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Forgetting.

HOW often have we lamented our forgetfulness! Every reader of this will doubtless have regretted his lapse of memory at some unusually awkward time. There are those whose memories are like a sieve, if we do not injustice to a useful article by using such a simile. Why do promoters of memory systems flourish like the green bay tree? Only because thousands of human beings with infirmities such as ours are willing to pay liberally in the hope of escaping the curse of forgetfulness.

To forget is good.

The inestimable boon of a good memory is not likely to be overlooked by us. We do not in any way discount its value when we call attention to the fact that forgetfulness also may be a blessing. Psychologists extol the selective nature of our memories. They point out that selection is the most fundamental quality of memory, and bid us consider how useless it would be if we were to recall everything with all its minuteness of detail, seeing that in that case it would take as long to recall an experience as to live through it.

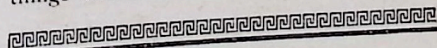
Many people exist who are fully prepared to admit the blessing of forgetfulness. There are those who crave for it, with an unsatisfied yearning; there are incidents in their lives the memories of which are a torture. What would the world give if it could banish regret and remorse? These terms but bring before us the darker side of memory. We can never undo the past; the wrong committed can never be undone, the bitter word can never be recalled—but if we could only forget! Who has not been haunted by the memory of some folly or sin of bygone years?

There is blessing also in forgetting the sins and follies of others. We all know people who greatly add to the worries of their lives by their unfortunate habit of noticing and remembering all the little

pin-pricks of life, the slights real or imagined, the critical words, the unfriendly acts which belong to their experience. They dwell on these to the exclusion of the things which make for peace and happiness, and as they turn them over in their minds the evils become magnified. Thus are their memories spoilt, their happiness diminished, and their lives embittered.

"Cruel, jagged peaks in memory."

In one of our journals we recently came across the following paragraph:—"It happened last week that certain circumstances tempted me to review in detail many years that are passed. And I fell. I suppose that now and then the long look backwards brings comfort and joy; but I fear that I am not yet ready to agree that 'memory is like roses in December.' Am I too young in these middle years of strife? When I reach December I pray that memory may be so good to me. When the years near their close God in his infinite kindness takes our thoughts back to the pleasant pastures. But Paul was right. We must forget the things that are behind if we would press



They Presented Gifts.

Oh haste see then to-day to greet
Him who is born our glorious King:
Of gold and myrrh and incense sweet
Your treasures to his cradle bring.
Angels and Saints with zealous heed
Watch if you bring your best indeed.

And he, the Holiest, Humblest One,
Making as though he could not see—
Yet is his eye all hearts upon,
O may he find some good in me!
A poor weak wayward soul is mine,
Yet own I, Lord, thy saving sign.

Fain would I here my stores unfold,
And of the gifts thy Love hath given,
One heart restore of virgin gold,
One prayer, like incense, seeking heaven,
One drop of penitential Love,
Fragrant and dear to God above.
—Lyra Innocentium.

forward. It is a curious and, alas! sometimes a bitter experience to look over the gone years—one by one, one by one. Strange how ugly things, painful experiences, missed opportunities, stand out as cruel, jagged peaks in memory. Am I wrong when I say that a single unkind word lingers longer in the brain than one hundred kind words? If I am right I have, in a dozen words, preached a whole sermon."

That is a very sad closing reflection. Is it so with us? Should not the "peaks of memory" be the joyous, sweet, helpful things of life? Can we not adjust our memories and our lives so that the storehouse of our minds may be filled with good? What a terrible sentence (if true) it is which tells us that a single unkind word lingers longer in the mind than one hundred kind words? If we find ourselves doing this, we had better practise a new kind of memory culture; we should re-set our minds, and force ourselves to count the joys and blessings of life. The sun-dial's motto, "I count alone the sunny hours," might be adopted with profit. The sentence, again, may in another direction give us a salutary lesson. It is good for us to consider the effect of our words; and, if there is any likelihood of one unkind word being remembered more than a hundred kind words, how careful we should be in our utterance! The slighting, harsh, cruel utterance should not be employed to the blighting of the memory of any fellowman.

At this season of the year we take the backward look before we make the new resolutions for the future. Paul's great word on forgetting is often quoted in December addresses. It has a wealth of meaning in it, and is capable of numberless applications. "Forgetting the things that are behind"—only thus are we likely to press forward.

There is a greater text in the Bible on the blessing of forgetfulness. It is the one which tells us of God's forgetting. Of

course it must be an anthropomorphism, but what a blessed statement it is. Incidentally, it may set an example to us, showing us how to deal with others' offences against us. But it has more of gospel blessing in it than that. At times others have diffi-

culty in pardoning our wrong-doing, more frequently we ourselves are haunted by the memory of it. They may not be able to forget, we cannot forget, but God says he will forget. "Their sins and their iniquities will I remember no more."

The Benison of Bethlehem.

Places linked with the memory of great men and noble deeds have a significance and charm peculiarly their own, and cast a spell over successive generations. In imagination, we re-visit these sacred shrines, and re-tell the stories which make them classic. Westminster and St. Paul's are dear to the heart of Britishers the world over, for beneath the marble floor of one sleeps the dust of England's mighty dead, and from the glorious dome of the other the princes of the English pulpit have proclaimed the Evangel of the Christ. Who has not read, with laughter and tears, the idyllic stories of Drumtochty and Thrums, and given thanks for lives so simple and gentle, and so altogether true? As empty vessels retain their odour of the sweet perfumes they once contained, so places abide fragrant with the life and deeds of men and women long since departed. This is emphatically true of the Land of the Ideal and the Holy. There is hardly a spot in all "those holy fields" that is not made immortal by some word of piercing insight, or some glorious deed of love; and now that the Christmas bells are chiming, the thoughts of men will instinctively turn to the little town far away in the uplands of Judea, and con over anew the Idylls of Bethlehem—stories more ancient and more moving than any merely human records have to tell.

I.

There, on a narrow limestone ridge, six miles to the south-west of Jerusalem, and three thousand feet above sea level, stands the straggling village of flat-roofed, lime-washed cottages once known as "Ephrath" and now as "Bethlehem." Lovely stories cluster round that spot, simple stories of human joys and sorrows, hopes and fears, loves and sorrows; stories which carry us back to the dim past, and the drowsy, slumberous, unchanging East, where life was so unlike our own, though human nature was ever the same. It was there Jacob emptied his heart to fill a grave. In its fertile fields Ruth gleaned, and Boaz told his tale of love to a simple maiden whose cheeks grew roses. It was the home of Israel's greatest warrior, bard and king. By the Bethlehem gate David's rough men wrought one of the most chivalrous deeds of ancient story, and David himself, one of the most romantic and bravely unselfish. When the Roman yoke galled the necks of Abraham's sons, and the Roman lash cut their quivering flesh, there came to the little hill-town of Bethlehem One whose advent was heralded

by choirs of angels, singing in sweet antiphony: "Glory to God in the highest, and on earth peace, goodwill towards men." Poetry and art have idealised the story, and robbed it of some of its native grace and charm. Heathen mythology tells how the bees gathered to suck the honey from his lips, and strangled serpents lay about his cradle. Christian legend lore tells of his supernatural Majesty and the halo of celestial light that circled his brow, as in "the Holy Night" of Coreggio; thus flooding the cattle stall with unearthly brightness. But God's visitations are seldom according to human imaginings, and the Messiah's birth was no exception.

II.

It was "the hiding of his power," yet in that coming a new world was born. In the words of Jean Paul Richter, "the life of Christ concerns One who, being the holiest among the mighty, and the mightiest among the holy, lifted with his pierced hands empires off their hinges and turned the stream of centuries out of its channels, and still governs the ages." Well might the sad and weary world celebrate in song and story and roundelay the coming of the Wonder Child, for his advent has changed the face of life and death. It has put a song on lips long drawn with pain, and kindled in our midmost dark the quenchless flame of a new and immortal hope. For Christmas is not only historic, it is prophetic, too. "Peace on earth, goodwill to men!" Yet Europe is still an armed camp, with millions of men trained and disciplined in the science of slaughter, and prepared at a moment's notice, and with no personal provocation, to fly at one another's throat and tear and slay till fields and vineyards run red! Is this the sequel to the first Christmas hymn? To answer "Yes" would be as false and shallow as the taunt flung into the face of the advocates of peace that they are "the peace-at-any-price-party." No! The Prince of Peace has wrought marvels, and some of his greatest achievements have been according to the herald angels' song. The history of nations shows conclusively that the teachings of that "beautiful Syrian Saint" are winning their way. A gentle spirit is being incorporated in the life of the world. History tells how the great Roman world, corrupt as it was, and ready to perish, lived long enough to see initiated within its borders some of the great reforms of which Christ spoke. History tells how chattel slavery died out of civilised society; how marriage became honorable; how the brutal

sports of the Colosseum came to an end; how wreckage and piracy on the high seas gave place to friendly lights on every dangerous coast; how blood feuds and duelling came to an end; how prisons have been cleansed; how foul diseases have been attacked, and nursing raised to a fine art; how drunkenness, instead of being a subject of coarse and ribald jest, is now regarded with abhorrence.

III.

These are some of the fruits of the Christian spirit, and if it be objected that in neither of these directions is reform complete be it remembered Christianity has not spoken its last word, nor will its last word be spoken until the weapons of war have been transformed into instruments of peaceful industry. One day a blaze of moral illumination will flood the minds of men on the subject of international strife, and they will come to see the shocking profanity of thirsting for the blood of men, who, like themselves, ushered in the battle morning with the voice of prayer. Events at Washington and "The League of Nations" are big with promise and hope. Meanwhile we do well to possess our souls in patience. In the ancient world the sense of human brotherhood was a lost chord; indeed, the very string seemed lacking from the lute of life. To-day it is the "Note" men are straining their ears to catch, and, catching, to repeat. The pilgrim of the ages will yet struggle out of "the slough of despond" on the side of the City Celestial, "whose walls are salvation, and whose gates are praise."—"New Zealand Methodist Times."

Count Your Many Blessings.

"The mercies of the Lord" (Psa. 89: 1).

Be on the look-out for mercies. The more we look for them, the more of them will we see. Blessings brighten when we count them. Out of the determination of the heart the eyes see. If you want to be gloomy, there's gloom enough to keep you glum; if you want to be glad, there's gleam enough to keep you glad. Say, "Bless the Lord, O my soul, and forget not all his benefits." Better lose count in enumerating your blessings than lose your blessings in telling over your troubles. "Be thankful unto him, and bless his Name."—Maltbie D. Babcock.

The Noble Life.

It is not growing like a tree
In bulk, doth make men better be;
Or standing long an oak, three hundred year,
To fall a log at last, dry, bald and sere:
A lily of a day
Is fairer far in May,
Although it fall and die that night,
It was the plant and flower of Light,
In small proportions we just beauties see,
And in short measures life may perfect be.
—B. Jonson.

Christmas Truths.

A. C. Rankine.

The season of the year is upon us once more, when the birth of Christ is commemorated throughout the Christian world. The prophet of old declared that "His name shall be called the Wonderful." How fittingly that described the holy Child, Jesus! Behold the wonderful contrasts in him! The Creator of all things cradled in a manger. "Low lay his head with the beasts of the stall." What a tremendous stoop from the glory of the eternal world to a place in the barn at Bethlehem. And yet here is seen the glory of self-denial. He was willing to give up heaven for the good of earth. Christ is the peerless One from whatever view-point you approach his matchless life and character. He was to be man's perfect Exemplar and Leader. He whose word was "Whosoever will come after me, let him deny himself," must manifest self-denial. And in a marvellous manner he did. "He, who was rich, yet for our sakes became poor, that we through his poverty might become rich." "The foxes have dens, the birds of the air have nests, but the Son of Man hath not where to lay his head."

And yet how significant that such self-denial, such humiliation, such lowliness should be manifested by the Saviour of men. The poor of earth would find a Friend in him. One born in a costly palace surrounded with luxury and affluence would not appeal to the common people, the weary, sad and neglected. Jesus could enter into all their feelings. He became bone of our bone, and flesh of our flesh. He suffered being tempted. In him the poor had One able to sympathise with them. Thus he could bid them come to him. "Come unto me all ye that are weary and heavy laden, for I am meek and lowly in heart, and ye shall find rest unto your souls." He calls himself the Son of Man. "He shall deliver the poor and the needy and him that hath no helper." This is the supreme business of his life. The friendless, destitute, misunderstood, all—whether man, woman or child—will find in him the Almighty Helper. His monarchy, his kingship, is built on love, sacrifice, beneficence. Can we wonder that the angel's message to the shepherds of old was a message of joy? As the angel came upon them, and the glory of the Lord shone round about them, the shepherds were much afraid. "And the angel said unto them, Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord." Was ever message more sweet and glad to sinful, sorrowing, sad hearts? "Good tidings of great joy." "Unto you is born a Saviour." Let us drink in the glad truth. In this infant, this holy Child Jesus, is the Infinite, the Saviour, the anointed One, Christ the Lord.

"I have laid help upon One who is mighty." How much cause there is for rejoicing in the truth that Jesus has come. Let holy joy take the place of fear in our hearts.

"Rejoice and be glad, the Redeemer has come." Some years ago the Editor of the "British Weekly" had an article in his paper on the subject, "If Jesus had not come." He painted this world in a dismal state. We can often see things better by way of contrast. Think for a moment the sad condition of this old world if Jesus, Saviour, had not come. It seems too awful almost to contemplate. "Good tidings of great joy," because the Saviour is born. God made joy, the Devil made sorrow. And sorrow abounds where Satan has full sway. This

The Secrets of Nazareth.

When I am tempted to repine
That such a lowly lot is mine,
There comes to me a Voice which saith,
"Mine were the streets of Nazareth."

So mean, so common and confined,
And he the Monarch of mankind!
Yet patiently he travelleth
The narrow ways of Nazareth.

It may be I shall never rise
To place of fame beneath the skies—
But walk in straitened ways till death,
Narrow as streets of Nazareth.

But if through honor's arch I tread,
And there forget to bend my head,
Ah, let me hear the Voice which saith,
"Mine were the streets of Nazareth."

—Nettie Rooker.

old world staggering beneath its load of sin and suffering needed just the Gift which God supplied in the Saviour Christ. Joy is manifest when the Saviour is proclaimed. The shepherds rejoiced. Since then millions have been made glad because of the Saviour born into this world, and especially when he has been born in their hearts. "Great joy." After all how small is the joy of earth. It does not last. But here is joy fit for immortal minds. Here is joy which abides. The great joy-bringer Christ brought with him to this earth some of the joy of heaven, and those who rejoice now in sins forgiven shall by-and-by enter into his presence where there is fulness of joy. Someone has said when the prodigal came home and was received of the father the feast was prepared and "they began to be merry," but the rejoicing has not ceased. Christ in coming to this earth brought joy with him for all who will receive him into their lives. It was a glad occasion when Jesus was born in Bethlehem. It is always a joyous time when he is born in hearts now.

"Though Christ a thousand times in Bethlehem be born

If he's not born in thee thy soul is still forlorn,
Within as Babe Divine be born, and make us thine,
Within our souls, reveal thy love and power to heal,
In us be born and make our hearts thy cradle and thy shrine."

Here in the birth of Christ we have heaven and earth meeting, and God and man. "Great is the mystery of godliness. God was manifested in the flesh." Incarnation prophesies salvation. "God was in Christ." The Word made flesh means hope for mankind. God comes down to man that man may be brought to God. Here is divinity in alliance with humanity. Man had wandered from God. Sin separated us from him. But the incarnation bridges the separation. "God so loved the world that he gave his only begotten Son." Life and light and love are all found in God's great love Gift, the Lord Jesus Christ. Heaven's pity towards fallen man is marvellously exemplified in the coming of the Deliverer.

"With pitying eye, the Prince of Peace
Beheld our helpless grief,
He saw, and O, amazing love,
He flew to our relief."

This holy Child is the holy Saviour. "A body hast thou prepared me." Love to prove itself must sacrifice. And in Christ the work was accomplished. He loved and he gave himself. For him the manger not the palace. Rejected and despised of men right at the outset of his earthly career, he became the Man of sorrows and acquainted with grief, and finally bore our sins in his own body on the tree. In his birth Christ brought God to man, in his death and glorious resurrection and ascension he brought man to God. The atonement has been made. Without the incarnation that could not be effected. "God was in Christ reconciling the world unto himself." So the beauty of the Christmas message is the beauty of peace. There is song in the air, and there will be song in the heart. "Glory to God in the highest, peace on earth, good will to men." The Prince of Peace brought peace to earth when he came. He who bade the rolling waves of Gennesaret be still, and lo, "there was a great calm," is the only One who can give God's peace to man. He came to make peace. "Having made peace by the blood of his cross." Peace with God must precede the peace of God. So Christ is our Peace. In him is peace. "In the world ye shall have tribulation, but in me ye shall have peace." "My peace I give unto you." As the glad Christmas tide approaches let the joy bells ring in our hearts as we think of him once more who came to save and deliver us, and with gratitude exclaim in the language of the apostle, "Thanks be unto God for his unspeakable gift."

"Giver of good, one Gift o'er all
Its wondrous greatness lifts—
Let tides of blessing rise or fall,
Thou art the Gift of gifts.
Having not thee I nothing own,
With thee all things are mine,
For good abides in thee alone,
And flows from thee to thine."

Religious Notes and News.

Rural America.

There are, according to Dr. C. J. Galpin, who has made a careful and scientific study of rural America, more than four million farm children in the United States who are virtually pagan. In one-seventh of the American rural communities there are no churches and Sunday Schools, with the consequence that paganism, superstition, and immorality are rampant.

The Book of the Year.

"Ten million volumes of Scripture in 572 languages have been issued by the Bible Society during the year. In the past ten years one fresh language has been added every six weeks," says the "Daily Chronicle." "Six new versions are noted—Logo Tsimihety, Rukuba and Banum (African languages), Thado-Kuki (Asiatic), and Jabim. A pathetic interest attaches to the version of St. Mark in the Logo language. Miss Mary Mozley, of the Africa Inland Mission, who reduced this speech to writing and prepared the translation, died before the book was printed. The whole of the cost of the edition has been defrayed by her mother."

Pledges of Honor.

Timely words have been addressed to the British Prime Minister by the Archbishop of Canterbury in reference to the plight of the Christian peoples in the Turkish zone of the Near East, says the London "Christian." His Grace points out that, during the War, we encouraged these peoples to come in on the Allies' side, on the understanding that adequate protection would thereafter be afforded against any attempt at vengeance by the Turks. Those "virtual pledges of honor," suggests the Archbishop, have not been redeemed by us; and he adds:—

"I have myself, as you probably know, been for many years in close touch with the Christians of that whole region, and especially the Assyrian church. It is unnecessary for me to remind you of the acute sense which those churches entertain of Britain's moral obligation as regards the endeavor to protect them from the possibility of hideous and irreparable cruelty and wrong. I do not feel justified in not assuring you how widespread among earnest and thoughtful people, in England and Scotland, would be the sense of shame were it to be announced that we meant simply to ignore the pledges which we practically gave, and to leave the Christian populations in a position, to say the least, of the gravest peril."

All the time, certain forces in this country are endeavoring to convince the Government that Turkish misdeeds are "no concern of ours." But will the Christian conscience of British people suffer itself to be drugged in this matter by counsels that seem to be based solely upon considerations of economic advantage?

A Whole Gospel.

A considerable company gathered for the valedictory meeting of the Bible Churchmen's Missionary Society at the Church House, Westminster, England. A fine tone of spiritual enthusiasm prevailed, and the outspoken testimonies of the new recruits were listened to with particular attention and eagerness. Mr. S. H. Gladstone (presiding) indicated that, including the workers to whom farewell was being said that evening, the number of B.C.M.S. missionaries reached forty-two. They had good ground for believing that God had prospered the work of their hands. In the month of October they hoped to see the opening of their own training college, where male students would

be able to receive a training such as would fit them to be faithful messengers of the cross on the field.

"We stand where we have always stood—for a Bible trustworthy in every particular, and a Saviour whose every utterance is true; and we are assured that our workers will go out to proclaim a message based upon that foundation alone. These things are fundamental verities, to which we shall ever hold fast," added Mr. Gladstone.

One of the outgoing missionaries said: "I believe that a whole Bible, a whole Christ, and a whole gospel of redemption through the Blood is the only message worth taking out to China."

Round the World for the Lepers.

Early in October, Mr. W. H. P. Anderson, General Secretary of the Mission to Lepers, arrived in London after nearly twelve months' continuous travelling in the interests of the work. During this time he has seen and spoken to hundreds of lepers of many different nationalities. Mr. Anderson first visited some of the more important Leper Homes in India, where he also presided over a large conference of missionaries and

medical experts, interested in leper work. The Government settlements in Malaya were visited *en route* to China, where the disturbed conditions of that country prevented him from carrying out his full programme. He was able, however, to make plans for the erection of two new leper homes that are urgently needed—one at Foochow, in Fukien, and the other at Tsinan, in Shantung.

The Mission's three large institutions in Korea were next visited, and an important conference was held with the workers. Only a few days could be given to Japan, but the Mission's asylum at Tokyo and the Government Institution just outside the city were seen. The large Leper Hospital at Manila, in the Philippines, was visited on the way to Australia, where six busy weeks were spent in successful deputation work, in addition to important conferences held with the officers of the auxiliary. A similar month was spent in New Zealand. The Kalihi Leper Hospital at Honolulu was visited *en route* to Vancouver. In Canada some encouraging deputation work was carried out, and conferences were held with the committee in New York.

Mr. Anderson has been greatly encouraged by the remarkable results he has seen of the new methods of medical treatment, whereby so many lepers in the early stages of the disease are becoming "symptom free"; he is also greatly impressed with the opportunities for a larger Christian service for the lepers that are being presented to the Mission at this time.

Baptism: What is It?

Cecil J. Snow.

The question of baptism has exercised the minds of Christians throughout all ages, not only with regard to the subject and the action, but also as to the result of submission to this important rite. Practically the whole of the controversy has been around the questions of the physical "act" and the "subject," but to the writer's mind these questions are of secondary importance, and will adjust themselves where a complete Scriptural definition of the word "baptism" is taught.

Baptism is usually spoken of as an "act," but is it? Is it not rather a combination of acts which together constitute the complete thing? After a careful study of the Scriptures relating to the matter, the writer has been forced to the conclusion that baptism requires nothing less than the physical, mental and spiritual obedience to the word of God before it can be spoken of as a complete act.

Physical.

One of the physical acts which form part of baptism is that the baptism should be into water (Acts 10: 47), necessitating a going down into the water (Acts 8: 38), and being completely covered by the water (the very meaning of the Greek word—the only meaning in fact—demands it). The necessity for this act is supported by the statement that baptism is like a burial (Rom. 6: 4). Of all the acts commonly called baptism only one is anything like a burial and that one is immersion. This act also necessitates enough water to conveniently comply with the washing of the body referred to in Heb. 10: 22. (The word does not necessarily mean cleansing.) The final physical act is a coming-up out of the water (Acts 8: 39).

Having carefully noted the physical requirements we must admit that we are still far short of a complete Scriptural definition of the term.

Mental.

Mentally baptism follows faith and repentance. Faith in Jesus and a turning from sin precede baptism in the Scriptural records. One mental act

is a calling upon the Lord (Acts 22: 16), and another is the answering of a good conscience (1 Pet. 3: 21). The Scriptural mental pre-requisites and the Scriptural mental acts which form part of baptism preclude the idea of infants being suitable candidates for the rite.

Spiritual.

Not the least important factor is obedience to the spiritual acts required to complete the combination. Spiritually baptism is into Christ (Rom. 6: 3), just as the physical act is into water. Thus we become immersed, submerged or hidden in him and put on him (Rom. 6: 3). While we wear him, the world looking at us will see, not us, but Christ. The thinner our garment the greater will be the prominence of our sinful selves. Spiritually, too, baptism is a death (Rom. 6: 8) not of the body, nor of the mind or faculties, but of a life body, nor of the mind or faculties, but of a life of sin. Following this death is a burial (Rom. 6: 8), closing the chapter of our past spiritual life just as completely as the burial of the body closes the chapter of our mortal life. In Christ, the Fruitful, is a planting (Rom. 6: 5) of the seed of a new life (Rom. 6: 4) which is ours after having been born again (John 3: 5), begotten of the Spirit of God. Whereas we were children of wrath we are now sons of God, joint heirs with Jesus Christ, having risen with him (Col. 2: 12) through the faith of the operation of God. Baptism physically is a washing of the body, but spiritually it is a complete cleansing (Tit. 3: 5) from sin.

This, then, is baptism unto salvation (1 Pet. 3: 21), and for the remission of sins (Acts 2: 38). It is, in effect, the physical, mental and spiritual line of demarcation between a life of sin and a life of godliness. It is to the soul what death is to the body, the closing of one life and the ushering in of another, an act in which the physical is beautifully and appropriately a symbol of the spiritual. This, and surely nothing less than this, fulfils the requirements of the New Testament ordinance of which Jesus said, "He that believeth and is baptised shall be saved" (Mark 16: 16).

The trouble with us of to-day is that we take Christ for granted, and that is the one thing that Christ cannot bear. He would rather be crucified than be taken for granted. For many people, Jesus Christ is "all in the day's work" as we say—merely one more fact among the many facts of life. We lose all sense of his supreme and unique value when we think of him in this way, and he can do no mighty works with us until we find some other way of thinking about him.

The difference of religious thought.

One of the most pathetic passages in Plato speaks of our having to cross the sea of life and thought upon the best of human words as upon a frail raft, and cries out, "O for some sure word of God upon which, as upon a secure ship, we might cross the sea."

Earl Balfour has summed up the situation admirably in his words about modern positivism, "Love, pity and endurance it may indeed leave with us, and this is well, but it so dwarfs and impoverishes the ideal end of human effort that, though it may encourage us to die with dignity, it hardly permits us to live with hope."

Christ is our pledge that God is still the God of history. It is through him that we see the arrest put upon the degenerating tendencies of human life, and a steady impulse given to social progress. Nothing could have been more limp and helpless in this respect than was the world into which he entered. For the Jew the great Messianic hope of mankind had been frustrated and deferred, and men were simply marking time in a heartless kind of way. The Roman Empire, on the other hand, was fast disintegrating, and bearing downward in its fall all that remained of the beautiful and sweet influences of ancient Greece. In Palestine the centre of interest had lapsed into the most childish disputes about the observance of the sabbath, while the Roman mind was passing from scepticism into a purely cynical distrust of man's power to attain to truth. The result was a picture of the world which gives to the reader a strong impression of out-worn human nature. The machine of humanity was running down.

Into this world Christ suddenly brought the kingdom of God and set it up in men's hearts. In the field of national life he planted, one by one, the seeds of those great consciences which have grown to-day into the strong trees of Christian

Looking back now through centuries of time we can see that many things were, as he himself said, "finished" when Jesus died. The old world died upon his cross. Old kinds of sin and old forms of injustice and old conceptions of international relations—from the day of Calvary they were dying things, and, one by one, they are following

Night lay over the land,
The traffic of day had ceased,
There was silence on every hand,
A great star burned in the East.

Wise men hastening afar,
Searching from shore to shore,
Caught the gleam of the star,
And knew their quest was o'er.

Shepherds guarding their sheep,
Their watch-dogs slumbering by,
Saw a blest vision sweep
Out of the midnight sky.

Heard angels' voices sing
Sweet beyond mortal ken,
"Glory to heaven's great King,
Peace and good will to men."

Sing we that song of love,
Sung at the Christ Child's birth,
"Glory to God above,
Peace and good will on earth."

—Adair Halsey.

Christ to the tomb. But Christ has seized upon the consciences of the ruling classes, age after age.

He found principles, old customs and moralities, excellent in theory but purely intellectual ideas. There were good elements in the Old Testament that nobody dreamed of putting into practice. There was much knowledge in Greece and many laws in Rome which, if they had been enthusiastically lived out, would have re-created the world; but they were as dead as the parchment they were written on. Jesus added to this world of excellent ideas a new spirit with corresponding powers. Besides that, he added certain new things that had been undreamed of before. Holiness, for instance. Through Jesus it became a burning passion that filled men with shame and anger against the stains of sin; a flaming desire to attain, not the list of abstinences which the Ten Commandments had achieved, but that positive and active benevolence and piety, that militant purity which is the strength and glory of man's soul. The pierced hands of Jesus were never out to receive, always to give; and love became, essentially, not a receiving but a giving from his day onward; it asked no longer how much it could get, but how far it could supply the needs of the beloved.

Most striking of all, perhaps, is the change that came over the conception of humility. To the

Again, in his day, all that was known of Science left man supreme upon the summit of his universe. Modern research has steadily belittled him, until, in the thought of materialistic science to-day, his life is but a moment in the unimaginable stretch of time; his earth is but a speck of star dust in the unexplored vastness of space, and his individual human career is lost in the innumerable crowds of being. Without Christ, science would have sunk us into utter insignificance. But he, by his insistence upon the relation of each individual human being to himself, has revealed a divine value which exalts and perpetuates the nobility of each member of the human race. Thus, by the change of ideal and emphasis which it created, Christianity has shown itself to be the one thing capable of outliving the changes of human thought and condition. Christ has fortified the world to meet its own future.

Christ's discovery of the individual, and the fact that he related each man and woman to his own eternal personality, has entirely changed the individual religious life of man. The words of Matthew Arnold are as accurate as they are striking: Jesus had "the power which so puts before our view duty of every kind as to give it the force of an intuition, as to make it seem—to make the total sacrifice of our ordinary self seem—the most simple, natural, winning, necessary thing in the world."

The effect of this change is seen first of all in relation to sin. Sin against an abstraction, or a theory of life, or a far-off and dispassionate God, is a thing utterly unapproachable and unalterable. Man may do what he pleases in the way of appeasing or attempting to appease his gods by self-torture, but the irrevocable fact remains, and his attempts are futile. Christ changed the whole conception of sin to that of a personal unkindness towards himself; and it was this conception of sin, as an act committed against love, which redeemed the world. There is no real way of getting rid of sin except through redeeming love, and if Christ had not come sin would not have gone.

Mr. Chesterton has told us that it is not more accurate to write a fact in black and white than "in gold and scarlet, sea-green and turquoise." Until Christ came, no one had been able to do this for the daily life of man. It was realised that there was much mystery in it but whether of good or evil who could tell? There was no one able to interpret it. Christ led men to understand their highest instincts and their deepest desires. He ran these on beyond the present life with its unfulfilled dreams into an immortality in which would be revealed the splendor of life's true meaning. For anyone who really believes in Christ, and takes his belief seriously, it is impossible again to find any hour dull or any day meaningless. He puts passionate eagerness into the flagging will, and the surprise of imagination into the commonplace thought of man.

Finally, in revealing God to men he gave them not only the comfort of the Father in heaven, which ended for ever the human loneliness of orphaned creatures, but gave us for our unruly wills and our easily-seduced hearts a clear and constant sense of the absolute suzerainty of duty. If Christ had not come, you and I would have been masterless, and for man to be masterless is sheer damnation. Christ changed not merely man, but he changed man's God. He set over all those who believe a God to whom their conscience is ever in willing subjection and a God whom they can always trust.—Dr. John Kelman.

The Home Circle.

Conducted by J. C. F. PITTMAN

What You May Do.

Just a smile when the road seems hard,
Just a laugh in the gloom;
Just a hope when the soul seems scarred,
Like a light in a darkened room.
Just a touch of a tender hand,
And a song, and a bit of prayer;
Just the courage to understand—
And the heart to truly care!

Just these things—and your life may be
A perfect poem to the world;
Just these things, and the earth can see
Your mind like a flag unfurled.
Just the touch of a tender hand,
And a message from God above;
Just the courage to understand,
And the heart to truly love!

Never a man will pass you by
That does not take of your cheer;
Never a woman will meet your eye,
That does not hold you dear.
Poets and artists, they do their best.
But yours is the better part,
For you give of a friendship Christ has blessed,
And the love of a helping heart!

—Selected.

Little Faithful.

Father was very proud of his girl. "Just give Sylvia anything you choose to look after, and she'll see that is done," he said.

Cousin Lelia came one spring for a visit, and the two girls had great fun together. Lelia wanted to gather wild flowers; she wanted to visit the mill, to see the head of the brook.

One evening father went to town, and the next morning mother woke up with a sick headache. Sylvia hurried downstairs and got breakfast for Joe, then carried up a cup of coffee to mother, and set about dish-washing and straightening up the kitchen in good earnest.

Lelia fluttered about. She helped a little, hindered a good deal. Every little while she would say, "Aren't you 'most done?"

At last, when everything mother wished attended to was done, and the girls were ready for the brook trip, Sylvia declared, "There! I've forgotten the chickens."

"Oh, let 'em wait!" Lelia pouted. "Sylvia Dayne, I think you're real mean. You'd rather do anything than please me."

Joe was close by, and he waited to hear what "our girl" would do. But Sylvia only laughed as she ran back for the feed. "Guess the brook isn't as hungry as the chicks—why, Joe!"

"Go 'long there!" Joe said, laughing. "I'll feed 'em. I've lots of time to-day."

Father heard all about it from mother and Joe, and the next time he came back from town he brought Sylvia two pairs of beautiful white pigeons. "For Little Faithful" was on the box. Wasn't Sylvia happy?—"Children's Companion."

A Little Missionary.

Lucille was a minister's little daughter, and she heard the ladies of the Aid Society one afternoon, when they met at the parsonage, telling of some sewing they were going to do for some poor families.

After they were gone she came to her mother's side.

"Mother," she said soberly, "I think the Aid Society is just fine, making quilts and dresses for old Mrs. Simpson, and aprons for the Ferguson children. But, mother, I've some one that I think needs help too."

Mother looked into the serious small face.

"Who is it, dear?" she asked gently.

"Billy Briggs," was the reply. "He's in the same class with me at school, and his suit's all patches and his shoes full of holes. Don't you think something ought to be done for him, as well as for the Ferguson twins and old Mrs. Simpson?"

Mother nodded.

"Yes, I do, dear. We'll pray about it and I'll help you all I can."

It was two days afterward.

School was out and the children had each been given a cookie with scalloped edges. Some one knocked at the door.

Mother opened it and there stood old Mr. Brown, one of their neighbors who lived across the street.

"I have a little nephew," he began, "who lives in Fairfax Falls. And to-day his mother sent me a suit he had outgrown. Do you know any little boy who needs one?"

Mother smiled.

"Lucille does," she answered. And then she added, "Lucille, tell Mr. Brown about Billy."

And, standing at Mr. Brown's side, Lucille told of Billy's needs. That night at Billy's poor little home his mother sat at the table patching his shabby little coat.

"I don't see," she whispered—"I don't see how I can send Billy to school much longer. His suit is nothing but patches now, and, oh, his poor old, broken shoes!"

Just then a knock sounded at the door and she opened it.

It was Mr. Brown, and he handed her a package.

"A suit for your little son Billy," he said, "and shoes. A little girl in his class wanted him to have them."

Billy's mother began to cry.

"Oh," she said, "what a good little girl she must be! She's a real missionary."

Mr. Brown nodded.

"I think she is too," he added happily.

—S. H. M.

A young minister attracted by Sister Grace, was dining with the family. Little Sister was talking rapidly when the minister was about to ask the blessing, so, turning to the child, he said in a tone of mild reproof, "Laura, I am about to ask grace." "Well, it's about time," answered Little Sister, in an equally reproving tone, "We've been expecting you to ask her for a year, and she has, too."

"Children," said a young mother, "really are dreadful creatures. I hope I don't really look as if I'd got one foot in the grave, though I have been spring cleaning, but yesterday my eldest, aged four, remarked to me solemnly, 'Mother, will you take me to town to-morrow—or some day before you die?'"

"Do you act towards your wife as you did before you married her?" "Exactly. I remember how I used to act when I first fell in love with her. I used to lean over the fence in front of her house, and gaze at her shadow on the curtain, afraid to go in. And I act just the same way now, when I get home late."

Two men were becoming abusive in the course of a political quarrel.

"I think," cried one of them, "that there is just one thing that saves you from being a bare-faced liar."

"What's that?" asked the other.

"Your whiskers," was the reply.

The Family Altar.

J.C.F.P.

SUNDAY.

And they say unto me, Thou must prophesy again over many peoples and nations and tongues and kings.—Rev. 10: 11.

The messages of God's word should be declared amongst the common people of many climes, tongues and nations, also before "rulers of the people." The meaning is, that the gospel would not only be borne before the masses of mankind, but in a special manner before kings and rulers.

Reading—Rev. 10.

MONDAY.

And the seventh angel sounded, and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever.—Rev. 11: 15.

"Reign, true Messiah, reign!

Thy kingdom shall remain

When stars and sun no more shall shine."

Reading—Rev. 11.

TUESDAY.

And they overcame him because of the blood of the Lamb, and because of their testimony; and they loved not their life even unto death.—Rev. 12: 11.

"Jesus' tremendous name

Puts all our foes to flight."

Reading—Rev. 12.

WEDNESDAY.

And all that dwell on the earth shall worship him, every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain.—Rev. 13: 8.

"This is the climax of the triumph; he, or it, is worshipped; but the saints, though conquered, conquer; they do not worship after the fashion of the deluded or self-seeking. A stronger tie binds them to a better allegiance; their names are in the Lamb's book of life."

Reading—Rev. 13.

THURSDAY.

And I heard a voice from heaven saying, write, Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; for their works follow with them.—Rev. 14: 13.

"They that 'die in the Lord' may be properly said to be gone to God, with whom although they were before, yet now they enter into his courts, into the secret of his tabernacle, into the retinue and splendor of his glory."

Reading—Rev. 14.

FRIDAY.

And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth for ever and ever.—Rev. 15: 7.

"The vials are the shallow bowls which were used for incense. They are filled with the wrath of God, and that wrath is now to be poured out upon the kingdoms that have not called upon God's name" (Ps. 79: 6). These vials are given by one of the living creatures who represent creation; it is thus through creation that the wrath of God is simply the operation of God's righteous law against sin."

Reading—Rev. 15 and 16.

SATURDAY.

These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful.—Rev. 17: 14.

"It is not meant that they would openly and avowedly proclaim war against the Son of God, but that they would practically do this in sustaining a persecuting power. . . . But the Lamb shall ultimately gain the victory over them. The meaning is, that they would not be able to extinguish the true religion."

Reading—Rev. 17.

Prayer Meeting Topic.

December 30.

The Closing Year.

(Psalm 65.)

F. J. SIVYER, B.A.

"Thou crownest the year with thy goodness"—this is the climactic thought of this exquisite psalm. The reference to the temple in verse two seems to indicate that although the psalm is ascribed to David, it was probably written by someone of later date. Who ever the writer, his song shows that he was profoundly impressed by the goodness of God. God's goodness he sees written large and bountifully in

THE BLESSINGS OF NATURE.

At the close of another year we should all remember that the harvests upon which we so much depend come, in last resource, from God's beneficent hands. So many things might happen between the sowing and the reaping that unless we had God's unfailing goodness to rely upon, we could never be sure of our supply. In our shortsightedness we frequently grumble and growl about the weather, when in reality if it were otherwise there would ultimately be a calamity as far as the needed harvest is concerned.

GOD'S DELIVERANCES.

"By terrible things in righteousness wilt thou answer us, O God of our salvation." The same power that created the universe and which now sustains and controls it is also expended in the safe-keeping of his children. Every one of us has throughout the past year come safely through scores of unknown and unrealised dangers. Only the goodness of God has stood between us and experiences dark and dreadful, perhaps worse than death. Satan and the powers of darkness would doubtless have overwhelmed us had it not been for the unceasing watchfulness of our Lord "who neither slumbers nor sleeps."

FORGIVENESS OF SINS.

"Iniquities prevail against me," was the confession of the psalmist, and that, too, has been our experience during the past year, but with him, too, we can say, "As for our transgressions, thou shalt purge them away." God's goodness in dealing with our sins has been altogether wonderful. Manasseh, bound and led away captive into Babylon as a result of his persistent idolatry, was ever there followed by the goodness of God, for when he truly repented the Lord heard and restored him. Throughout the days of this year we all can say, "He hath not dealt with us according to our sins."

THE JOY OF WORSHIP.

"Blessed is the man whom thou choosest, and causeth to approach unto thee, that he may dwell in thy courts." Do we ever pause while in God's in thy courts? Do we ever pause while in God's house and compare our privileges with those of the heathen who know not God? Why has God chosen us? Why should I be thus blest? If only we had a vivid realisation of the difference that it makes to have the true knowledge of God, we would never cease to be grateful to our heavenly Father for having revealed himself unto us.

As we come to the close of another year and look back upon the many proofs of the goodness of God, the searching question of the apostle should come to us—"Despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?"

"I see the wrong that round me lies,
I feel the guilt within,
I hear with groan and travail cries
The world confess its sin.
Yet in the maddening maze of things
When tossed by storm and flood,
To one fixed stake my spirit clings—
I know that God is good." —Whittier

TOPIC FOR JANUARY 6—EVER FORWARD.—Phil. 3: 12-14.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

Our Picture.

Queensland is a great State that is one day destined to play a larger part in the work of our Commonwealth than it does to-day. Gradually the Restoration Movement is making headway in the great northern State. New causes are being established and old ones strengthened. Our picture portrays the scholars and teachers of the Annerley Sunday School—the largest of our Sunday Schools in Queensland.

Kalgoorlie C.E. Notes.

The C.E. movement is having quite a revival on the Kalgoorlie goldfields. The recently-formed district union is making its influence felt, and good solid work is being done. Has. E. Creswell, the well-known South Australian Endeavor leader, has been visiting there recently, and a series of meetings were organised for him to address, including a grand rally in the Egan-st. Church of Christ. Bro. C. H. Hunt, the preacher of Egan-st. church, is the district union secretary, and is proud of the fine Junior and Y.P. Societies in his church. Bro. Hibburt recently visited Kalgoorlie and says that the Kalgoorlie societies are among the finest in the Western State.

Remember God on Our Vacation.

There are people, some of whom are church members, who are always on an annual vacation so far as church attendance and financial and moral support of the church are concerned.

There are others who are faithful in every obligation to the Lord and his church as long as they are at home, but when they take a holiday from their own work they also take one from the Lord's work.

When such return from their vacation they may be enriched physically and mentally as a result of the rest from the grind of the routine of business or home activities, but they will certainly be impoverished spiritually as a result of the so-called rest from religious activities.

The fact is, proper observance of the Lord's day, both while we are on and off our vacation, brings true rest, recuperation and wholesome benefit to both spiritual and physical man. Jesus in speaking to the Jews about their sabbath said, "The sabbath was made for man, and not man for the sabbath" (Mark 2: 27). God did not make a day and then arbitrarily command man to observe it for the day's sake. But he set the day apart for man's sake.

In a few days thousands of our people will be wending their way to the beaches and the hills for their annual rest. Many of them will be young people. No Christian has the moral right to so use the rest day for a joy-ride or a picnic that he is as fatigued when Sunday night comes as he is when Monday night comes. Wherever you go for your holiday, if at all possible, attend worship at the nearest church. Absence from home does not excuse absence from worship. You yourself will be blessed as you attend to your Lord's wishes, and your presence will be a source of inspiration to others.

P.B.P. Notes.

Sydney City Temple reports that the P.B.P. concluded the year's activity with a highly successful social. The mothers were present by invitation, and spent a most enjoyable evening with their daughters. Bro. S. Morris has resigned the secretariat of the Bible School after ten years' faithful service. Bro. R. Harriss succeeds him.

On Saturday evening, Dec. 5, the young people's hall of the Collingwood church was the scene of a happy gathering, a banquet being held to mark the close of the first season of the P.B.P. Basket Ball Association. Mrs. Bray presided over the gathering in her usual happy and efficient manner. The programme consisted of songs, recitations and eats. During the evening various toasts were honored, and Bro. Bray, the State Chaplain of the K.S.P. in Victoria, presented the trophy to the Essendon team who came first in the competition, while Bro. McCallum, State Chancellor, presented a certificate to Moreland Club, who were runners-up. Very happy fellowship was enjoyed, and many of the Betas present spoke in appreciative terms of the good times that they had enjoyed in their games throughout the season.

God, Let Me Give.

God, let me be a giver, and not one
Who only takes, and takes unceasingly.
God, let me give so that not just my own,
But others' lives as well, may richer be.
Let me give out whatever I may hold
Of what material things life may be heaping,
Let me give raiment, shelter, food or gold
If these are, through thy bounty, in my keeping.
But greater than such fleeting treasures, may
I give my faith, and hope, and cheerfulness,
Belief, and dreams, and joy, and laughter gay
Some lonely soul to bless. —Exchange.



Bible School, Annerley, Queensland.

Foreign Missions.

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

News and Notes.

The Foreign Mission Board send Christmas greetings to the Australian brotherhood. We have had anxious times during the last three or four years. During four years we have had to receive the resignations of eleven of our missionaries, and the sending out of substitutes for them has meant a large addition to our financial obligations, and the necessary increase of our overdraft. We shall be glad if members will remember the F.M. Board in their Christmas benefactions.

Bro. A. J. Ingham's stepson, who heard Dr. Oldfield's plea for the equipment of the Dhond Hospital, drew one pound from his Saving Bank account in order to contribute to this work.

The Indian Field Council has sent to the Federal Board the translation in Marathi of Bro. Main's "First Principles," which will be used as a text book for our Indian co-workers.

Bro. Escott writes that the trouble arising from the riot in Diksal has practically ended, though the Hindus are trying to injure the school. Some of the pupils left, but most are returning.

Our missionaries at Baramati all write to express their pleasure at the association of Bro. and Sister Pittman in the work there. Miss Caldicott says, "Mr. Pittman will be a wonderful help to the evangelists. He is one of those energetic men who plan and do. Even without having mastered Marathi, he has planned two or three trips to distant villages with the evangelists. Dr. Kolhatkar, who accompanied them on two occasions, says they had wonderful times, and everybody enjoyed the opportunity of giving the gospel message. Mrs. Pittman is a very nice neighbor to have in the Magarey Bungalow. She is kind and thoughtful. One should never feel lonely with Mrs. Pittman near by."

Bro. W. M. Cameron, Shanghai, writes that the Shanghai difficulty is much less than it has been. The church is at peace, and the school work is making good progress. They expect to open a new preaching place in one of the popular districts of Shanghai, and he says, "We shall value earnest prayer at this time. I feel sure that God has been guiding us. There is a come-back movement on, and I believe this is helped forward by the present war situation now stirring the country. We still need to go slowly and prayerfully, but we believe we shall see a way of light ahead. We go on from here trusting in the Lord's promises. I was greatly shaken for several months, but by waiting and praying I find the Chinese coming round and the outlook brightening. We have learned much that will help us, both in dealing with our Chinese fellow-Christians, and in organising work on lines that may make for smooth working."

Miss Florence Cameron is planning to start some weaving work among the orphan girls. She writes: "I will be able to start on a small scale soon, getting them to make some of their bedding; later on we may be able to make simple sarrees, that the bigger girls use. Girls who have left school, and are not bright enough for other work, and too young to marry, can earn their living almost in this way, and the goods can be disposed of almost on the spot."

Our Indian missionaries report good rains and a satisfactory harvest assured.

Bro. Chin Bik Fung is working hard in Adelaide with the Chinese, visiting the old members and other Chinese. At Grote-st. last Thursday, Dec. 10, there was a very happy social gathering to meet Bro. Chin. Bro. Morrow presided over the gathering. Several addresses and songs were given by the Chinese young people. There were 34 Chinese and about the same number of Europeans at the

social. The Chinese Christians provided refreshments at the close of the meeting.

January 5 Bro. Chin leaves by the East-West express for Perth, where he will labor with the Chinese Christians there for a few weeks.

The Children's Day money is coming in slowly. The money collected in boxes so far reported to the F.M. Board amounts to £112/13/7. Dr. Oldfield's buttons 653, Escott family buttons 262, stamps 1,392, and coins 293, have been sent to the children collectors in the various States. This amount of £112/13/7 is far short of the money actually subscribed by the different schools, as Victoria has contributed about £100. The highest amount received to date for any school is Chatswood, N.S.W., £10. The next highest amounts are Tumby Bay, S.A., £7/10/-; Ballarat, Vic., £6/4/-; Dandenong, Vic., £5/18/2; Ascot Vale, Vic., £5/9/-; Rockdale, N.S.W., £5/3/8; Maffra, Vic., £4/17/-; Gardiner, Vic., £4/15/3; Balwyn, Vic., £4/6/-; East Camberwell, Vic., £4/0/5. These are the schools who contributed over four pounds.

We have received from "G.L." Melbourne, one pound for Bro. John Thompson, Queensland.

Bro. F. Collins, ex-president and ex-secretary of our South Australian Foreign Mission Committee, began his tenth year of service at Maylands, South Australia, last Sunday. Ten years of happy and successful work. During these ten years the Maylands church has grown in Foreign Missionary interest. It has sent out two missionaries, and next year proposes to give £125 to Foreign Missions. The Christian Endeavor Society is raising a fund for the Dhond Hospital equipment in addition to the church contribution.

Victorian F.M. Acknowledgments.

Annual Offering.—Previously acknowledged, £1848/5/8. Dandenong, £15/10/4; Echuca (add.), £1; Hawthorn (add.), £5/10/4; Middle Park, £7/6/6; Montrose, £6/10/-; North Carlton, £22/13/6; Oakleigh (add.), 11/-; South Melbourne, £9/9/5; Wedderburn, £5/2/-; Grand total, £1921/18/9.

Members.—"A Friend," Merbein, 10/-; Miss E. Bowey, Conf. Prom., 5/-; Mr. T. Murphy, Conf. Prom., £2; Mr. E. H. Gray, Conf. Prom., £1; Mr. J. E. Shipway, 2/6; "A Friend," Merbein, 10/-; "Inasmuch," Kyneton, £1/10/-; Mrs. E. A. Quire, 10/-; "A St. Kilda Member," £4; Mr. E. J. Bone, 4/6; Mr. and Mrs. D. E. Pittman, Conf. Prom., 10/-; Bro. and Sister Iliff, £1.

Churches.—Castlemaine, dupl. env., £5/16/-; Sth. Yarra Id. per week, £4/6/10; Northcote, collected by sisters, £1/5/4; Gardiner, Id. per week, £2/16/4; per miss Graham, £4/6/10; Bayswater, Id. per week, £1/18/-. Collected by Sisters: Carnegie, dupl. env., £5/5/11; Swanston-st., dupl. env., £6/11/9; Hawthorn, annual offering (add.), £5/10/4; Total, £72/15/7. Kaniva, Native Teacher, £10/16/-; Chinese Church, £1/18/2; French Island, Id. per week, 13/-; Bendigo, dupl. env., 6/-;

Orphans.—Brighton Women's Mission Band, £6; South Yarra B.S., £3/15/-; Brighton Girls' Club and Mission Band, £6; Northcote Church, £3; Mrs. Kefford's Girls' Class, Prahran, £3; Ballarat Mission Band, £6; Miss E. S. Fisher, £6; Castlemaine B.S., £3; Carnegie Women's Mission Band and Girls' Mission Circle, £4; Ballarat Adult Bible Friend, £6; Bendigo B.S., £1; Kaniva C.E., £8; Ascot Vale Kindergarten, £1/10/-; Mr. and Mrs. T. R. Morris, £12; Misses N. and M. and Master T. R. Morris, £6; Swanston-st. C.E., £1/10/-.

Dhond Hospital.—Carnegie B.S. and Kinders, £5; Prahran B.S., £5; Four Members Ararat

Church, £1/5/-; Coburg B.S., £1/10/-; Misses L. and B. Skerman, Toowoomba, Qld., £5; Young People at Gardiner Church, per Miss E. Ley, £2/14/6; Miss E. Burrin, 10/-; Mrs. P. Taylor, £5; Miss L. Darnley, £1; Mr. and Mrs. A. Clarke, £10; Ivanhoe J.C.E., £1; Fairfield B.S., £2/10/-; China Hospital, Fairfield B.S., £2/10/-; Miscellaneous.—South Melbourne C.E., per Miss Rasmussen, £1/10/-; Kaniva B.S., £1/8/-; Students, College of Bible, Id. per week, £1; Stud. Mission Band, £13/5/-; "G.S., for Bro. J. Thompson, £1; Vic. Sisters for Bible Women, per Mrs. Zelius, £45; Doncaster Mission Band, Native Teacher, £7/10/-. Gratefully acknowledged.
—R. Lyall, Treas.; J. E. Allan, Sec.

WANTED.

The church at Ringwood, Vic., is desirous of obtaining the services of a full-time evangelist. Applications are invited, stating salary required. Apply to Lindsay R. Smith, secretary, "Milyn," Bedford-rd., Ringwood, Vic.

Girl or young woman for plain cooking, seaside, month from Dec. 23. Apply "Lynholme," corner Ievers-st. and The Avenue, Royal Park. Phone, Bruns. 708.

IN MEMORIAM.

DREW.—In loving memory of my dearly beloved wife and my mother, Sarah E. Drew, who fell asleep, December 15, 1918. Deeply mourned.—Inserted by her loving husband and son.

TIDD.—In loving memory of our dear son and brother, Ernest, who was called home on Dec. 27, 1920, at Beaconsfield, aged 17 years.

Love lights the gloom of sorrow,

Faith sees the dawn to be;

Hope waits the great to-morrow

That brings us nearer to thee.

Fond memories cling.

—Inserted by his loving parents, sister and brothers, 30 William-st., Glenferrie.

BOARD AND RESIDENCE.

Wanted board for three children, school age, suburban home preferred.—C. Brown, Austral Printing Co.

TO LET.

Cottage, furnished, handy beach, conveniences, vacant from Jan. 20.—Miss Nash, Beach-rd., Black Rock.

Spend your Holidays at Kyneton

First-Class Climate, Scenery and Sport.

FOR SALE.

194 acres land for sale, 35 miles Melbourne, 4 miles rail; no drought here; springs water; fenced; good house; some good grass; £1,000; deposit, £500, balance easy terms. Also subdivisible property 50 acres high land, joining station, very suitable for selling in little blocks. A. E. Nightingale, Emerald.

Swanston Street, Melbourne.

Sunday, December 20.

Special Christmas Service at 7 p.m.

Preacher, Mr. J. E. SHIPWAY.

The Choir will sing

Mauder's Sacred Cantata

"Bethlehem" and Christmas Carols.

Soloists:

Mrs. Vernon Walker, Soprano.
Mr. Colin Thompson, Tenor.
Mr. Thomas J. B. George, Baritone.
Mr. Ernest Watson, Bass.

Pianiste, Mrs. N. Fetherstone, L.A.B.
Organist, Mr. C. H. Mitchell.

Conductor, Mr. J. Harold Barrett.

An Offering for Christmas Cheer will be taken.

Here and There.

We wish all our readers much happiness and blessing at Christmastide.

"I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Victorian and Tasmanian churches and societies desirous of sending goods to India by outgoing missionaries are asked to forward parcels to the Austral Co., 530 Elizabeth-st., Melbourne, not later than February 2.

Mrs. Wendorf, President of the Women's Conference of churches in Queensland, who was appointed by the Sisters' Executive to collect funds to furnish the new chapel at Wynnum, would be glad if all who promised donations to that worthy object, and others willing to have a part, would kindly send along donations as soon as possible to Mrs. Wendorf, McLennan-st., Woolloowin. The building was to be erected in a day on Dec. 12.

The following telegram from Bro. A. J. Fisher, Organising Secretary Queensland Home missions, reached us on Tuesday:—"Hinrichsen-Brooker mission Wynnum South continues to attract large audiences; seventy-seven decisions; all suburban churches largely helped; working bee on Saturday for erection of chapel, to be opened December twenty, furnished by Sisters' Conference; good Bible School assured; mission closes December twenty-one."

The Home Mission organiser, Bro. Enniss, spent last Sunday with the new church at Drumcondra (North Geelong). In co-operation with Bro. C. J. Williams, the preacher appointed to the work, three services were held. More than 50 were present both morning and afternoon. At the evening service the chapel was quite full, and at the conclusion a married man made confession of faith in Christ. On Sunday next, Bro. L. C. McCallum will be the visiting preacher.

Boronia sisters have made an offer to the Victorian Department of Social Service to entertain 100 children from Collingwood-South Richmond district on Saturday, Jan. 30. This offer has been accepted. Twenty volunteers with motor cars are wanted; these should assemble at Burnley at 2 p.m. on that date to convey the children to Boronia. Bro. Jas. W. Nichols, superintendent Benevolent Section, 8 Edgar-st., E. Malvern, would like the names of all who can help in this way. His telephone number is U 6250.

The Baker-Clay mission at Granville, N.S.W., concluded its fourth week with 31 confessions. It has now entered on its last week, and on Lord's day evening the tent was crowded, when Bro. day evening the tent was crowded, when Bro. Baker gave a powerful and convincing address on the subject, "Which is the Right Church?" The mission is creating a good influence in the Bible School, the number on the roll increasing as a direct result of the mission from 90 to 116. On Lord's day afternoon, Dec. 13, there was a record attendance of 70. In the morning Bro. Clay addressed the church, and two were received into fellowship, both being converts of the mission.

Mr. Thos. Mitchell, of "Pentlowe," St. Kilda-rd., Melbourne, writes:—"I enclose herewith nine cheques for Christmas cheer to £73/10/-, which I will be pleased if you will kindly forward in my name to the various funds:—1. Foreign Missions for Building Room, £21; 2. Crowns Work, Swanston-School Department, £5/5/-; 3. Home Missions, £10/10/-; 4. Sunday School, £10/10/-; 5. Sunday School, Swanston-School Department, £5/5/-; 6. Dorcas Work, Swanston-School, £5/5/-; 7. General Dorcas Work, £5/5/-; 8. Preachers' Provident Fund (Sydney), £5/5/-; 9. Burnley Benevolent, £5/5/-; Total, £73/10/-. We have much pleasure in passing on above amounts to the causes named.

At Grote-st., Adelaide, on Thursday, Dec. 10, a social amongst the Chinese brethren was held. Mr. E. McPhee, superintendent, and Mr. Downs, assistant superintendent, are doing a good work among these brethren. A very pleasant evening was spent, and Bro. Chin Bik Fung gave an address. On Sunday, Dec. 13, Bro. Rankine addressed both meetings. In the morning his subject was "Paul in the Shipwreck," and in the evening "The Old Testament Story of the Prodigal." The choir rendered "Sweet is the Sunlight." Miss Minnie Leedham taking the solo part. Bro. A. C. Rankine will complete his engagement with the church on Dec. 23.

The mission at Hampton, Vic., came to an end on Monday night, when appreciation of Bren. Thomas and Whittington was expressed and tokens of esteem were given. The church at Balwyn was thanked for releasing its preacher. During the week good meetings were held, and the missionaries gave of their best in sermon and song. A men's meeting on Sunday afternoon was very helpful, and all who could stay were entertained at tea by some of the sisters. The evening service was inspiring. During the eight days' effort nine made the good confession. Eight of these have been baptised to date. At least seven will join by transfer from other churches. The brethren at Hampton have received a great uplift.

At Brunswick, Vic., from Oct. 8 to 22, a successful mission was conducted by Bren. Fitzgerald and Harvey. Two young men and two young ladies confessed Christ. On Sunday, 29th, Bro. Way spoke at both services, and two ladies made the confession. On Dec. 6, Bro. Way again spoke at both services, and a lady made the good confession, and four were baptised. All meetings are keeping up, and the work generally is good. Sister G. Roberts has undergone an operation, and is progressing favorably. On Dec. 2, at a business meeting of the church, Bren. Crowley and Mann were re-elected, and Bro. McCallum elected as deacons. On Dec. 8, a social evening was given to Bren. Fitzgerald and Harvey and others of the mission band, an enjoyable evening being spent.

Interesting meetings have been held for three weeks at the mission at Collingwood, Vic., conducted by Bro. G. Andrews, preacher, and Bro. Harvey, song-leader. At the first Sunday morning meeting, in the chapel, Bro. Andrews gave a fine message. On the second Sunday in the tent, Bro. Withers was the morning speaker. On the third Sunday morning Bro. Andrews spoke, and on the final Sunday morning of the mission a message from Bro. Fitzgerald was enjoyed. During the mission two girls from the school, one middle-aged man and three elderly ladies were baptised. Help from sister churches was appreciated. At the final night of the mission on Monday, Bro. Andrews spoke on "Heaven's Victory Song." The thankoffering on Monday night amounted to £15 in cash and promises. The Phi Beta Pi club recently raised £175/12/11 for church building and girls' club funds.

In a letter to Bro. W. C. Craigie from Hobart, Okla., U.S.A., Bro. C. R. L. Vawter writes: "It's a long while since I wrote you, but I think of you often. I take the 'Australian Christian' and keep in touch with your Australian work. It does me good to know that you are still active in the Lord's work. We have been having some stirring times in the States, as you perhaps know. Modernism has hurt our work very much. But I believe that at present we are swinging back toward the right. Have just concluded a meeting at San Antonio, where we have six churches, including a Mexican mission. As you probably know, Bro. Hugh McClelland, of Australia, is minister at Central, and has been for a good many years. We were with the South Side church. We return at

Easter for a three months' campaign with all our churches. It will not be a mission held at one meeting place, but will be a series of missions culminating with a four weeks' mission with Bro. McClelland's church."

Bro. W. Hopper addressed the church at Taree, N.S.W., on Nov. 29, and Bro. H. Edwards spoke in the evening. A visit from Bro. A. L. Haddon (Bible Schools and Young People's Department), from Dec. 3 to 7, was enjoyed. Good attendance on Lord's day morning, Dec. 6. Bro. Haddon gave a helpful message to the church, and at night faithfully preached the gospel. Bro. Haddon, during his visit, gave a thoughtful address to the men's training class, and spoke to members of the church on Monday evening, Dec. 7, prior to leaving for Sydney. The Bible School picnic was held at the Old Bar on Saturday, Dec. 5, when a happy day was spent. The preacher (Bro. W. J. Crossman) is on annual holidays, after an illness of nine weeks.

An impressive service marked the official opening of the new church home at North Geelong, Vic., on Saturday, Dec. 12. The ceremony was performed by Bro. R. Lyall, Victorian Conference President, who presided at the service. Situated at the corner of Melbourne Road and Grand View Grove, the new building presents a most attractive appearance, and reflects great credit upon the builder, Bro. Purton. Before opening the building, Bro. Lyall asked Bro. J. E. Shipway to lead in prayer, after which an audience which more than filled the spacious chapel entered, and sang the Doxology. The Scripture lesson, read by Bro. Wm. Gale, of Moreland, was followed by prayer, offered by Bro. A. E. Illingworth. Speeches of greeting and congratulation were made by the President, and Bren. Enniss, A. E. Illingworth, Chas. Schwab (past preacher at Geelong city), F. McClean, Bro. C. J. Williams (the appointed preacher), Stuart Stevens, J. Putland, W. Brownbill, M.L.A., and Sister Lee, of the Women's Conference Executive. This venture of faith by the Home Missionary Committee, acting in conjunction with the Church Extension Committee, is the fourth new cause established in Victoria in eight months, and is the fifth new building erected in the Victorian Home Mission field in 1925. The total cost of land, building and furnishings is estimated at about £1,500. The congregation contributed more than £40 as a thankoffering. Sister Miss Combridge, of the Geelong church, rendered splendid service as organist. The closing prayer and benediction were offered by Bro. P. A. Dickson, after which visitors from long distances were entertained at afternoon tea at the Geelong chapel, Latrobe Terrace, by the members. The services on December 13 were conducted by the preacher, Bro. Williams, assisted by Bro. Reg. Enniss.

ADDRESSES.

R. G. Cameron (preacher church Peel-st., Ballarat).—36 Eastwood-st., Ballarat East.
G. E. Burns (preacher Maryborough church, Qld.).—The Manse, Albert-st., Maryborough.
H. U. Rodger (preacher Toowoomba church, Qld.).—Toowoomba.

BIRTH.

HARPER (nee Reta Robertson).—On Dec. 8, at "Carlton House," Temora, to Mr. and Mrs. H. L. Harper, of "Brentwood," Arih Park, N.S.W.—a son (Leslie Owen).

COMING EVENTS.

DECEMBER 20.—At Lygon-st., Carlton, Sunday evening, December 20, appropriate address by A. G. Saunders. Special items and Christmas Carols by the Choir.

VISITORS TO TASMANIA.

Vacancies as paying guests for Christmas holidays. Beautiful situation. Tariff moderate. Apply at once, P. Prichard, 17 Forest-rd., Trevallyn, Launceston.

The Challenge of a Great Vision.

A. J. Fisher.

A journey of over 2,400 miles by train, with several days and nights spent in the carriage, has vividly brought before us the vastness of Queensland. This trip was taken to confer with the churches at Charters Towers and Ayr, incidentally giving us the opportunity of meeting many isolated members in the far north.

The impressions and experiences of this trip may be summarised as follows:—

A Great Country.

We travelled through the greater portion of the sugar belt of Australia, beautiful sub-tropical territory skirting the coast-line between Brisbane and Cairns, for a distance of 1,000 miles in which is grown 80 per cent. of Australia's sugar crop. Interspersed by virgin forest could be seen beautiful cane plantations, with big busy sugar mills from which radiate the tramlines for miles around. White labor is the rule, industrial conditions are excellent, climate is healthful, living conditions ideal. Yet this prosperous territory, which is amply watered and with wonderful soil, can and will maintain a much larger population in the years to come.

A Great People.

Industrially, the cane farmer is a hardworking son of the soil. While abnormal wealth may be rare, poverty is practically unknown. Healthy children, happy young people, hearty honest toilers greet one everywhere, worthy descendants of the pioneers of old or creditable representatives of the Old Country. Of course, there is the problem of the slacker and waster, of the alien and colored people, but these sections of the community throw into richer contrast the transparent honesty and cordial hospitality of the typical North Queenslander.

A Great Spirit.

Spiritually, the prospects are bright, as exemplified by the fact that at Cairns we came in contact with a Presbyterian Sunday School with an attendance of 211 the day we were there. Our teachers at Charters Towers hold regular teachers' meetings as helpful and practical as any we have attended elsewhere. The church at Ayr holds three meetings each week in a home and is, by example and precept, sowing seed for a rich ingathering. We preached in an aborigines camp at Cairns where some isolated members regularly conduct services. We participated in cottage meetings, prayer meetings, gospel services and the breaking of bread, with frequent prayer with the many isolated members, and found no difficulty in sitting talking about the kingdom till after midnight. When one remembers that for years we have had no full time preacher in North Queensland, one realises that spiritually there are some great hearts in this great land.

A Great Foundation.

North Queensland is linked with our pioneer days. In years gone by such names as Smythe, Coward, Park, O'Brien, Broad, Couper were household words, and many of these brethren are still testifying by word and deed. We met some who have been baptised by such pioneers as Cheek, Ewers or Houchins, some who have been members of the church for well-nigh 40 years, our aged Sister Wilson, who had been a teacher in the Bible School for 36 years.

A foundation is also being laid by the isolated members throughout the district. When we started the trip we had 51 names on our northern list. Several of these were, after investigation, cancelled, yet we now have 65 isolated members living in 26 localities. Doubtless there are many others, and should our readers know of any, we would be pleased to have this information. The name of the church, though little known in some localities, is held in high esteem in many places;

also in encouraging the mutual ministry, the brethren at the Towers and Ayr have trained a splendid band of young people, ready to build upon this foundation.

A Great Future.

From the top of the water-tower at Mareeba we looked west, over the edge of the rich Atherton Tableland. At present it carries a sparse population engaged in timber-felling, mining, dairying, corn, etc. In the days to come, it will carry a big population maintained in comfort by the fertile land and bountiful rain.

This also may be said of all the north. Its best days are ahead of it. Townsville is erecting magnificent buildings, Cairns is rapidly growing so that, in spite of a building boom, it is impossible to find a house to let. Tully is typical of the north. Three years ago there was not the slightest sign of a township. Now, in the space of a few months, a township has sprung up, with many permanent business premises. Charters Towers is at a low ebb, because of the cessation of mining, but a transformation is taking place. A

Two Songs.

A little bird hovered nigh me,
Singing the Song of Sorrows,
The song of a blind humanity
Nursing its dying to-morrows.

Then heavenward lifting its wings
It trilled the Song of Delight,
The song of To-day its joyous things
Scattered within our sight.

Feathered High Priest of the air,
Wiser than men are wise,
It found God's Temple—it's everywhere—
And left its fears to the skies.

—Selected.

meat works is in active operation. £82,000 has been subscribed for a woollen mill, and the contract has been signed for a mill handling 6,000 bales of wool to be ready in nine months' time.

Truly, as one looks into the future, it needs no prophetic insight to realise that in the days to come one of the most prosperous and populous areas of Australia will be North Queensland.

A Great Need.

In a territory four times the size of Victoria we have not one preacher! Here is an opening for all manners of Christian service. Cities like Townsville (23,000 population), and Cairns (8,000 population), are without the simple gospel. Children are there to be gathered into schools. A work among the Chinese almost equal to that in Southern capitals can be commenced at Cairns, where there is a regular China town, joss house and all, with absolutely no Christian work being done.

An aborigines mission could readily be commenced in virgin soil. The Charters Towers brethren, with two chapels and a manse, are anxious for a tent mission. Ayr is ripe for one, and also needs a chapel. Given a proper leadership, the Lord's table could be set up at Townsville, Cairns and Home Hill. Here are enough needs to challenge our utmost response. Shall we hear the call and go in and possess the land for Christ?

A Great Venture.

Seized with the vision of "The Evangelisation of North Queensland," the brethren at Ayr and the Towers have appointed a "North Queensland Committee" and have appointed a "North Queens-

land Evangelistic Fund." They are praying and planning for the coming of a brother who will be set aside for the proclamation of the gospel in this great area, and in due course they purpose holding tent missions at least at the Towers, Ayr and Townsville. In addition, the Ayr church is taking immediate steps to purchase a central block of land and erect a chapel. The ultimate and statesmanlike aim of the brethren of the north is no less than to establish a church in Townsville from which central base the gospel can radiate to Mackay, Bowen, Ingham, Innisfail (the million pound town, having a sugar production over that amount), and eventually to the smaller centres, and the distant parts of North Queensland.

Their number is limited. They are scattered over a wide area. The burden upon them is great, but they are taking up the task in a sacrificial, consecrated manner. Their efforts have the endorsement of the Queensland Home Missionary Committee which, however, can at present offer no financial subsidy, as it already has a large overdraft. If the annual Home Mission offering is generously contributed, it may then be possible to render concrete help.

We know, however, that whatever help in prayer, time and money our readers can give will surely be fruitful in the winning of souls.

Brethren, here is a big task and a big opportunity. If you wish to be partners in this work send your response. Thus we shall be workers together with God in the spread of the kingdom of Christ. Write to A. J. Fisher, Clara-st., Annerley, South Brisbane.

The Church at Canberra.

FIRST MEETING FOR WORSHIP HELD.

The brethren at Canberra and the surrounding Federal Territory, after much patient endeavor, have at last been successful in holding a meeting for worship and breaking of bread.

The difficulty has always been that all members were living at some distance from one another, and the matter of transport was hard to solve.

Sister Kennedy kindly placed her home at our disposal on the first Sunday in December, and we were able to arrange for our first meeting. We therefore made a start on December 6, 1923.

An advertisement in the local paper only brought one brother along, but we feel sure that there are others who are not yet in communication with us. Would any of the brotherhood knowing of anyone living in the Federal Territory please send their names along or ask them to write?

The meeting for breaking of bread was presided over by Bro. Clow, late of Western Australia, and the following others were present:—Sister Kennedy, late City Temple, N.S.W.; Sister Dulpher and Sister Beal, late Swanston-st., Melb.; Sister Kent, late Fitzroy, Vic.; Sister Flavel, late City Temple, Sydney; Bro. Clow, late West Aus.; Bro. Kent, late Fitzroy, Vic.; Bro. Smythe, late City Temple, Sydney. Bro. and Sister Marshall from Scotland, were present, and Bro. Marshall gave a very acceptable exhortation.

After the meeting the future of the church was discussed, and it was decided to meet for worship once a month, the next meeting to be held on the third Sunday of January.

Bren. Smythe and Kent and Sister Kennedy were appointed a committee to make the necessary arrangements for meetings, etc., until the Home Mission took the work in hand. Bro. Kent, R.M.C., Duntroon, is secretary.

It is hoped that from now on the brotherhood will take steps to make this work possible, as great possibilities already present themselves. At present, there is really no permanent provision for meetings, with the exception of the Church of England, which has been established for some years. Much can be done here, and the population grows daily. We pray that the day may not be far distant when we see the church well established in this important centre. On behalf of the brethren, R. J. Kent, secretary.

WOMEN'S MISSION BAND.

Receipts to November 6.—Balwyn, £4/11/-; Bamba-rd., £2; Boronia, £3; Brighton, £4; Brunswick, 17/9; Carnegie, £1; East Camberwell, £1/10/-; Emerald, 15/-; Gardiner, £1/5/-; Hawthorn, £8/7/6; Lygon-st., Carlton, £1/10/-; Malvern, £1/14/3; Middle Park, 15/6; Fitzroy, £6/13/-; Oakleigh, £1; Parkdale, South Preston, £1/15/5; Shepparton, £1/11/6; Total, Yarra, £2/15/-; Swanston-st., £4/8/6; Ennis £50/12/11. Expenditure.—Paid to Mr. R. for Home Missions, £25/6/6; paid to Mr. Lyall for Foreign Missions, £20/5/2; paid to F. Saunders for Bible College, £5/1/3; Total, £50/12/11.—J. E. Huntsman, Treas.

95 ELIZABETH ST.,
MELBOURNE

News of the Churches.

Western Australia.

Bro. W. R. Hibburt was at Kalgoorlie recently. He addressed several gatherings, and conducted the church services on Sunday, Nov. 29. His H.M. talks were inspiring. The Christian Endeavorers had the pleasure of hearing J. E. Cresswell at a C.E. rally on Dec. 3, and upon the following Sunday afternoon. Bro. Keith Robinson conducted the evening service of Dec. 6. He was on his way to take up the work at Bunbury. Annual H.M. offering, £15/18/6.

Bassendean held a farewell social to Bro. Hughes, when members of the auxiliaries wished him God-speed. The young people showed appreciation of his work in connection with the Adelpian Society and gymnasium by giving him a fountain pen and a nicely bound copy of Alexander's hymns. The ladies' guild made a presentation to Sister Hughes, and expressed regret at losing an able president. The J.C.E. Society's annual picnic was held at Como. On Sunday, Dec. 6, addresses from Bro. R. Ewers in the morning and Bro. Berry in the evening were enjoyed.

Queensland.

At Toowoomba on Dec. 6, Bro. H. U. Rodger commenced his work with the church. He addressed both meetings, which were well attended. 76 broke bread. A successful welcome social was held on Dec. 8, nearly 100 present. Bro. Sharp occupied the chair very ably. Most of the officers spoke words of welcome and encouragement.

At Sunnybank, on Nov. 22, Bro. Young preached, and a young lady confessed Christ. On Nov. 25, the Y.P.S. held a coin evening in the home of Mr. and Mrs. Gager which proved a success. Nov. 29, Bro. Percy Rieck, of Annerley, conducted all services acceptably. Bren. J. Jones and J. Bignell are assisting in the Bible School, while Bro. Gager is in charge of the senior girls.

At Brisbane all meetings continue well attended. Lord's day, Nov. 29, was an "every member present" day, when the building was well filled. Visitors included Bren. Smith (two), from England. Bro. Alcorn exhorted acceptably. At night Bro. Alcorn preached a powerful sermon on "The Inescapable God." The husband of Sister Jones was baptised. In reporting the sale of work it was omitted to state that an amount of £9/10/- was handed in by Sister W. Suchting, collected by her for building improvement fund.

At Annerley, interest in all departments is well maintained. Meetings are well attended. Earnest attention was given to Bro. Young's impressive discourse on "What Think Ye of the Cross of Christ?" The Bible School is preparing for anniversary; 101 present last Lord's day. About 40 members journey to the Wynnum mission, a distance of ten miles, every Thursday night. The church regrets the continued illness of Bro. Olsen, with whom a number of members broke bread on Lord's day afternoon, Dec. 6.

Tasmania.

Launceston Y.P.S.C.E. recently enjoyed a fine devotional programme from Invermay Improvement Society. The F.M. and Children's Day service on Nov. 29 was a great success. The annual sale of work and gifts by the sisters' auxiliary on Dec. 1 resulted in £85 towards new Bible School. Nearly 40 Y.P.S.C.E. members and friends enjoyed a country ramble on Dec. 5. Bro. and Sister T. Orr have gone to South Australia, and Bro. Doug. Duff has left for Victoria. A good H.M. offering was anticipated on Dec. 6. Deepest sympathy is extended Sister McNulty in the loss of an infant daughter. Sister Miss Denholm, Bro. H. G. Beasley and Bro. Arthur Bristow have recovered from serious operations.

Hobart had good meetings on Nov. 29. Instead of the usual address at night, a dialogue was sub-

stituted, entitled, "Objections Answered." Bren. Harold Street and Jack Elliott raised objections to the teachings of the Churches of Christ. Bro. Johnston replied to the objectors, and made a stirring appeal at the close. The Home Mission tea and rally on Dec. 1 was a great success, the effort being due to the Collins-st. sisters' guild, assisted by a few West Hobart members (not the Southern District churches as previously reported). The Home Mission offering on Dec. 6 amounted to over £10. Over £30 has been raised for Home Missions in three months in spite of the industrial depression. The esteemed Bro. Williams has reached his 80th birthday. The church presented him with a large print Bible. The aged Sister Cooper is in hospital suffering from the effects of a stroke; she is on the mend. Sister Mrs. Holloway has been under an operation. Sister Miss Maggie Bradley is making good recovery.

South Australia.

At Kadina on Nov. 11, a welcome-home social was tendered to Bro. and Sister Filmer, who were presented with a tea-set and salad-bowl. J.C.E. and Bible School are still growing. Bro. Filmer continues to preach faithfully and earnestly.

At Gawler on Dec. 6, the speaker was Bro. Oram, the preacher-elect, who relieved Bro. Raymond for the day, and gave helpful addresses to nice audiences. Visitors were Bro. and Sister Killmier, of York, and Bro. Godden, of Norwood. These brethren assisted in the services. The church is preparing for Forbes-Warren tent mission in February.

Splendid meetings last Lord's day at Prospect. Two received by transfer from Victoria, and three by faith and obedience. Bro. Beiler speaking on "The Meaning of the Lord's Supper." 149 at Bible School, and a good meeting at night, when the message by the preacher was on "What's in a Name?" Bro. and Sister C. P. Hughes, from W.A., were welcome visitors. The thankoffering (£42) more than covered the cost of the recent mission.

At Colonel Light Gardens on Dec. 13, four immersed on the 10th, and one with letter of commendation, were received into membership at the morning meeting, which was addressed by Bro. Bowder. There were 151 present at Bible School, 63 of these being in kindergarten. Chapel full in evening, Bro. Garratt preaching. Three, a father and two daughters, were immersed, and afterwards received into membership. C.E. Society meetings well attended. Prayer meetings of church proving very helpful to large numbers.

At Balaklava there have been four confessions, girls from the Bible School. Two were baptised last Sunday evening. The subject of Bro. Ewers' address was "The Divine Creed," delivered to a very fair attendance. Bro. Ewers has decided to accept a call from Mile End church. His resignation was received with regret last Sunday morning. Bro. B. W. Manning, of Mile End, is to be the evangelist at Balaklava, commencing at the end of January. The girls' and boys' clubs held an open-air social evening recently. Nearly 100 were present, and a good time was spent.

Berri and Winkie services are well maintained, and Bro. Randall's messages are interesting. One confession on Nov. 22. Sister Mrs. Rist, of St. Morris, has had fellowship at Berri. Bro. Beard visited and conducted gospel service on Lord's day, Dec. 6. Bro. Simms, of Unley, was present on Nov. 29. On Nov. 30 a farewell social was tendered to Bro. and Sister Mercer and Bro. Geo. removal from the district such faithful workers been appointed S.S. superintendent in succession to Bro. Mercer. Bro. and Sister Magarey have volunteered to assist as Bible School teachers.

A working bee was held at Winkie to renovate and paint the building. Despite a record temperature, a great deal of work was done. Tea provided by a few of the sisters was greatly appreciated.

Owing to the approaching departure of Bro. B. W. Manning from Mile End church, a business meeting was held on Dec. 2. The reports revealed a satisfactory condition in all branches of the work. Since the opening of the new chapel, attendances have increased. The Bible School has been reorganised, and all the departments are showing the advantages of the increased accommodation. Bren. Allan, Carslake and Geo. Clarke, jr., were elected deacons. A letter was read from Bro. W. L. Ewers accepting the invitation from the church to become the evangelist. It is expected that Bro. Manning will go to Balaklava. As Bro. W. Mathews had decided to transfer to Cowandilla church, after seventeen years' service with the Mile End church as elder, secretary and S.S. superintendent, opportunity was given to several representative brethren to bid him farewell. A presentation of a very fine illuminated address was made to him, and wishes expressed for the future welfare of Bro. and Sister Mathews. Visitors from Cowandilla and Brooklyn Park churches were present; Bro. Wiltshire spoke on their behalf. There were over 200 present. A very enjoyable meeting was concluded by a social provided by the sisters.

Victoria.

Good meetings and interest at Warragul on Dec. 13. Bro. Quirk's messages were appreciated. Home Mission offering, £5/8/-.

Good meetings at Castlemaine on Sunday. A young man and woman confessed their faith in Christ at the close of Bro. H. M. Clipstone's address.

At Swanston-st. last Lord's day, there were good meetings and several visitors. Bro. Shipway's sermons morning and evening were much appreciated.

Good meetings at Warracknabeal. Bro. Ennis, Home Mission organiser, was with the church on the morning of Nov. 29, travelling to Brim in the afternoon, and to Minyip at night. It is hoped that his efforts will bear much fruit.

Splendid meetings at Pyramid Hill on Dec. 13. Bro. Cameron, of Swan Hill, preaching. One young man made the good confession at the close of the gospel address. Arrangements are in hand for a Christmas treat for the Bible School children.

South Melbourne had helpful meetings last Sunday. The sale of gifts last week proved very successful. In the absence of Bro. Greenhalgh, Bro. Sahlberg is ably leading the Bible School in the singing, and Bro. Tee is a great help as accompanist.

Glenferrie church is happy in the continued prosperity of its many activities. Bro. T. H. Scambler preached to large audiences on Sunday. Two new members have been received since last report. On Dec. 8 Bro. Scambler gave a deeply interesting lecture on "The Mysteries of Light and Color."

Drummond and Taradale held an enjoyable Sunday School picnic on Nov. 28 at Drummond church grounds. Prizes were presented to over 20 scholars, Miss Myra Thomas obtaining a possible 100 marks. At Bro. Saville's farewell meeting three made the good confession. All are sorry to lose such a good worker.

At Merbein Bren. Neville and Chislett are conducting the meetings until a preacher takes up the work. A set of individual glasses, subscribed by the members, was used for the first time on Dec. 13. Kindergarten departments of Bible School have recently added 18 new folding chairs for use of children. Bible School meetings are keeping up well.

Ormond had good meetings on Dec. 13. Five were received by letter from sister churches. Bro. Williams addressed the church. As this was the last occasion he would be with the church, opportunity was taken of saying good-bye to him, and he was presented with a Scofield Bible in appreciation of his services. Bro. Clay preached at night. A collection was taken for a family in destitute circumstances.

Middle Park meetings on Sunday were very enjoyable. Bro. A. A. Hughes was the speaker. In the morning his address was entitled, "A Purpose Realised," and the gospel message was "In the Hands of the Potter." On Sunday afternoon the kindergarten department gave their display, and parents and friends of the children were very interested in seeing them at their lessons.

Ascot Vale is having splendid meetings. On Dec. 13, the Bible School held a "decision day," when eight of the older scholars decided for Christ. In the evening another made the good confession, making nine decisions from the Bible School. A very successful sale of gifts was held on Dec. 4 and 5. Approximately £100 was raised towards the proposed new school room. All auxiliaries are doing a fine work.

The annual business meeting of St. Kilda church was held on Dec. 1, Bro. W. Andrew being chairman. Church officers were elected. Reports were received from the various departments of the church work, together with the reports of the treasurer and of the building fund. The P.B.P. club was complimented on its assistance to the building fund, a sale of gifts having realised about £20.

At Lygon-st. on Sunday, W. J. Way gave the morning address. At night A. G. Saunders spoke upon "Christ's Claim upon Youth." A helpful and interesting address. The choir was largely augmented by the inclusion of members of the Phi Beta Pi and Kappa Sigma Pi, who, under the leadership of Harry Haines, and Miss Pittman at the organ, rendered several beautiful pieces. An offering was taken for Christmas cheer.

Horsham services are well attended. Welcome was extended on Dec. 6 to Sisters S. Becker and V. Mentha, upon faith and obedience. Bro. Ford, of Bambra-rd., met with the church on Dec. 13. Sister Ball, snr., and Bro. Wm. Smith are in hospital. Junior Endeavor gave a programme and Christmas tree on Dec. 16. H.M. offering has reached £30. Recent visit and address of Bro. R. Ennis much appreciated at a mid-week gathering of 80.

Good meetings at Carnegie on Dec. 13. Regret is felt that Bro. P. A. Dickson, for health reasons, is compelled to relinquish the work as preacher. Tribute was paid by the presiding brother, E. F. Ryall, at the morning service, to the sterling work of Bro. Dickson during his term as preacher. Bro. Dickson has consented to continue with the church, after a rest of three weeks, until a worthy successor is appointed. The work in every department is making steady progress.

At Box Hill on Lord's day morning, Dec. 13, the chapel was filled, and the largest number in the history of the church broke bread. Ten were received into fellowship, eight of them making the last of the mission converts to unite with the church, together with Bro. and Sister Rowe by transfer from Dover, Tasmania. There was a good attendance at the gospel service. In response to the invitation two young women confessed to the mission thankoffering has reached £15. Christ. A mission thankoffering has reached £15.

The girls' club at Balwyn had a very successful demonstration in the Balwyn Hall. The Sunshine Circle held their final meeting and Christmas tree for the cradle roll on Dec. 3. 80 ladies and 40 from the cradle roll attended. Bro. J. T. Mahony in repeated his travel lecture to a fine audience aid of the cricket club. F. T. Saunders spoke morning and evening on Dec. 13, and conducted the Bible Class in the afternoon. There were good meetings, and his services were greatly appreciated.

Meetings at York-st., Ballarat, continue to be helpful. Bro. Carling exhorted in morning of Dec. 13. In the evening, members of the Young People's Society took charge of the meeting, their president, Bro. W. Feary, presiding. Lessons and papers were read by six members, and there was special singing, including a male quartette. The attendance was the largest at any gospel service to date. The church members are indebted to Bro. Cameron, of Peel-st., for a series of lectures lasting for six weeks at the mid-week meetings.

Last Lord's day Geelong city church, Vic., enjoyed the fellowship of a number of visitors, and

had a day of good attendances. The Young Worshippers' League continues to grow under the direction of Bro. Stevens as instructor, aided by Sisters Bonny and Bird. At the conclusion of a powerful address entitled "Is Life a Gamble?" Bro. Stuart Stevens took the confession of a young man. Sisters Stevens and Catron sang a delightful duet. The song-leader, Bro. F. H. Elliott, continues his fine conductorship of singing at the gospel service.

Fine meetings at Bambra-rd., Caulfield, on Dec. 6. One received by faith and obedience in the morning, and a good attendance at night. The half-yearly business meeting on Dec. 9 revealed 20 additions; average attendance at Lord's Table, 133; Bible School roll, 390; income from all purposes, £16/10/- weekly. Meetings on Dec. 13 were largely attended. Bro. Schwab delivered two splendid addresses. One received the hand of welcome. Many visitors continue to attend the meetings. The church intends to launch a building scheme early in the New Year.

Bro. Mortimer commenced his work at Preston last Sunday. Large audiences listened to uplifting addresses. A large number assembled on Wednesday, Dec. 9, at a function which had a threefold object—sale of gifts, social, and saying farewell to Bro. and Sister Waterman. It was an enjoyable and profitable evening. Bro. F. J. Lang presided, and on behalf of the church made a presentation to Bro. Waterman, his splendid work being mentioned. The Bible School rally is making satisfactory progress, new scholars being enrolled, and interest aroused. K.S.P. and girls' club have had a good year. Bro. Withers exhorted the church very acceptably on Dec. 13. In the evening a large number assembled to listen to Bro. Mortimer.

The home-coming services at Cheltenham were very successful. Bro. G. B. Moysey presided at the largest communion service which has been held in the chapel. More than one hundred visitors present. Bro. Wm. Judd was the speaker. The young people's session was presided over by the Conference President, Mr. R. Lyall. A former scholar, Bro. W. J. Smith, of Carnegie, was the speaker. Sister Macheth and Bro. Val. Woff were the soloists. Many greetings were received from far and near. At the splendid gospel meeting, a number of the visitors took part. Bro. D. Wakeley preached on "Our Homes." There were two confessions. The choir, under Bro. J. Simpson, rendered fine singing at all the meetings. The sisters of the church entertained the visitors at lunch and tea in excellent fashion.

The cause at Yarrowonga has made marked progress during the three months of its service under the leadership of evangelist C. H. Pratt. There have been twelve adult decisions, eleven of them were men. The members paid for their whom were men. The members paid for their mission, donated £50 towards cost of building, £15 for tennis court, £24/7/- for Home Missions, and for Dec. 3 the ladies' guild, with Mrs. J. E. Pratt as president, Miss A. Cameron secretary, and Miss L. C. Chappell treasurer, raised by a Christmas fair £80. Besides the above the church has maintained the current expenses and placed a small margin from weekly contributions towards the building fund. On account of a serious outbreak of measles in town and district, congregations were smaller on Dec. 13. Bro. C. Morris, jr., of Brighton, was a visitor in the morning. One new scholar at Bible School. A splendid address in the evening by Bro. Pratt on "A Never-failing Detective."

New South Wales.

Meetings at Wagga on Dec. 13 were good, 72 breaking bread during the day. Bro. A. Brown visited the Bible School and addressed the children on Foreign Missions. The church held its annual business meeting on Dec. 10, all retiring deacons being re-elected.

At Chatswood morning worship Sister Bagley was present. Bro. Whelan addressed the church, and preached at the gospel service on "I Told You So." Both messages were full of inspiration. Fine attendances. A keen interest is maintained at the mid-week services.

At Enmore on Sunday morning, Bro. Chapple was the speaker. Bro. Whately's subject at the gospel service was, "What Think Ye of Christ?" On Monday, Dec. 7, the Band of Hope and boys' club held their annual social. There was a good attendance, and the young folk had an enjoyable evening.

At Paddington on Dec. 13, Bro. R. K. Whately gave a helpful address. Bro. J. Chapple delivered an earnest gospel message in the evening. The church mourns the loss of Bro. Letten, who passed away on Dec. 6. Although very frail, he set a fine example by regular attendance at the Lord's Table, to which he was constantly helped by the loving attention of his sisters. Sympathy and love are extended to those who mourn.

The Bible School anniversary at North Sydney was happily celebrated on Dec. 6 and 9. The scholars, under training of Bro. C. Lawrence, excelled, and all programmes were high class. Bro. Anderson delighted all with his talk on "Two Families," with illustration, and prizes for year and recent examination were distributed. A Junior C.E. Society has been formed by Bro. Anderson, and the children given a part in the morning service.

At Lismore on Dec. 6, Bro. P. J. Pond preached to a good audience of strangers and members on "The Name Christian: Is it Sufficient Designation for the Followers of Christ?" During the week the sisters' missionary society and Dorcas members held the closing meeting for the year. A very useful year of service has been completed. On Dec. 1 Sister Miss Bertha Patch was married to Mr. L. Spencer, of Tweed Heads, Bro. P. J. Pond officiating.

After a month's absence on conference duties, Bro. G. Fretwell was with the church at Auburn on Dec. 6. Good meetings were held all day. The gospel address on "The Value of Vision" was especially instructive. At the close of the service, a young man made the good confession. He, with another, was then baptised. The Home Mission offering to date is £8/10/-. It is hoped to double last year's figure. All departments are busy and healthy. A start has been made in laying out lawns and gardens in the church grounds.

Rockdale church on Nov. 29 had a visit from Dr. W. A. Kemp and Mrs. Kemp, and enjoyed their fellowship. The doctor gave an earnest address in the evening, and was listened to with close attention. Miss Longmuir was soloist. On Dec. 6 Bro. Clydesdale exhorted in the morning and preached at night. Miss Moore was soloist. The church is fortunate in having two such beautiful singers of the gospel, whose love for Jesus is manifest in their singing. The work is moving along steadily, but quietly. All branches of work are healthy.

The 39th anniversary of the opening of the chapel at Lidcombe was celebrated on Lord's day, Dec. 6. A few members of former years renewed fellowship. Bro. A. Stevenson presided. Bro. G. Sitch read a Scripture lesson. In the evening Bro. Casperson conducted the gospel service. The continuation—a basket social and concert—was held on Tuesday, 8th. Bro. W. Hall, Vice-Pres. H.M. Com., presided. Bro. T. J. Jones conveyed greetings from North Auburn. Sisters D. Hall, L. Thoroughgood, and E. Hale assisted with songs. Mr. H. Mills and Sister Miriam tendered greetings from Congregational and Methodist churches respectively. An enjoyable and successful evening was held.

Bro. Southgate was the speaker at the morning and evening service of Sydney City Temple on Dec. 13, the subject of the gospel address being, "Two Men." A beautiful solo was rendered by Bro. J. Donnelly. On Sat., 12th inst., Sister Gladys Stimson and Bro. Stan Morris were married, popularity being shown by the big attendance at the ceremony, over which Bro. Southgate officiated. Bro. and Sister Morris intend living in a distant suburb. This has compelled them to sever their active connection with the Bible School, for which Bro. Morris had been secretary for over 10 years. Suitable presentations were made to the young couple from the Phi Beta Pi, Bible School and church.

Baker-Clay Mission, Inverell, N.S.W.

The Baker-Clay mission at Inverell came to a successful conclusion. For five weeks the evangelists preached and sang to splendid audiences, having an average of about 300 per night. From the very first night there were decisions, and they steadily mounted up until 81 had made the good confession. 75 of these have been baptised, and 68 have been received into the church. The members from our scattered district rallied well to the mission, and quite a number of the new converts are isolated from the regular meetings at Inverell. Three came from Cherrytree Hill, 20 miles out; 2 from Delungra, 21 miles; 4 from Spencer's Gully, 7 miles; 2 from Boomi, 170 miles; and 1 from Mungindi, 180 miles from Inverell; while 6 others live at distances from 5 to 7 miles from Inverell. Of those who have been or will be received into the church 50 are under 16 years of age, 58 are under 21 years; the remainder are women, with the exception of 2, who are married men. A great thankoffering was received the closing night of the mission. £106 was given in cash and promises. A social evening was held in the church to say farewell to our brethren. A number of members publicly voiced appreciation of the members of the splendid work accomplished by Bren. Baker and Clay.—A. Hutson.

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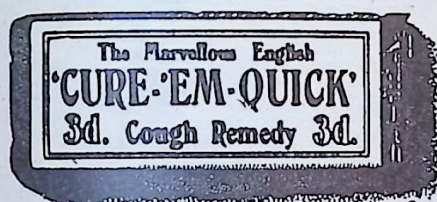
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