breathed round-eyed Dorothy softly, twisting her wisp of a braid round and round her finger, "a doll with yellow curls, and brown eyes that open and shut, and shoes that button and come off."

"A watch that ticks minutes and pulses," called Sally from the third bed down.

"Seconds, you silly Sally," Louise corrected with withering superiority, "an' you can't take pulses 'cause you aint a nurse or a doctor."

"I mean 'seconds' of course," Sally said blushing, "but I'm going to be a nurse when I grow up, so there now, Louise Dutton, you don't know everything."

It lacked only four days to Christmas, and the girls' surgical ward in the B— Children's Hospital was the scene of the above conversation, for the head nurse had said that she was going to make a list of names of the children that very afternoon, and would also write down the gift that each one would like to have on the Christmas tree.

Most of the children in bed were smiling with the consciousness of a decision carefully considered, but a few were still hovering over an embarrassment of desire, while the little patients who were on crutches or in wheeled chairs went up and down the ward offering to these doubtful ones sympathetic attention and emphatic advice.

Louise, being the oldest girl in the ward, most eleven, had made herself mistress of ceremonies and arbiter of disputes, for couldn't she run on crutches (when she was home), and hadn't she been in the hospital one other Christmas, two years before, and could, therefore, turn conjecture into delightful certainty.

There would be wreaths or holly bouquets for the windows, Louise had said so. There would be chicken for dinner, and a Christmas tree for every ward. Louise had said so.

"You can ask for anything you want," declared Louise, "and probably, most likely, if the superintendent and the lady managers and Santa Claus have it in stock you'll get it." (Oh, tactful Louise!)

It was all very wonderful and even the nurses were excited and happy about Christmas coming so soon. At night if you weren't too sleepy, and listened sharply when the swinging doors opened and shut, you could hear far-away music—that was the nurses practising carols in the nurses' home, though little Rose said "maybe it was angels."

Little Rose was in the bed nearest the nurse's desk. She was sitting up with a bed rest, her cheeks as pink as her hospital jacket, her blue eyes alight with the excitement of the subject in hand.

She had hoped the others would forget about her. She hoped it hard as she pinched the bed spread into a little pattern, but Mary and Louise were swinging down her way on their crutches, were swinging down her way on their crutches, and Elizabeth, in the next bed, said in a voice that all could hear: "What do you want, Little Rose?"

The nurses did not know why the children called her "Little Rose," for she was seven years old and larger than some of the others in the ward, and larger than some of the others in the ward. It may have been because her face was pinched and her eyes so big; it may have been because her voice was low and musical; or it may have been because she was "different" in a wistful, fragile way. It could not have been because of pity, for the children did not know why she was different. On second thoughts, though, it may have been pity, for it would seem as if intuition tells children many intangible things that wisdom cannot explain. At any rate she was "Little Rose"

from the moment she had entered the ward two weeks before.

"Oh, yes; what do you want?" echoed Mary. The nurse at the desk looked up to hear the answer.

"Nothing" said Rose, shyly. "Nothing!" shrieked Elizabeth. "She can't choose nothing, can she, Miss Warren?"

"Nobody never wants nothing," announced Mary in horrified tones and horrible English.

"Choose something, Little Rose," said Louise gently. "I'll help you."

"I've chose," said Rose, with a scared look at Miss Warren. "It's a secret."

"Oh, dear!" wailed Elizabeth. "She can't have a secret about wishing for a present, 'cause folks won't know. That's an awful silly wish, ain't it, Miss Warren?"

"No, no," Miss Warren said with a quick glance at the thin troubled face. "Perhaps Rose doesn't want to talk about her gift now, but she'll whisper what she wants to Miss Homers when she comes, won't you honey, and then it will be all right."

But later, when the head nurse wrote down the names of the children with the "wishes" carefully recorded, she started, and her pencil hovered in mid-air as Rose whispered "the secret."

"I want one dreadful, Nurse," she pleaded. "All the other children have them. The city's awful big, don't you 'spose someone could find a— a stray one for me, maybe?" Her lips trembled.

As Miss Homers did not answer, she went on in a low voice, "If I can't have that, I guess I want a baby doll. Please can I make both choices?"

"Yes, of course, child," Miss Homers said hurriedly. "See, I have written them down."

She could think of nothing else to say.

In all the rush and excitement of Christmas preparation there was much talk of Rose's gift.

Miss Homers had hastened to the superintendent with the red book, and together they sought Miss Jennings, the social worker.

"The poor little thing," said Miss Jennings.

"She is a very unusual child," said Miss Homers eagerly.

"We have never done such a thing before," said the superintendent thoughtfully, "but that is probably because we have neglected our opportunities. Between us all, with all the good friends of this hospital, it would seem as if the lady managers or some of us could find a 'stray one' as a gift for Little Rose. If you will both help me this evening we will send postscript letters by special delivery to all whom we have asked to the Christmas festivities. There isn't much time, unfortunately."

"But miracles take no time at all," said Miss Jennings, her eyes shining, "and I love to believe in miracles at Christmas!"

This was the note, received by all the lady managers, the wives of the trustees, and other special friends of the hospital:—

"I am sending a hurried postscript to each guest who has been asked to attend the Christmas Tree festivities at the hospital to ask help in regard to one of the patients in the surgical ward. The child's name is Rose Jackson; the other children call her 'Little Rose.' She is seven years old, a lovely child with brown hair and blue eyes, an imaginative mind, and a lovable personality. She is recovering from an operation for appendicitis, and is otherwise healthy, except that she is thin from undernourishment. She was sent into the hospital as an emergency case by a kind neighbor who had taken her into her home after Rose's grandmother died. This neighbor has a large family of her own, and Rose has no relatives as far as she knows.

"At the child is homeless, she was to have

been turned over to the State or some charitable institution when able to leave the hospital, but circumstances have arisen which make us feel that we should take a different course. I hope you will agree with me that it is our privilege to find a home for Rose to go to when she leaves the hospital. If any one of you knows of anyone who wishes to adopt a child this is a wonderful opportunity, and I hope such a person will communicate with me quickly. It must be a real home in every sense of the word, for the gift that Rose has asked for for Christmas is—*A Mother!*"

"Oh, come all ye faithful, joyful and triumphant," sang the nurses.

Never had there been such a happy Christmas in the B— Hospital. Never before were trees more gaily decorated or as heavily weighted with delight for childish hearts; never were sick children so merry, or ministering nurses more thankful of their calling. In all the wards supply and demand kept pace with the Christmas lists in a way which demonstrated happily that the words, for once, could be synonymous.

In the girls' surgical ward the children were so excited with their gifts they did not notice that the visitors around the tree watched Little Rose with more than ordinary interest as she received a baby doll from the tree and cuddled it beside her in her wheeled chair.

Then, without words, for there seemed to be an undercurrent of understanding, the superintendent and Miss Jennings went into the sun room, followed by an eager, sweet-faced woman, and Miss Homers pushed Rose's wheeled chair into the sun room aisle, and shut the door.

"This is Mrs. Morrison, Rose," the superintendent said—"a friend of the hospital whom I have known a long time. She loves children very much. You remember you told Miss Homers a secret,—that you want a mother for Christmas,—and if you hadn't said that I would never have known Mrs. Morrison had a secret wish, too—she wants a little daughter. So now you will each have what you need for happiness."

"How silently, how silently, the wondrous gift is given," the nurses were singing as they started towards the medical wards, "so God imparts to human hearts the blessings of His heaven."

The glass doors of the sun room opened and shut again, softly, and Rose and her mother were left alone.

"I wonder how many other lonely women there are in this city," Mrs. Morrison said to the superintendent as she said good-bye to her a few minutes later, "who could be made happy by the promise of a Christmas Rose, and how many wistful children there are in hospitals and orphan homes who want a mother for a gift?"

"God knows, there must be many," said the superintendent.

The ward was darkened. Rose held her doll very close to her. She had begged to keep it "just this very night," and the night nurse, who knew the "miracle," as Miss Jennings called the outcome of Rose's secret, had somehow forgotten the hospital rules. Now she stooped over Rose's bed to hear what the child was saying in a sleepy voice—

"I'm going to name you after me, Dolly. I'm your mother, and I'm going to have one, too. I didn't truly think I'd get any present only you, but I prayed to God for a mother, and I asked the head nurse, and I wished on a star through the window. Perhaps, maybe, it was the Star of Bethlehem."

"Good-night, Rose-bud. In a week we're going Home."—"The Modern Hospital."

With loving words He took
The hearts of men in thrall;
And with a golden look
Welcomed them, at His call.
To give their love, their strength, their all!

The Seekers.

"We saw His star in the east, and are come to worship Him."—Matthew 2: 2.

The morning breaks, and Bethlehem's star
Fades as the sun assumes its sway;
The three lone strangers from afar,
And shepherds greet His natal day.

All night about the crowded inn
Has swelled unseemly, ribald mirth;
But those who pass the night in sin
Are heedless of a Saviour's birth.

And Herod's murderous heart is set,
Nor shall he quell his gloomy fears,
Nor all his fell design forget,
Till Rama runs with blood and tears.

Full many years have fled since when
The lowly Son of Man was born,
To be despised of wicked men,
And turn His face to shame and scorn.

Yet once again the day comes round,
Nor have the centuries sufficed
To cleanse it from unhallowed sound,
Or break the arm of Anti-Christ.

The house of lust still sheds abroad
Its lurid light; not one offence
Alates, and devil hordes applaud
The cry of martyr'd innocents.

Yet here or there, on hill or dale,
Is found a peasant or a king
Who waits the light that shall not fail
To guide him in his journeying.

For us, O radiant star, arise,
Who, counting all the world but loss,
Would run to kneel where Jesus lies,
Would follow Him beyond the Cross.

—Harold E. Burrows.



"Behold, I bring you good tidings of great joy, which shall be to all the people: for there is born to you this day in the city of David, a Saviour, which is Christ the Lord."—Luke 2: 10, 11.

College of the Bible.

With the University Public Examinations finished this week, the students of the College of the Bible completed their work for 1922. A happy year of work and fellowship has been experienced. Eight of the men and five women do not expect to enrol for 1923. Some have accepted church engagements, and a few expect to continue study in preparation for their life's work.

By kind invitation of the Chairman of the College Board of Management, a happy closing function held in Swanston-st. chapel was attended by a large company. An enjoyable programme was rendered. Diplomas and certificates were presented. During the evening, the shield and medal were presented to the sports' champion for the year (L. C. Peacock), while the Faculty prize was presented to the runner-up (A. A. Hughes). After the programme had been rendered, an adjournment was made to the lecture hall, where the tables had been spread and bountifully provided. The chairman's kindness in arranging this closing function was highly appreciated.

The following students having completed the full course of Biblical studies as well as fulfilled the requirements for secular work, were awarded diplomas: G. J. Andrews, C. C. Dawson and D. Wakeley. Certificates were presented to four women who have completed the course of study prescribed for women candidates for Foreign Missionary service, viz.: Miss M. F. Bache, Miss E. Dixon, Miss A. Jenkinson, and Miss G. I. Metzenthin. As indicated above, some other students who for various reasons have not been able to complete their course are also leaving College this year. We wish all much joy and blessing in their work for the Master.

A number of applications for admission in 1923 have been received. It is requested that any others who have been corresponding with a view to entrance next year send their applications immediately.

1923 session is due to commence on Wednesday, February 21, at 9.30 a.m. Students should be in residence by February 20.

Students travelling for enrolment may obtain railway tickets at concession fares if they are "not in receipt of remuneration from any source whatsoever." Those eligible desiring to obtain such are requested to write me (address to 5 Fairview-st., East Malvern, Postal District No. 16, Vic.) When applying, please state name, age last birthday, station from which ticket is desired to Melbourne, and class of ticket wanted. Make application in good time, and mention date on which journey is expected to begin. Particulars of concession may be obtained from station masters.

A. R. Main.

HONORS LIST: THIRD TERM, 1923.

The following, having secured at least 80 per cent. of marks, are classed as having passed with honors. To pass, it is necessary to obtain 60 per cent. of marks.

New Testament.—A. Brooke, 92; H. Gray, 91; A. Baker and H. Ball (equal), 87; W. G. Graham and L. C. Peacock (equal), 86; N. C. Halleday and F. A. Youens (equal), 81; C. G. King and Miss G. I. Metzenthin (equal), 80. 17 others passed.

Old Testament.—A. Brooke, 91; H. Ball and H. Gray (equal), 89; J. R. Waterman, 88; A. Baker and Miss R. Hillford (equal), 83; A. H. Pratt, 81; A. A. Hughes, 80. 18 others passed.

Church History.—H. Gray, 80. 12 others passed.
Homiletics I.—J. R. Waterman, 93; A. Brooke and A. A. Hughes (equal), 92; G. Hughes, 81; C. A. Bowen and S. E. Riches (equal), 81; G. O. Tease and A. W. Stephenson (equal), 81. 1 other passed.

Homiletics II.—A. Baker, 94; H. Gray, 93; W. G. Graham and L. C. Peacock (equal), 92; N. C. Halleday, A. Hinrichsen, A. H. Pratt, W. J. Thomson and F. A. Youens (equal), 90; J. Turner, 87; C. G. King, 85; H. H. Ball, 83.

Homiletics (Special Class).—Miss G. Metzenthin, 88; Miss E. Dixon, 84; Miss R. Hillford and Miss P. W. Ludbrook (equal), 80. 1 other passed.

Bible School Work.—A. A. Hughes, 100; J. R. Waterman, 90; A. Brooke, 95; S. E. Riches, 94; G. Hughes, 90; E. W. Chandler, 87; C. A. Bowen, 85; G. O. Tease, 80. 1 other passed.

Comparative Religion.—A. Brooke, 97; H. Gray, I. C. Peacock and J. R. Waterman (equal), 95; N. C. Halleday and A. A. Hughes (equal), 94; W. G. Graham and F. A. Youens (equal), 94; A. Bowen, 92; A. Baker, 88; G. Hughes and J. Turner (equal), 86; G. O. Tease and A. W. Stephenson (equal), 84; E. W. Chandler and S. E. Riches (equal), 82; A. G. Brown, A. H. Pratt and W. J. Thomson (equal), 81; A. Hinrichsen, 80. 1 other passed.

Logic.—C. C. Dawson, 90. 2 others passed.
Psychology.—C. C. Dawson, 86. 5 others passed.
Hermeneutics and Exegesis.—D. Wakeley, 92; C. C. Dawson, 91. 5 others passed.
Apologetics.—C. C. Dawson and D. Wakeley (equal), 98; G. J. Andrews, 94; J. E. Searle, 82. 4 others passed.

N. E. Greek.—Miss P. W. Ludbrook, 95; W. G. Graham, 93; Miss R. Hilford and S. E. Riches (equal), 88; J. R. Waterman, 85; E. W. Chandler, 83; A. A. Hughes, 81. 3 others passed.

Ancient History.—A. Brooke, 95; J. R. Waterman, 91; G. Hughes, 86; C. A. Bowen, 82; E. W. Chandler, 81. 3 others passed.

Elocution I.—8 passed.
Elocution II.—11 passed.

History and Civics (Intermediate).—9 passed.

History (Leaving).—2 passed.

Geography (Intermediate).—8 passed.

English (Intermediate).—8 passed.

English (Leaving).—4 passed.

Algebra (Intermediate).—R. Hilford, 82. 3 others passed.

Geometry and Trigonometry (Intermediate).—4 passed.

French (Intermediate).—1 passed.

A. R. Main.

The Realm of the Bible School.

Conducted by W. B. Blakemore, B.A.

The Junior Age.

The following on "Junior Characteristics" is taken from Dorothy M. Wilson's handbook, "The Junior Department." The "Junior" period is, roughly, from eight to eleven years.

The primary leader, watching the back row of eldest children in her department, often notices some very disturbing things in their behaviour. If, by any chance, an action-song is taken, these older children stand stiff and immovable or wriggle in painful self-consciousness, with a rather mane smile on their faces. When story-time comes, they will interrupt their teachers with the eager queries, "Is it true?" "Did it really happen?" In expression-time, they (who before would attempt innocently and gallantly to draw anything under the sun, with perfect satisfaction to themselves) now discover they "can't draw" this, that or the other thing. Any drawings they may attempt become weekly more stiff, conventional, and detailed.

By these and similar signs the leader will know that she has no longer to deal with Primary, but with Junior, children. If she is wise she will not wait for promotion day, but will move them up at once into the Junior Department. If she does not, she will find their influence rapidly spreading through the department, and all frank spontaneity disappearing from it.

Physical Strength.

The "Junior" rejoices in his strength, and in the use of it, sometimes bullying the younger children. Many of his favorite games are games of physical endurance and agility. Strength is what he admires in others, and physical strength should, as far as possible, belong to the heroes of the stories we tell him. David, Gideon, Samson and Elijah appeal in this way. The Junior is full of activity, not the restless activity of a Primary child, but controlled and purposeful activity. The successful Junior leader never forgets that the children want to choose and do as much as possible

for themselves, and not have everything done for them.

Demand for Fact.

Imagination still plays a large part in the Junior's life, but it is not the fantastic imagination of a Primary child. His growing experience is beginning to control it. He no longer imagines that Santa Claus fills his stockings, because while waiting for him he has seen his mother creep in and do it instead. He has seen the "grown-ups" smile in a knowing and superior way when fairies are mentioned, and then he has done a little investigation on his own account, which has driven the wee folk back into the imaginary trees. He has a scorn for his own ancient credulity, and for that of his smaller brothers and sisters, and the reaction is strong. If a story is not true, he has no further use for it, unless he is frankly told that the story may not have happened in just that way, but that this is the story as actually told by the people of long ago. Yet he will make full use of his imagination so long as the stories do not overstep the bounds of what he considers to be possible.

Development of Reasoning Powers.

A little Primary child will ask the question, "Why?" in the most bewildering and puzzling connections, but his mind does not demand reason and relevancy in the reply. "It is Friday because Mummy says it is," is a quite satisfactory reason to him, in fact the most satisfactory of all. But a Junior begins to think things out for himself; he loves to do it; it has all the joy of a fresh and meaningful discovery. So in the lesson-story he is glad to think out a few questions calling for real thought, and also in supplemental talk and other occasions throughout the session. We cannot be too careful to see that the child thinks out why we sing that particular hymn or pray that particular prayer just then.

Independence.

With this new physical and mental self-reliance

a new independence of spirit is discernible in children of this age. It does not manifest itself in rebellion or hectic self-assertion, as in the early teens. No one is more amenable to authority than a Junior child, if he is convinced that the authority is fair and just. He is then an excellent follower. But he is steadily feeling his own way, not accepting everything in the old blind fashion, and hating and resisting unjust coercion with all his soul.

Memory.

The middle and the end of the Junior period is the golden age of memory, and we must not allow the opportunity to slip by unused. The books of the Bible, the Lord's Prayer, several of the Psalms, and other suitable Bible passages, can and should be thoroughly memorised before the child leaves the Junior Department. If this is taught in a picturesque, reasonable and interesting way, the children thoroughly enjoy it. Meaningless and parrot-like repetition and memorising is at all times to be deprecated. "Even the multiplication table," says Professor Davidson, "can be taught in such a way as to have some immediate meaning and interest to the child." There is no absolute necessity that he should understand all he memorises, but he should understand something of it, and he should care about it.

Hero-Worship.

Perhaps the most important Junior characteristic for the Sunday School teacher to notice is the new part that admiration and hero-worship are beginning to play in the child's life. There is no wide, cultured, highly-developed historical sense about him, but he has reached the stages of those tribes whose history is the stories of its great chiefs and leaders. His admiration, his delight in biography, his hero-worship are as keen as theirs. The Junior is an inveterate little hero-worshipper, and somehow he will find or create his own heroes.

It is for us to see that he is not so poverty-stricken that these consist only of the wild cowboys of the sentimental film, and the adventures of the blood-and-thunder paper-covered "shocker." We want to show him Livingstone facing alone and undismayed the unknown terrors of the dark African forest; Peter and John, poor but dauntless, replying to the threats of the mighty counsel with the magnificent answer, "We must fear God rather than men"; the Great Hero of Heroes riding in broad daylight and unprotected into the very stronghold of his enemies, or standing in calm dignity between his fear-stricken followers and the Roman soldiers, saying, "I am he whom ye seek. Let these men go."

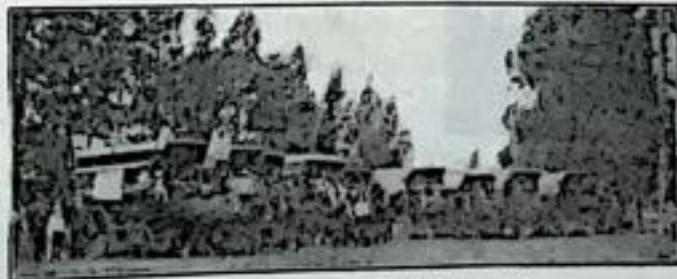
It was Carlyle who wrote (and all Junior leaders and teachers should read his "Heroes, and Hero-Worship"), "No nobler feelings than this of admiration for one higher than himself dwell in the breast of man. It is to this hour, and at all hours, the vivifying influence in man's life. . . . Hero-worship, heartfelt, prostrate admiration, submission, burning, boundless, for a noblest, godlike Form of Man—is not that the germ of Christianity itself?"

You will not, perhaps, find this full development of hero-worship in a Junior child. He judges a man by what he does more than by what he is. It is deeds more than personality that win his admiration. But it leads to fuller, greater things—and it can transform his life.

Victorian Notes.

The new school in connection with the church at Balwyn is making steady progress. Scholars are being enrolled every Sunday. They expect to reach the 100 mark by the end of the year.

A number of J.C.E. Societies met, through their representatives, at the Children's Hospital, Carlton, last Saturday afternoon, and gave the little folk of the institution a Christmas treat. Each child received a gift, while the Juniors experienced the joy of giving, and felt that it was a real privilege to thus be enabled to bring a little sunshine and cheer into the lives of others.



A BIBLE SCHOOL ON WHEELS.
Essendon (Vic.) School ready for the Annual Picnic.

Foreign Missions.

Conducted by G. T. Walden, M.A.
(74 Edmund Avenue, Unley, South Australia.)

"Death of a Chinese Saint."

Extracts from an Article by Dr. Elliott I. Osgood.

Mrs. Shi, one of our oldest Chinese Christians, a woman of beautiful life, fell asleep in Jesus last June. As Chinese count it, she was 74 years of age. For nearly thirty years she has worked with Shi Kwei-Piao, a true helpmate. Thirty-three years ago she became a Christian. She was the first person baptised in the Chu-Chow district. Archibald McLean, on his visit to China in 1895, named her the "hot-hearted Christian." She had always been known for her zeal in Christian service. Kwang Wu Wei is about 17 miles from Chu-Chow. The messenger reached me just after dinner. I started within an hour after he arrived, but the news had spread in town, and women came hurrying to me, heavy-hearted, and with tears in their eyes. Could they have afforded to do it, many of them would have travelled the road to Kwang Wu Wei to pay their last respects to one whom they had learned to love so intensely. I found this true all along the road. Those whom I did not know, but who knew the Foreign Doctor was going to pay his last respects to the dead, came out from their homes, asking that I carry their message to Mr. Shi and his household, many garments (numbers of which she had made herself) she distributed among the poor, no one on this earth will ever know. Mission reports of 25 years ago constantly speak of this ministry of hers. A large number of those who became members of the Yuhotsz village church were pecked up by her and Mr. Shi, and helped substantially until they could once more support themselves.

When I came inside of the little village of Yuhotsz, where they had started work, I felt as though I were travelling on holy ground. There was the chapel building which they had first erected as a chapel; there was the running stream near which Mrs. Shi had found "Little Love" (Ai-tsz), the babe whose own parents had thrown her away at birth. I remembered the story of how Mrs. Shi had gathered up the half-dead body, carried it tenderly to her home, bathed it, and then brought back the life to its body, as she wrapped it within her own bosom. Few can remember the terrible task to which Mrs. Shi had set herself. They knew not the use of cow's milk, and had none. Often she went to mothers and begged from them a bit of their own milk for her adopted babe. Ai-tsz was one of the chief mourners at Mrs. Shi's funeral. With her was her own little girl, now eight years old.

Mrs. Shi was an uneducated, uncouth country woman, with the reputation of having cultivated a violent temper. With her first husband she worked a farm not far from the Yuhotsz village. It was to her husband, Wang Tsong-wen, that Shi had gone, soon after his own conversion, and had preached the gospel so forcibly that Mr. Wang had been constrained to say, "When I see your foreigners opening a chapel in our market town, then I will accept your foreign religion." In less than a year a chapel was opened, but it was Mrs. Wang who first redeemed the promise. Her husband had become an opium smoker, and must needs break it before he could be baptised. A year later he died, and Mrs. Wang came to the Yuhotsz village, and opened an inn. Bro. Shi had for some time been working there as an inn-servant, to support himself. These two Christians found themselves drawn together, and on January 14th, 1893, they were married.

Mrs. Shi was never able to rear any of her own children, but through the years many others have risen up to call her "mother." Ai-tsz was not the only one who was reared in that home. Numbers of children there came to mourn by her coffin, and called her "my grandmother." What a big mother-heart she had.

Just a plain, uncultured country woman, yet I still marvel over how she and Mrs. Gerould were drawn together twenty years ago. Mrs. Gerould was making a circuit of the globe, visiting our missions, and came to Chu-Chow in 1902. The instant the two women met they loved each other. One was browned and calloused by work in the hard life on a Chinese farm; the other was a woman of education and city culture, and of modest wealth. But both had the true mother hearts. They were "mothers in Israel."

Bro. Shi is now 78 years old. He came to meet me as I entered his door. His hand gripped my arm, and he leaned on my shoulder, while he strove to choke back the sobs. We have worked together twenty-four years; he and his good wife have worked together thirty years. None but the aged who have drunk of a like cup of sorrow will know how we will miss her in the days to come. His adopted children and their children love him. In fact the entire church in this district, and the men and women throughout our churches in China, love and revere him, but her place is vacant, and they cannot fill that void.

I talked with her loved ones and her neighbors. I told of her good deeds as I preached to them all in that church they built nearly twenty years ago in Kwang Wu wei. They told of the things she had done, and the comfort and strength they had received from her. And I saw that no one can fill her place. Her life will continue to bear fruit in that town and in this district.

CHURCHES OF CHRIST COLLEGIATE SCHOOL FOR GIRLS.

"Ellerslie," Tramere, South Australia.

College opens February 13, 1923.

Girls educated from Kindergarten to Leaving Standard.

Ideal home for boarders.

The Principal, Robt. Hariness, P.A., would be glad to hear at once from parents who intend to send scholars. Address, Unley. Prospectus on application.

CHEAP BOOKS FOR SALE.

4 volumes Biblical Illustrator, Genesis to Numbers, 12/- the four.

24 vols. of Biblical Illustrator, New Testament, 43/12/-.

Pulpit Commentary, 11 vols., 2/- each.

Clergyman's Magazine, 12 vols., numerous bindings, 12/- lot.

Also a number of others, can be seen by appointment. Write C. G. H. "Lewisham," Leopold Crescent, Mont Albert, Vic.

COMMERCIAL EDUCATION

at the Melbourne Technical School,
Latrobe Street (opp. Public Library)
For the Training of Boys and Girls for Commercial Pursuits.

ALL DAY CLASSES

will be opened in the early new year in

Shorthand, Typewriting, Bookkeeping, etc.

The opportunities are excellent. The fees are small. No artificial light in the large and airy classrooms. No need for children to loiter about the street during the lunch hour.

Call or Write for Prospectus—Free.

This Department is under the direction of JOHN S. MCINTOSH, F.C.T.S., F.C.I. (Inc.) (Victorian Representative on Pitman's Teachers' Examination Board of Australasia)

EVENING CLASSES AS USUAL

Fees—Typewriting, 30/-; Shorthand, 20/-; Bookkeeping, 25/-.

(Evening Fees—Typewriting, 30/-; Shorthand—all grades—10/-.)

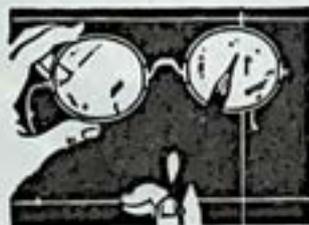
COMING EVENTS.

JANUARY 20 (Saturday).—Working Bre. Church of Christ, Dandenong, to line kindergarten room and paint chapel. Carpenters or painters willing to assist kindly communicate with the secretary. Painters are requested to bring their own brushes. Fares paid and meals provided.—A. Toyne, Secretary.

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Here and There.

We wish all our readers a very happy Christmas time.

"Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end."

In order to give the Austral staff a needed rest, there will be no issue of the "Christian" on December 28.

The following telegram reached us on Tuesday afternoon:—"Season's greetings from Tasmania. Hobart, four; Nubena, twenty-eight decisions—Nightingale."

As a result of a mission held by Bren, G. P. Cuttriss and W. G. Carpenter, a new church has been commenced at St. Albans, Christchurch, N.Z. The secretary is A. H. Reid, 50 Francis-Ave., St. Albans.

Colac, Vic., mission, conducted by Bren Hinrichsen and Brooker, closed with eighteen decisions. The church has doubled its local contributions and has become self-supporting. A report will appear in our next issue.

We are pleased to note that F. J. Funston, of Colac, Vic., secured third place at the recent South Street Literary Competitions for an essay on "How Should the Attitude of Jesus to Society be Exemplified in the Life of a Modern Christian?"

Owing to the resignation of Bro. Alemn from the work at Warrnambool, Vic., temporary arrangements are being made for week-end supplies till January 21, when Bro. Les. Clay will supply till end of March. Bro. Theo. Edwards will permanently locate in that important centre in April. The tent mission, which was to have been held in January, has been postponed for the time being.

A correspondent asks if it would be in accordance with New Testament teaching to appoint to the position of deacon a brother whose wife is not a member of the church. To us it seems most consonant with Scripture that not only deacons, but also their wives, be church members in good standing and fellowship. 1 Tim. 3: 11 is not decisive, for the reading "women" (R.V.) does not necessarily refer to the wives of deacons.

We regret to learn that Bro. Goulston McColl, son of Bro. John McColl, of Lygon-st. church, has met with serious misfortune. A fire sweeping through his farm near Swan Hill recently destroyed not only his citrus trees, but also house and all personal belongings. On arrival in Melbourne Bro. McColl, junr., developed acute appendicitis, and an operation was performed only just in time to save his life. By the grace of God he is now out of danger and on the highway to complete recovery.

At the recent quarterly meeting of the Victorian Brotherhood, it was unanimously resolved to endorse the correspondence courses conducted by Bro. J. C. F. Pittman, and heartily commend them to the churches. These lessons are prepared specially to assist those who desire to be speakers and helpers in church work, and are unable to avail themselves of the advantages offered by the College of the Bible and similar institutions. It would be well for intending students to write at once to Bro. Pittman, whose address is "Clyde House," Clyde-st., St. Kilda.

At last week's meeting the Executive Committee of the Church of England Men's Society considered the forthcoming visit to Melbourne of Mr. James Moore Hickson, of whom reports have been received regarding spiritual healing in South Africa. The following resolution was unanimously adopted:—"This executive committee calls upon the members of the C.E.M.S. in the Melbourne diocese to remember in their daily prayers and the approaching visit of Mr. J. M. Hickson, and hopes that not only the many who are preparing for the visit will, by the power of God, be comforted, but that the whole spiritual life of the diocese will be strengthened as the result of this mission."

Sister Mrs. J. A. Wilkie, of Ballarat, is going on a trip to Scotland to visit her folks. Bro. Wilkie is going as far as Fremantle with her, and will spend a week or two in West Australia. The church and its auxiliaries tendered her a farewell social. Tributes of love and expressions of goodwill were made by Bren Morris and Connor for the church, Mrs. Connor for the Dorcas women, Miss Wilkin for the Mission Guild and girls. Tokens of love were given to her and sincere wishes for a safe return. Bro. Wilkie and his wife have been a power for good in the church.

In its issue of December 15, the Bendigo "Advertiser" (Vic.) publishes a good photograph of Bro. J. F. Gibbins, preacher of Bendigo Church of Christ, and a long appreciation of his work by "The Man in the Pew." Some sentences may be quoted: "Although Pastor Gibbins has done a wide course of reading on certain lines, it is to the one Book only that he looks for his inspiration, and few ministers to-day are more earnest in adherence to the simple gospel story. For Pastor Gibbins there is no such thing as Higher Criticism or a New Theology in the sense that was once made an everyday phrase in the lips of a distinguished pulpit orator of London. For him there is the Bible, and its message is simple, plain and constant." "Mr. Gibbins is a warm friend of every agency that seeks to better the world as it is to-day. For him there are no narrow limits of creed or communion, and in the course of his stay in Bendigo he has sought by every means in his power to foster the amity of churches that is a feature of our city's ecclesiastical life. In the work of revival missions he takes a keen interest, and the work of assisting the less fortunate in life finds in him a zealous supporter. The Rescue Home has just enrolled him as its new secretary, and the devoted work he will give to that institution will be second only to the work he gives to his church."

James E. Thomas, President of the Churches of Christ Conference, who has had to resign his work at Lygon-st., Carlton, on account of ill-health, preached his farewell sermon on Sunday evening. He took as his text, 2 Cor. 5: 19, 20, "God was in Christ, reconciling the world unto himself.... Now then we are ambassadors for Christ. We pray you in Christ's stead be ye reconciled to God." Mr. Thomas said that it was the greatest concern of God that men should be happy in this world. God did not desire that there should be unrest and discontent among men, or that they should be at strife with each other. Yet God himself could only make peace possible, and did not compel men to accept his terms. While men lived in selfishness, governed by their own materialistic ends, regardless of God, or of the welfare of each other, they could never enjoy life as God intended they should. It was essential for men to give up sin and be reconciled to God before they could be right toward their fellow-men. It was not the function of the preacher to talk politics to people or a superficial philosophy. He was an ambassador of Christ, to seek to lead all to a right relationship with God. This had been his purpose through the six and a half years of his ministry, and he hoped always would be his ideal. If ministers of the church preached anything less to men than that gospel of the cross of Christ, they failed in their mission, and were untrue to God. Christ came to show men that sin only brought discord into human lives, and that the consequence of sin was failure. The organisations of men served their purpose, and helped to cultivate the spirit of brotherhood, but they could never relate men rightly to God. Christ alone could bring men to the place where they stood pardoned of sin by his cross, and were given a new power by his presence in their lives to overcome sin. The hope of the world was that God was in the world, and through Christ he was transforming men and bringing them to himself. This world was not moving by accident or chance. God had a great purpose in it all. He was seeking to reconcile men

to himself, and bring them at last to the glory of his eternal home. This was the basis of God's appeal to men. Not that he sought to compel an unwilling submission, but in lives of surrender to his will he sought to work out for man's good the best he could do through them in this life and in the life to come.—"Argus."

The Headmaster of Wesley College, Melbourne, in his annual report for 1922, dealt with the subject of dancing and parties as follows:—"The Headmasters of the Public Schools are disturbed about the number of dances to which schoolboys are now invited, and at a recent meeting decided to urge hostesses not to ask schoolboys to dances during the third term of the year, when the examinations are approaching. They think that there should be a 'close season' for schoolboys from, say, October to the middle of December, as there is ample evidence that school work suffers now, and that the future of many boys is compromised by the interference with their examination results. But for my own part I desire to say something more. Last month the following paragraph appeared in one of our Melbourne papers: 'Recently a lady gave a children's party; no one over the age of 18 was invited. To her horror she discovered that flasks had been brought, and towards the end of the party the elder guests were most unmistakably drunk.' This may or may not be true, but if it is true, such a state of things is infamous. Unfortunately at a recent meeting of the Public School Headmasters, evidence was produced which showed that certain guests at dances habitually brought liquor into their hostesses' houses. I need not dwell on the moral point of view, but speaking from a social point of view only, I would say that in my younger days the youth or man who so grossly insulted his hostess would have found himself most effectively boycotted. A few years ago such an outrage on hospitality would have been impossible. I would suggest that as there is a Housewives' Association, so the time has come to have a Hostesses' Association, who should rigidly exclude every offender against the quite clearly defined laws of social entertainments."

DEATH.

MOYSEY.—On December 9, at Jumbuk, Vic. (result of gun accident), William Henry, beloved husband of Marie, and loved father of Rosa (Mrs. Kleine), Will (late A.I.F.), Olive (Mrs. Blucher), Victoria, Rob and James. Aged 62 years.
"Until the day dawn, and the shadows flee away."

IN MEMORIAM.

TIDD.—In fond and loving memory of our dear son and brother, Ernest, who was called home to a higher life (suddenly), at Beaconsfield, on Dec 27, 1920. Aged 17 years, 3 months. Sadly missed. United in heaven, God's glory to share.
His beautiful mansions to roam,
And there they are free from sorrow and care,
And waiting to welcome us home.
—Inserted by his sorrowing mother, father, brothers and sister, 30 William-st., Glenferrie.

THANKS.

The family of the late Mr. James Evans wishes to thank all Christian friends and members of Enmore Tabernacle, N.S.W., for letters, telegrams, cards, and kind expressions of sympathy in their recent sad bereavement.
"Korae," Church-st., Marrickville.

WANTED.

Wanted, pastor-evangelist for Church of Christ, Wanganui, New Zealand. Services to commence about early January. Full particulars by communicating with Jas. E. Bell, Secretary, Springvale-road, Wanganui. Correspondence treated confidentially.

To leave or buy on terms 10 or 12 acres good land, with 5 or 6 rooms, in healthy situation, away from sea air.—H. Bruton, Chesterville-road, Cheltenham, Vic.

The Family Altar.

J. C. Ferd. Pittman.

A SEASONABLE LESSON.

Another year has well-nigh run its course, which fittingly calls to mind the transitory nature of everything pertaining to time and sense. Kingdoms rise and fall; the greatest of man's works soon show signs of decay. Even man "cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not." Whether a life is short or long, it comes to an end. It is surely well to remember that whatever be the vicissitudes of life; whether prosperity or adversity, health or illness be our lot, there will be an end to it. But it should also be borne in mind that, after all, in regard to life, the end is but the beginning. In the case of the Christian, the morning shall dawn, and he will awake in Christ's likeness; in glad anticipation he can say: "As for me, I shall behold thy face in righteousness; I shall be satisfied, when I awake, with beholding thy form." In the case of the sinner, the night shall no more give place to day, for he will move on into the blackest darkness of eternal doom. To any heading that way, the words of Almer to Joab are specially fitting: "Knowest thou not that it will be bitterness in the latter end?"

DECEMBER 25.

"Jesus, the First and Last."

Whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust.—2 Peter 1: 4.

"Jesus, the First and Last.
On thee my soul is cast:
Thou didst thy work begin
By blotting out my sin;
Thou wilt the root remove
And perfect me in love."

"Yet when the work is done,
The work is but begun:
Partaker of thy grace,
I long to see thy face,
The first I prove below,
The last I die to know."

Bible Reading.—2 Peter 1: 8.

DECEMBER 26.

Loving the Brethren.

We know that we have passed out of death into life, because we love the brethren.—1 John 3: 14.

"Canon Ainger wrote in a letter of 1868: 'How pleasant it is to love people! I often get a strong flush of comfort out of these great words: "Hereby we know that we have passed from death unto life, because we love the brethren."'

Bible Reading.—1 John 3: 13-18.

DECEMBER 27.

God is Love.

He that loveth not knoweth not God; for God is love.—1 John 3: 14.

"Though temples crowd the crumbled brink
O'erhanging truth's eternal flow,
Their tablets bold with what we think,
Their echoes dumb to what we know;

"That one unquestioned text we read,
All doubt beyond, all fears above,
Nor crackling pile nor cursing creed
Can burn or blot it: God is Love."

Bible Reading.—1 John 3: 13-18.

DECEMBER 28.

"My Faithful Martyr."

Thou holdest fast my name, and didst not deny my faith, even in the days of Antipas my witness, my faithful one, who was killed among you.—Revelation 2: 13.

"What are these that glow from afar,
These that lean over the golden bar,
Strong as the lion, pure as the dove,
With open arms and hearts of love?"

"They the blessed ones gone before,
They the blessed for evermore.
Out of great tribulation they went
Home to their home of heaven-content;
Through flood, or blood, or furnace fire,
To the rest that fulfils desire."

—Christina Rossetti.

Bible Reading.—Revelation 2: 12-17.

DECEMBER 29.

No More Sorrow.

And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.—Revelation 21: 4.

"That made me count the less of the sorrows when I caught a glimpse of the sorrowless eternity"—Tennyson.

DECEMBER 30.

Going Home.

And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God.—Revelation 21: 10.

"Swinging to a strap in an uncomfortably crowded street car going home last evening, the thought came to us continually that, at any rate, we were going home. True, the way of going had its discomforts, but, in spite of this, it was better to be going home than to be going in the opposite direction in which there was plenty of room in the vacant cars. The Christian may say 'I am going home.' So, if he be wise, he decides that it is better to endure the pangs of poverty, and even persecution, in behalf of the right, since that course leads homeward, where awaits him a welcome, rest and peace."

Bible Reading.—Revelation 21: 10, 11, and 22: 27.

DECEMBER 31.

"Night No More."

And there shall be night no more; and they need no light of lamp, neither light of sun: for the Lord God shall give them light, and they shall reign for ever and ever.—Revelation 22: 5.

"John Welwood, the eminent Covenanter, said on his death-bed, 'I have no more doubt of my interest in Christ than if I were in heaven already.' At another time he said, 'I have been for some weeks without sensible comforting presence, yet I have not the least doubt of my interest in Christ. I have often endeavored to pick a hole in my interest, but cannot get it done.' The morning that he died, when he observed the light of the day, he said, 'Now, eternal light, no more night or darkness to me.'"

Bible Reading.—Revelation 22: 1-5.

PRAYER.

Gracious Lord, help me to learn a lesson from the passing years. May I always keep in mind the fact that the fashion of this world passeth

away. If thou shouldst permit me to see the dawn of a new year, may I enter upon its duties and privileges with strong faith in thee as my Strength and Redeemer. So teach me to number my days that I may apply my heart unto wisdom. May I not go one step of the way without thee. Teach me to dwell in the secret place of the Most High, that I may abide under thy Almighty shadow. For the Saviour's sake. Amen.

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South Australian Sisters' Auxilliary.

The meeting was held in Grote-st. on Dec. 7. The devotional session was in the hands of the Secretary, and after the usual exercises, Miss Tonkin, President, took charge of the business session. Minutes of previous meeting were read and confirmed. 30 delegates responded to the roll-call. S.S. additions:—N. Adelaide, 1; Cottonville, 4; Hindmarsh, 1; Mile End, 7; Maylands, 1; Norwood, 1; Unley, 1; York, 1.

Correspondence.—Letter received by Miss Tonkin, gratefully acknowledging receipt of parcel of clothing for relief of suffering Armenians. A cablegram from Dr. Wirt, Constantinople, was also read, acknowledging gifts sent, which will serve to feed starving Smyrna refugees, and urging Australia to double its noble efforts, if possible.

Treasurer's Report (Mrs. Bond).—Received during November: For Home Missions, £3/11/5; in hand, £4/19/2½; total, £8/10/7½. For Foreign Missions: Received, £3/19/4; in hand, £5/0/1; total, £8/19/5. General Fund: Collection, £1/4/4½; for Armenian fund, £2/15/6; in hand, £4/18/6; total, £8/18/4½. Expenditure: Armenian Fund, £2/15/6; Dorcas Committee, 5/-; Literature Supt., £1; Balance, £4/17/10½. Paid Federal Treasurer for Ladies' Hostel, £19/13/6; Balance from Conference Luncheon Fund, £2/16/-; in hand, £12/9/7½; total, £15/5/7½.

A letter was read from Mr. Horsell, asking the sisters for help re Conference expenses, and the sum of £3 was voted.

Mrs. and Miss Levitt, two visiting sisters from Tasmania, were welcomed by the President and gave a greeting from the Tasmanian sisters. They also carried back with them a greeting from this meeting.

Home Mission Report (Miss Garland) stated that she and her committee had held a meeting at Mile End for the purpose of welcoming Mrs. Ewers back from West Australia, and the Secretary from England. Miss Tonkin presided, and an enjoyable time was spent. A collection realised £1/11/6. On the 30th a visit was paid to the Hindmarsh sisters, and great satisfaction felt at the enthusiastic manner in which they were carrying on the good work. The report closed with an urgent appeal for all to do their utmost in the interests of Home Missions. The following amounts had been received:—Dulwich, 10/-; Mrs. Seppelt, 2/-; special meeting at Mile End £1/11/6; Hindmarsh, 12/-; Mile End, 14/-.

Foreign Mission Report (Mrs. Messent) acknowledged receipt of a letter from Mrs. Waters, of Oba, expressing the appreciation of the natives for garments sent them by Australian sisters. The Oba Christians are giving the Foreign Mission Committee £200 this year, as their contribution. Received from Stirling East, 18/0; Dulwich, 17/-.

Prayer Meeting Report (Mrs. Moseley) told of a very happy meeting with the Forestville sisters, when 14 were present, and papers were read by Mesdames Morphet and Humphreys, other sisters engaged in prayer, and hymns were sung to the accompaniment of Mrs. Morrison.

Hospital Report (Mrs. Young) stated that she and her committee had paid 70 visits to the various institutions, and a distribution of sick comforts made. The Hindmarsh sisters have given 18 dresses to Children's Hospital, Croydon 6 wrappers, and North Adelaide 6 bed jackets and 3 garments received for the Home. This afternoon a number of gifts in the shape of sick comforts were brought in.

Temperance report (Mrs. Lewis) told of a large parcel of temperance literature received from the Victorian Alliance, which will be freely distributed. She has also written to all church secretaries, asking permission to hold meetings in their churches. Two successful meetings have been held, one at North Adelaide, and the other at Mile End. At the vote for Prohibition in New Zealand was being taken, after the report prayer was offered for its successful issue.

Literature Report (Mrs. Prisk) asks that the Norwood, Maylands and St. Morris sisters send literature for the February meeting.

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Dorcas Report (Mrs. Cant) stated the Women's Guild at Unley had sent 16 dresses to Oba for the natives, to the Home for Incurables 2 bed jackets and 2 night-dresses, to the Babies' Home, Walkerville, a large parcel of baby clothes, petticoats, etc. The maternity bag has been lent to a poor mother, and other assistance given her. Collection totalled 18/4.

Obituary Report (Mrs. Blight) notified the following sisters had received the home-call:—Mrs. John Hunt, Wampony church; Mrs. Bray, Dulwich church; Mrs. Fraser, Mile End church; Mrs. Jack Thomas, Kadina church; Mrs. Brewer, York church; Mrs. James, Grote-st. church; Mrs. Grivell, Grote-st. church.

Decided that next meeting be held first Thursday in February, and that the president have charge of both sessions. The meeting closed with the Benediction.—V. B. Thompson, Sec., 12 Kintore-st., Mile End.

Victorian Home Mission Fund.

During the month of November the following donations were gratefully received:—

Annual Offering.—Mrs. A. J. Hunt, Belgrave, 5/-; Mrs. M. A. Bruce, Lake Boga, 10/-; Mr. H. H. Pang, Hamilton, £1/1/-.
Churches, per Collectors.—North Melbourne, £14/1; Hampton, £1/10/-.
Individual Gifts.—Mrs. Vaughan, 5/-; "J.B." Middle Park, £5; Mrs. W. C. Craigie, £1; Messrs.

Eggleston and Eggleston, £2/2/-; Mr. H. Watkins, £1; Miss A. Wicking, £1/10/-.

Miscellaneous.—Ascot Vale, Refund Mission Expenses, 190.

W. C. Craigie, Treasurer, 265 Lit. Collins-st., Melb. Thos. Bagley, Secretary, Arnold House, 14 Queen-st., Melbourne.

CORRESPONDENCE COURSES

(recently endorsed by the Brotherhood Quarterly of the Associated Churches of Christ in Victoria, and heartily commended to the Churches) upon Preachers' Preparation, Speakers' Preparation, Application (of the rules and principles of previous lessons), Bible Study, Bible Analysis, Grammar and Composition, Church History, Church Doctrine, Teachers' Preparation, Elocution, etc., may be arranged for by writing to the Editor,

J. C. F. Pittman,

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News of the Churches.

Tasmania.

At West Ulverstone the young people are practising special hymns for Christmas. The Northern District Conference is to be held at Ulverstone again this year; a good time is anticipated.

Work is progressing satisfactorily at Caveside. On Nov. 26, Bro. Jabez Byard, junr., speaking, another of the Bible School scholars made the good confession. On Dec. 10, two lads from the school, who confessed Christ some time ago, were immersed before the morning meeting, and were then received into fellowship. Meetings are helpful and bright. In the near future a stirring mission is expected to be held.

West Australia.

At Northam the morning meetings especially have shown improvement since the mission. Bro. Millington, of Subiaco, was a welcome visitor on 10th. Sister Armstrong, of Footscray, Vic., is visiting her daughter, and will be meeting with the church for some weeks. Bro. Hibbert spent two days in the town, and on Nov. 30, at the mid-week meeting, spoke on Home Mission work. The Home Mission offering to date totals £19/10/-. The Bible School is doing well; Sister Wolfenden is now superintendent of the kindergarten. The Young People's Club had a social on 13th, and will be in recess until after the holidays.

Queensland.

At Coolabunia West on Dec. 3, the brother baptised during the previous week was received into fellowship. At Corndale, on 10th, a young man decided to be obedient to his Lord, and arrangements were made for his baptism. Many others are enquiring. Boogie meetings are keeping up to the usual mark.

The work at East Ipswich is looking very bright. A Bible School with an Adult Class has been organised. About 30 scholars and 6 teachers, with Bro. Cumming as superintendent. Morning meetings are encouraging. It is hoped to link up a number of brethren who had not been meeting with the church for some time. Gospel meetings are very promising. Up to date five have made the good confession.

Bro. Burns and W. Skerman visited Meringandan on Dec. 10. At Toowoomba Bro. S. Vanham exhorted acceptably. Visitors were: Sister M. Skerman, of North Pine; Bro. Jenner, of Annerley; Sister W. Parsons and Bro. Swenson. At the gospel meeting the evangelist spoke on being prepared for the coming of Christ. Bro. T. Crane conducted a gospel service at Harlaxton; good attendance reported. The chapel at Meringandan was beautifully decorated with flowers on Dec. 12, when Bro. Burns officiated at the marriage ceremony of Mr. R. Hodges and Sister F. Voll.

Victoria.

Lord's day services at Moreland commenced with a fair attendance at J.C.E. Bro. Gale addressed the church, when over 150 members met. The Sunday School scholars are keeping up a greater attendance than last year. At the gospel service Bro. Gale addressed a packed chapel.

Ararat reports a successful sale of work on Dec. 1. The amount cleared was £62. A small paper is being edited monthly. It contains church jottings, and bears the name of "Christian Messenger." Last Lord's day, Bro. Payne exhorted helpfully. Several members have been in hospital, but are home, and on the way to recovery.

Bible School work at St. Kilda is increasing every week. Lord's day afternoon was gift day for the Melbourne Orphanage. A concert is arranged for the same purpose. Gospel meetings are improving. Lord's day evening, 17th inst., a young men's meeting was held. Bro. L. Brady presided. The men took an active part, and also sang selected hymns. Bro. W. Andrew's subject was "The Power of the Christian Ideal." A young lady confessed her faith in Jesus.

Hawthorn held a Christmas choral service on 17th inst., when the building was filled in every part. T. H. Scambler, B.A., preached morning

and evening. Three new members have been received by letter since last report. The Aeroplane rally closed on Sunday with 98 new scholars. On Dec. 13, at a social meeting of the church, presentations were made to Bren. J. E. Black (former secretary) and W. Whittington (former treasurer). The choir presented W. F. Nankivell with a silver-mounted baton.

Meetings at Geelong since last report have been on the up-grade, with good attendances and interest. Last Lord's day there were very fine meetings. Bro. Schwab continues faithfully sowing the seed. Members of the Bible Class enjoyed greatly an outing last Saturday at Barwon Heads. On Tuesday the superintendent and her staff entertained the kinders and parents at tea.

The J.C.E., the Bible School and Bible Class attendances at Middle Park are keeping up well, but teachers are urgently needed. The church was presented with new carpets by members and friends of the Bible Class, a Christmas gift much appreciated, the former ones having been stolen some time ago. Bro. Brooks's messages last Lord's day were specially uplifting. The newly-formed choir assisted with special hymns.

One confession at Ballarat East since last report. Attendances keeping up nicely, the averages breaking bread weekly for the last four weeks being 84, 87, 86, and 88. Two of the best workers, Bro. Hearn and Sister Coad, are being married. The church tendered them a kitchen tea. The church is planning for another mission to be held later in the next Conference year. The members are enthusiastically contributing.

The chapel at Carnegie was the scene of a wedding on Thursday, Dec. 14, when the aged Bro. Satchell and Sister Mrs. Sims were united by Bro. Saunders. Best wishes are extended to them. At the Bible School session on Sunday last one of the scholars was baptised, and at the close of the evening service another girl made the good confession. The kindergarten hall was crowded on 16th, the occasion of a visit from Father Christmas.

Since last report from Northcote there have been two confessions. Interest in meetings is well sustained. Bro. Hirschsen's exhortations and sermons are elevating and appreciated. Wednesday evening concludes his mid-week talks on "Scenes Around the Cross." Average attendance over 50. The J.C.E. gave an interesting programme last Thursday evening in aid of the H.M. tent roof. Result, £2/10/-. The sisters' recent sale of work and gifts netted £125.

At Prahran on Dec. 16 Miss Mathieson and the teachers of the kindergarten greatly pleased the children in that department by giving them a Christmas treat. There were about 112 children present, and teachers, and about 20 or 30 visitors. Father Christmas paid the children a visit, and presented each with a gift from the tree. All stayed to tea. Bro. McCallum will be leaving next week for his holidays. During his absence Bro. Black will take the services. The work generally is in good condition.

Ballarat (Dawson-st.) has had a run of splendidly attended morning services. Bro. Connor has also been speaking on Sunday evenings to good congregations on "Notable Night Scenes." On Sunday, 17th, a special service for Christmas was arranged for. Hymns by the congregation and choir, under Miss Jolly, were uplifting. Two special solos, "He shall feed his flock," by Miss Connor, and "The Light of the World," by Mrs. H. Morris, were greatly appreciated. A collection for benevolent work was taken. H.M. offering has about reached the aim set. Bro. Connor has given the church at the week-night meetings expositions on Philipians right through. A splendid concert was given by the Young Worshipper's League recently. Under Misses Wilkin and Ramage a splendid year of work has been done. The young folks gave Mrs. Morrison, the organist, a beautiful bouquet. Over 30 new scholars enrolled in school lately. The 200 mark in attendance almost reached. Teachers doing faithful service. tree.

At the Balwyn church last Saturday the Bible School children were entertained with a tea in the afternoon and a Christmas tree at night. 116 children received gifts from Father Christmas. Last Lord's day services were well attended. Bro. Perry, of Box Hill, presided in the morning, and Bro. Edwards preached well morning and evening. The Bible School passed the 18 weeks' objective attendance of 100 members. Bro. Blake more was present, and complimented the school on its splendid progress.

Meetings at Horsham are bright and well attended. On Nov. 25 the annual Bible School picnic was held at Ilungally, which was a great success. During the past nine months the sisters have been working for a sale of work, which was held in the Mechanics' Hall on Dec. 15. They were assisted by sisters from Polkerrnet and Pimpino, and the sale realised over £60. Bro. Ingham is giving a series of morning addresses on "The Bible." Bro. McCallum, of Melbourne, one of the foundation members of this church, was present last Lord's day.

Bro. Dawson again conducted the services at Footscray last Lord's day. The subject in the morning was "Attaining to the Heights of Christian Character," and at the gospel service "The Royal Visitor." The choir sang several Christmas anthems. Two young men from the Bible Class decided for Christ. The kindergarten Christmas tree was held on Saturday, and the children had a happy time. Representatives from the J.C.E. participated in the Christmas cheer at the Children's Hospital on the same day. Bro. and Sister Hurren are expected to take up the work on Sunday, January 6.

Preston reports meetings and work up to average. Last Sunday there were good attendances. Three were received by letter, and one young lady made the good confession. Bro. Toogood has tendered his resignation as evangelist, having accepted a call to New Zealand. The church with him every success in his new field. The Bible School is in a flourishing condition. The kindergarten held a very successful Christmas treat. A successful social was held under the auspices of the K.S.P.; an enjoyable evening of games and music. Bro. Washbourn has been appointed chaplain of the Preston K.S.P. in lieu of the evangelist, Bro. Toogood.

A special Christmas choral service was held on Sunday evening at the Brighton church. Seven anthems and carols were beautifully rendered by the choir under Bro. McCance and Sister Mia Brough as organist. The carols were interspersed with appropriate Scripture readings on the advent of Jesus. There was a large congregation which greatly appreciated the service. Ten young people were baptised preceding the evening meeting. Sister McKenzie, who has been seriously ill for some time, was able to be out on Sunday. Sister Hewitt, senr., one of the oldest and most faithful members of the church, celebrated her 90th birthday on Saturday, Dec. 16. She is a patient at the Austin Hospital, but keenly retains her interest in the church. Several sisters visited her and remembered her birthday.

Last Sunday was the 52nd anniversary of the church in Castlemaine. Bro. Cook, father of Dr. Cook, of Bendigo, and a few others, first met in the Rechabite Hall. The present building was built 31 years ago, and has been twice enlarged since. Bro. Clipstone gave an address on "Honor to whom honor is due," and spoke of the great work of the pioneers who carried on church and Bible School without the help of an evangelist. Amongst those present were Bro. and Sister Spicer, who have been continuous members for 26 years; also Bro. Taylor, who is 87 years of age, and Bro. W. Hall, who joined the church nine years later. The evening service was well attended, the subject being, "What Comes After Baptism?" There was also a solo by Grace Hall, of Surrey Hills. There was a great gathering at the Bible School and friends on Friday night at the Mechanics' Hall, where after a fine Christmas and elocutionary programme, Father Christmas distributed about 500 presents from the Christmas tree.

Very good meetings at Swanston-st. last Lord's day morning. Two maidens and one young man, baptised the previous week, were received into fellowship. In the evening the building was crowded. Bro. Kingsbury delivered an excellent address on "The Man Without a Christmas," after which the choir rendered the cantata "Bethlehem," under the able conductorship of Bro. E. Fippert. Choruses were beautifully sung, and the solo parts were admirably taken by Mrs. Vernon Walker, Mr. E. Watsford, Mr. J. D. Brownlee, and Mr. E. Watson. The service was most impressive, and made more enjoyable and interesting by Bro. Kingsbury's short introductory remarks before each part of the cantata.

Large meetings at Lygon-st. on Sunday last. Three received into fellowship. Jas. E. Thomas gave farewell addresses, his topic in the morning being "A Final Message." Bro. Thomas, in the course of his remarks, spoke of the happy six and a half years he had spent with the church. At night he preached a fine discourse upon "God's Great Appeal." There was one confession. The choir ably rendered several Christmas carols. An offering was taken for Christmas cheer. On Wednesday the choir tendered to Bro. and Sister Thomas a social evening, at which presentations were made to each of them. Bro. A. T. Eaton will begin his labors with the church as its evangelist next Sunday, speaking morning and evening. The annual election of deacons, presiding brethren and other office-bearers has been held, when all were re-elected.

At North Melbourne on Dec. 3 Bro. T. P. Dale, secretary of church at Moosman, N.S.W., who came over through the home call of his dear mother the previous Sunday, spoke impressively of the "Joy of Service," the message having much power because of the consecrated, active life of his mother. On Sunday evening, 10th, Bro. Hurren conducted an in memoriam service in the presence of a large number of friends. Last Sunday Bro. Hurren preached farewell messages to good attendances, and on Monday evening at the Endeavor meeting, a social cup of tea was partaken of, and an opportunity taken of saying farewell by representatives of church and auxiliaries. Small tokens were given by K.S.P. and C.E. Society. At the same meeting appreciation was expressed of the work of Sister Feaver, who is giving up Bible School work through removal, and the teachers and friends gave a token.

South Australia.

At Wampony on Sunday, Dec. 10, Bro. W. G. Oram, from Moonta, conducted a memorial service to Sister Mrs. John Hunt. The service was most impressive. All were delighted to meet Bro. Oram again after 17 years' absence from the circuit. Bro. Oram also spoke at Bordertown in the morning and at Mundalla at night.

Grote-st. had fair attendance at Lord's table on Dec. 17. Bro. A. C. Garnett, M.A., expressed the deep sympathy of the church to relatives and friends of the aged Sister Mrs. Annie Maria Evans, who passed away suddenly on Dec. 13. At night the chapel was filled to hear the Christmas song service, which was much appreciated. Bro. Garnett gave a short address with great power.

Dulwich reports a visit by Bro. G. P. Pittman on Wednesday, Dec. 6, and an interesting address on Indian Missions. Last Lord's day morning Ira Paternoster was the speaker in exchange with A. M. Ludbrook. An offering for the Armenian Relief Fund has recently been taken up. Bro. Grant has been appointed S.S. superintendent, with John Ward as vice. Bro. Tuckwell is Bible Class leader.

At Norwood on Wednesday, Dec. 13, Bro. Ira Paternoster provided an enjoyable innovation in the form of a lantern lecture, embracing scenery in New Zealand, Victoria, West Australia, and in South Australia, and what proved most interesting, to the children particularly, all the snapshots were taken at the recent Sunday School picnic and shown. All are indebted to Bro. Paternoster and the others who worked so hard to give this treat.

At Port Pirie on Dec. 3 special meetings were held, it being the fifth anniversary of Bro. Shipway's work, and the second anniversary of the

opening of the new building. Special singing by the choir under Mr. R. O. Bottrall was much appreciated. At the evening service Bro. Shipway took as his subject, "What We Believe." A young lady confessed Christ. In the absence of Bro. Shipway on Armenian Relief work, Bro. Bottrall took the prayer meeting on Thursday evening. Young People's meetings are well attended, and much interest is shown. On Dec. 3 Bro. L. Golding went under a serious operation. On the previous Tuesday he gave an address at the Y.P.M. He is doing splendidly.

At St. Morris Bro. G. P. Pittman commenced his work on Dec. 3. The church are delighted with the arrival of Bro. and Sister Pittman. On Dec. 5, a welcome social was given, the evening also taking the form of a farewell to Bro. Beiler, whose work was much appreciated. The attendances at morning and evening services are well maintained, and the outlook is bright. Bro. Pittman is organising a Men's Bible Class in connection with the school.

On Dec. 16 Father Christmas paid a visit to Balaklava kindergarten scholars, and distributed useful toys to the little ones, who attended in great numbers around the Christmas tree, and had a happy time. Afternoon tea was provided by the parents. Sunday, Dec. 17, Bro. and Sister Warhurst were received by letter from Murray Bridge. Bro. Ewers' exhortation on "What is that in thy hand?" was much appreciated. Attendances at meetings fair.

At Maylands since last report one has been added by faith and obedience, and ten by letter. One member has passed into rest (Bro. John McLeod). During the absence of Bro. Collins, Bren A. Hudd, F. M. Worden, W. Matthews, R. Butler, F. Hollams, H. Wearne and A. H. Fopp supplied at the various services; to these thanks are extended. Sister Miss N. Turbill, a faithful Bible School teacher, has been married to Bro. V. Elliott. Bro. Collins commenced his seventh year with the church on December 3, and there were 45 at the early morning prayer meeting. The offering for Minda from the Bible School amounted to £2/10/-.

Berri brethren have been stimulated along Foreign Mission lines as the result of a visit from Sister Elsie Caldicott, who has been holidaying with some relatives. Miss Caldicott spoke at Berri, Winkie, and Barmera churches, and her addresses were greatly appreciated by the brethren, and also by the children of the Sunday Schools, many of whom have never before seen a returned missionary. Bro. Leslie Hammond passed away in the Barmera Hospital on Dec. 9, as the result of injuries received by accident. He was crushed between a dray and a traction engine of which he was in charge. Bro. Hunt was assisted by Bro. Mudford at the funeral service, which was very largely attended by his workmates and church members. Deepest sympathy goes out to Sister Hammond. A married woman confessed Christ at Berri on Dec. 10, at the close of Bro. Hunt's address.

At Kadina on Dec. 12 about 100 people accepted the invitation of the deaconesses, and met to celebrate their birthday in the kindergarten room, and to raise funds for the church. An enjoyable time was spent, a programme being followed by supper and parlor games. Amount raised to date is about £44. On Saturday, 16th, in the kindergarten room a Christmas tree was held for the kinders. Last week-end four brethren from Mile End church gave a series of talks on the second coming of Christ. Attendances were good, and the addresses were ably given. On Saturday evening Bren B. M. Rodda, New, Western and J. A. Pocock spoke to a good attendance. On Lord's day Bro. New presided, and Bro. Rodda exhorted. Among those present were Bro. Bevis, from Maylands, W.A. Bren B. Rodda and Pocock again spoke to the teachers and Bible School. At the gospel service Bro. New addressed a big congregation. The choir rendered an anthem, and a solo was given by Nurse Nankiville. These meetings have been a great success, and the best thanks of the church are accorded the brethren who helped.

New South Wales.

At Belmore three were received into membership on Dec. 17—two by letter and one by baptism. Bro. A. Hutson will conclude his ministry at the end of January, after six years of service. The church has invited Bro. P. E. Thomas, B.A., to take up the work at Belmore.

Bro. Edwards gave a good gospel address at Wingham on Sunday night, Dec. 10. He has conducted the gospel services since evangelist Thomas left. The church feels the loss very much since Bro. and Sister Thomas have left. The gospel services of Bro. Thomas were the best that the brethren have ever had.

At Chatswood on Dec. 10 Bro. Ted Wilson was received into fellowship. Bro. Whelan spoke morning and evening. On December 17 Dr. Porter addressed the church, and was greatly appreciated. Bro. Whelan gave a fine gospel message. Sister Whelan is very sick. Prayers are asked for her speedy recovery.

At St. Peters increased interest at the meetings is manifested. On 17th Bro. K. MacKenzie made a very stirring appeal on "How long halt ye between two opinions?" at the close of which one lad and four girls from the Bible School confessed Christ. The church is looking forward to a success in beginning morning worship the first Lord's day in the new year.

Three had well attended meetings on Dec. 3, when Bro. P. G. Saxby spoke in the morning, and Bro. Edwards in the evening. On Dec. 10 Bro. A. E. Tripet, of Stroud, spoke morning and evening, his messages being appreciated by all. Bro. and Sister W. Walsh were received by letter from North Auburn. Although without the services of an evangelist, meetings show signs of marked interest, and the church feels in debt to the brethren who are making this possible.

At Lismore on Dec. 10 Bro. F. R. Furlonger was presiding elder. At night Bro. P. J. Pond preached on "Why we are here as a church." Special day of prayer, it being the third anniversary of loss of tabernacle. The new building is to be opened in April. This week 23 certificates were presented to scholars passing recent N.S.W. Bible Schools exam. Those receiving prizes for passing exam. three consecutive years were Melba Dodd, Winnie Window, Lenore Murdoch, Ruth Gander, Phyllis Pond, and Wendell Pond.

Children's Day service held at Erskineville on Dec. 3 proved highly successful. The musical items and recitations were creditably rendered. The display of curios from foreign lands excited much interest. The late superintendent, A. J. Fraser, journeyed from Newcastle to Erskineville to give the Foreign Mission address to the children on "Christ the Hope of the World." The building was well filled. The offering exceeded all expectations, and the amount realised £20/10/- against £8/15/- for 1921. Freddie Coxhead was highest in mite boxes, £1/15/4. After the service the teachers entertained A. J. Fraser to a splendid tea before he left for Newcastle. This is the second offering of £20 during the past three years, while A. J. Fraser has been in charge of Bible School work. Merewether Bible School in 1920 gave £20.

The social evening to conclude the anniversary celebrations of the opening of the Lidcombe chapel was held on Dec. 12, and will be long remembered. A good programme was presented to a large audience. Visiting evangelists—A. E. Forbes (Auburn) and J. Clydesdale (Rockdale), formerly local—delivered practical and encouraging addresses. Bren G. Stimson, from Canley Vale, one of the charter members, and G. H. Browne, evangelist, also spoke. A good programme of vocal and instrumental music and recitations was greatly enjoyed. The report showed that £289/2/3 had been collected for all purposes during the year. This included the special offerings: H.M., £8/18/3; P.M., £18/3/2; College of the Bible, £2; Temperance, £4/18/10. The number of members on roll is 64; losses, 2; additions, 3; increase, 1. G. H. Browne spoke at both services on Dec. 17.

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West Australian Notes.

R. W. Ewers, Assistant Secretary of the West Australian Home Mission and Executive Committee, intends visiting the Eastern States during the month of January. He will be willing to meet and confer with brethren who are interested in the work of West Australia. He is especially anxious to meet old friends who are asked to address him c/o the Austral Office or the N.S.W. Home Mission office, Bible House, 242 Pitt-st., Sydney.

The Church Building Extension Committee of West Australia, although working upon a small capital fund, is accomplishing a splendid piece of work for the consolidation of the churches. It has already assisted the churches with loans to the extent of over £2000, and within the last few weeks has enabled the Claremont church to attempt extension work in order to keep pace with the growth of its school work.

C. A. G. Payne, who for many years has played a valuable part in forwarding the work in West Australia, is being transferred by the Postal Department to Geraldton. There is no Church of Christ at present in this town. Conference Committees and churches, especially in the metropolitan area, will greatly miss his appointments. He has been serving in frequent preaching appointments, Treasurer of Foreign Mission Committee, and superintendent of the Fremantle Bible-School. The West Australian sisters have been keen in

raising their apportionment towards the Ladies' Hostel at Glen Iris. In order to raise funds to complete the amount, the married ladies arranged a pageant, which was given at Lake st. on December 8th. It was a big venture, and proved not only successful, but very instructive in reviewing the part that women have played through the ages. Thirty took part in the pageant. The occasion and the objective reflects credit upon the West Australian sisters. Mrs. D. M. Wilson proved a capable and untiring leader.—W. R. Harburt.

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