

# THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXVIII., No. 51.

THURSDAY, DECEMBER 24, 1925.

Subscription, 9/- per annum; posted, 10/6.

## "On Earth Peace."

THE message of the angels expresses the hope of humanity. In the darkest hours of the world's history, the words have brought a gleam of comfort:

"Glory to God in the highest,  
And on earth peace,  
Good will towards men."

Perhaps at this Christmas season men will think more of the heavenly message. For many years, alas, "peace on earth" has seemed a phrase to mock us. Four and a half years of active war were followed by seven years of attempted reconstruction, but these years seemed to be filled with the suspicion, mistrust and hate which breed war. Despite the establishment of the League of Nations, it looked as if in the near future the horrors of war would again be experienced. As the London "Nation" remarks: "Ever since the Armistice one great issue has been before the world and Europe in particular. Either we must succeed—before the universal war-weariness shall have passed away—in establishing peace upon far more solid foundations than it has ever rested on before. Or war—a series of wars—more terrible than we have known—will assuredly overtake us and overwhelm all that we understand by European civilisation. Those—we do not write fancifully, but in sober earnest—have been and still are the alternatives. A month ago, despite all the influence which the League of Nations has acquired, it was hard to say which was the more likely outcome."

That was written before the Locarno Treaty, which was signed in London on December 1. The generation which follows will be in a better position than the present one to estimate the importance of the Locarno agreement. Sir Austen Chamberlain—to whose work the agreement was largely due—says that "Locarno will be seen to be the real dividing line between the years of war and the years of peace." The "Daily Mail" declares that "the event which

took place at Locarno may well open a new chapter of world history." "Vorwarts" says "it may even be a turning-point of history." "It will dash the hopes of the prophets of evil," remarks the "New York Times"; "the pessimists will now have to look elsewhere for misfortunes and miseries which they can thoroughly enjoy." A well-known English minister told his people that the Locarno agreement meant at least peace for fifty years and that it was one of the most tremendous events of history: "I can't understand you people," he is reported as saying. "Don't you ever get excited about anything? You ought to be standing on your heads, and clapping your hands."

The report of the proceedings in the Gold Room at the British Foreign Office, and of the speeches of the leaders gathered there, must have impressed all who read it. Dr. W. H. Fitchett, writing in the "Argus," well said: "Nothing could be more dramatic than the scene, or more pregnant than the utterances of the representatives of the seven nations as they wrote their names on the great document. 'Opposite me,' said the French representative, M. Briand, 'sit the German delegates. That does not mean

that I do not remain a good Frenchman, as they remain good Germans; but, in the light of this Treaty we remain Europeans only.' The speech of the German representative, Dr. Luther, was equally significant. 'All peoples,' he said, 'must unite to relegate prejudices and mistrust to the past. The terms of the Treaty,' he added, 'denote that the new world-relationship must unite. The sufferings of my Fatherland in consequence of the war will be ended, and the feelings of distrust which existed, we must mutually renounce.' These are great utterances; they spring from a great event, and are the presage of a great and happy future."

There are enthusiastic writers who have acclaimed the Locarno agreement as marking the end of war. We regard the gratuitous assumption of the prophetic office as foolish even when it gives us a promise of peace. There are festering sores, plague spots, centres of evil full of menace, yet in the world. On the other hand, we can scarcely imagine a Christian who will not sincerely thank God for the advance which has recently been made and pray earnestly that the nations of the world may learn to trust one another more and dwell in peace and amity.

Of course the Christian hope is not in Locarno Pacts or Leagues of Nations. We find our true peace in submission to him who came to be the Prince of Peace, who promised his followers a peace which the world could not disturb. When the nations become his inheritance and the uttermost part of the earth his possession, then the world will have true and lasting peace.

Doubtless it is the reading of the revised version of Luke 2: 14 which sets forth the truth. The peace which was heralded was to men in whom God is well pleased—those who receive his Son as Saviour, those who seek to do his will, those who themselves become peace-makers and so are fit to be called the children of God.

### The Year is Dying.

Ring out, wild bells, to the wild sky,  
The flying cloud, the frosty light:  
The year is dying in the night;  
Ring out, wild bells, and let him die.  
Ring out the grief that saps the mind,  
For thou that here we see no more;  
Ring out the feud of rich and poor,  
Ring in redress to all mankind.  
Ring out old shapes of foul disease;  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.  
Ring in the valiant man and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be.

—Tennyson.

# The Message of Jesus.

P. E. Thomas, B.A.

With the approach of Christmas, the mind of Christendom is being focussed upon the coming of Jesus into the world. Even those who ordinarily take no stock of Christ or his kingdom on earth, give some thought to the meaning of his coming. At such a time as Christmas, when hearts are mellowed and gladdened by the Christ spirit, men seem more susceptible to spiritual influence, and it is essential that the church use the opportunity and strike the right note in its message.

When we read down the "Religious Announcements" in our daily newspapers and see the subjects advertised by prominent church leaders for their Christmas sermons, we wonder what appeal some of them can possibly have for the average man; or in what sense can they help him. Most folk are not interested in the infancy of Jesus, and they do not care whether the account of the virgin birth be true or not; whether the story of the special star be fact or fiction; or whether the angels were real or illusory. We all can have our own personal opinions or convictions about these matters, but they are certainly not the kind of message the world wants or needs.

If we could read the mind of Jesus, and give his thought as a Christmas message, what would be our theme and its content? Surely, we would be required to feature his coming, but would it not be in the *why*, rather than the *how*? It is significant that we have no record that Jesus ever mentioned any miracle connected with his birth, especially when he might have used it with telling effect against those who denied his claim. On the contrary, he often seemed to be at pains to conceal the miraculous in his life for the sake of those who believed in him merely because of it. He certainly wanted men to follow him, but rather for his life and message, and not because of any supernatural privilege or power that he had. And, after all, it is the life and message that really help men. It is of little value displaying the things they cannot do at all, but it does count to do perfectly those things which they can do only imperfectly. In all things Jesus was intensely practical, thus did he shrink from stressing the miracle. For the same reason we must pass over the *how* of his coming.

But the *why* is a different matter. Surely there is nothing that means so much to men as the purpose for which Jesus came. When he said, "I am come that they might have life, and that they might have it more abundantly," he gave the heart and the whole of his mission. All of his work and all of his teaching centred upon that one thing, life. He saw it in all its fulness, and drew no distinction between any of its component parts. It was the supreme thing, and everything else was subordinated

to it, even the Old Testament with all its authority. To Jesus the value of all things was in their contribution to life. He himself lived in such relationship that he was able to say that he came "not to be ministered unto, but to minister." Everything, indeed, that affected the lives of men was his business. Did he find an individual afflicted bodily, his hand reached out to heal him. Did he meet one deranged mentally, his concern was to make him right. Did he discover a soul lax morally, his desire was to help him. Did he come to one deficient spiritually, his concern was to point him to God. Whatever the defect, Jesus sought to remedy it, in order that full life might be enjoyed.

A study of the life of the Master will reveal that his ideal, his perfect pattern of a full and abundant life, was his heavenly Father, and in the vision of God does he find the means for the accomplishment of his mission. If he could get men to see God as he himself saw him as the grand Father of Love, they must become more like him. To see him clearly was to experience him, and to experience him was to partake of his nature. Jesus' own life was his proof. He was one with the Father because he had complete experience with him. Thus his statement, "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent," is the expression of his thought that abundant life is oneness with God, the Father of Love.

From the teaching of Jesus, therefore, we may construct the following syllogism:—If God is Love, and it is life eternal to know God, then it is life eternal to know Love. Thus life is love, and loving is living. That this is the viewpoint of Jesus we can verify from his answer to the lawyer who asked, "Master, what shall I do to inherit eternal life?" He said, "What saith the law?" and upon being told, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," he replied, "Thou hast answered right: this do, and thou shalt live."

This, then, is the message of Jesus to the world, that life is the supreme thing, and that it is attained through the medium of love to God and to man. If men could only see this clearly, much of the friction and confusion that has come through a difference of views concerning the "plan of salvation" would vanish. There would be no difficulty in finding the right place for all forms and ceremonies, for they would be regarded as means to an end. As such, they would not be binding as essential commandments, nor looked upon as tests of obedience or love, but rather would be

gladly accepted as tried and valuable aids to life.

The view of Jesus that love is life and that it meets the real need of men is a very practical one, both for the individual and the group. Is it happiness that a man seeks? And surely that has been an age-long quest, then is it not found in the outflowing of the love stream for others? Is it peace he desires? Then is it not found in goodwill towards his fellows? That which is best for the group, is it not obtained by the co-operation of all for the good of the whole? Thus Jesus meets the need of all men, individually and socially.

There is need that we all grasp more fully this gospel of life and love, and proclaim it. To be true to Jesus we cannot place a circle around the spiritual and the hereafter, and say these only are our concern, and the rest of life is not our business. Whatever affects men, whatever their problems, those things are for us. Is it a strike, a lockout, a conflict between Capital and Labor, with consequent bitterness and suffering? Then most certainly it is the business of the church. We can no more sit in calm neutrality and consider the struggle as a foreign matter than we can act the part of the priest or the Levite and remain Christian. And it is not enough, either, to simply bind up the wounds of the afflicted. It is certainly necessary to remedy the effect, but it is also necessary to remove the cause. The great gospel of Jesus must be proclaimed that the only panacea for strikes and lockouts is love shown in a consideration for the interests of others. We must teach men that while ever selfishness dominates altruism there will be conflict and suffering.

Are our economical and social conditions what they might be? We are persuaded that even the dullest must realise that there is much to be desired. We see the squalor and dinginess of some of the houses in which folk have to live. Little children are born there to lives of disease, and oftentimes, sin and shame. They never get a chance. They are lost before they are born. Is that nothing to do with the church? Is it foreign to him who came "that they might have life"?

We are all aware of the iniquitous bills that are upon the statute books of our country. The sins of drink, gambling and, to a certain extent, immorality, are legalised, and, in consequence, every year thousands of homes and lives are blasted. Were the blasted our own homes or sons, our hearts would beat wildly in the deepest concern, but because they are of others, shall we sit in unconcern? Would the interest of Jesus be cold or passive?

If the heart of the church pulsates with that of the Master, if the throb of his life is hers, in compassion she will stretch out her hands in sacrificial service to give relief to unfortunate sufferers and to point the way of salvation.

There is need for a greater and more persistent presentation of Christ with his

gospel of love and life. Let us not seek so much just to get men to view from afar with grateful thanks the love of God and of Jesus, but rather to work that such love may vibrate in their hearts producing a

similar love that will find expression in lives of devotion and service. And for them the mission of Jesus will be accomplished, and they shall, indeed, have life more abundantly.

## The Spirit of Christmas.

The spirit of Christmas is emphatically the spirit of goodwill. There is a desire on the part of those who participate in it to make everyone happy. The question of worthiness or unworthiness is relegated to the background, and the attempt is made to bring a little more of joy and gladness to every life, worthy or unworthy. And, while it emphasises family ties, it does not restrict itself to the family circle, but seeks to bring pleasure to as many as possible. And it is this prevailing spirit of goodwill lying back of our Christmas giving and planning which makes the occasion so enjoyable and so helpful. In it we seem

somehow to come a little nearer to our neighbor, and the idea of human brotherhood assumes greater reality.

When the angels sang, or prayed "Peace on Earth," they struck a keynote which is sounding to-day over all the world. From the manger in Bethlehem there goes forth in ever-widening circles the spirit of peace.

What better time can there be than this Christmas time for us to bury old grudges, and be reconciled to old enemies? When Jesus Christ is abroad it is easy to forgive and forget, and there could come few greater boons to some hearts than this blessing of forgiveness, forgiving one another

even as God for Christ's sake hath forgiven us. And while the Christmas bells are ringing and the Christmas music is filling the air, it would be an unspeakable blessing if the hearts of men would quietly and forever throw away from them all hatefulness and all malice, and extend a universal amnesty to all enemies. Christmas is a time of forgiveness as well as of peace.

But goodwill means much more than forgiveness, it means the unrestricted outflow of kindly thoughts and words and deeds. It means unselfish giving of our sympathy, our money, and our influence to secure greater happiness to others, especially to those whose need seems to be the greatest. The question of merit does not enter into the matter so much, but the question of need; and it is a delightful thing when God makes it possible for us to increase in any degree the comfort and happiness of our fellows. And when the spirit of goodwill has its way, and pride and greed and selfishness are thrust aside, it seems as though heaven came very near to earth, as both the givers and the receivers rejoice together. It may be that our wealth is limited, very limited, but the spirit of Christmas is not restricted to golden channels, even the poorest may share the happiness of helping others.—"Christian Guardian."



The Message to the Shepherds.

## The Enriching Years.

"I will do better unto you than at your beginnings" (Ezek. 36: 11).

The poetry of all growing life consists in carrying an oldness into a newness, a past into a future. So only can our days possibly be bound "each to each by natural piety." It would make life wearisome beyond expression if I thought that twenty years hence I should see things just as I see them now, and love them with no deeper love because of other visions of their loveliness. So there comes this deep and simple rule for any man as he crosses the line dividing one period of life from another—the same rule which he may use also as he passes through any critical occurrence of his life: Make it a time in which you shall realise your faith, and also in which you shall expect of your faith new and greater things. Take what you believe and are, and hold it in your hand with new firmness as you go forward; but with continual and confident expectation to see it open into something greater and truer.—Phillips Brooks.

### "Have Faith in God."

O why and whither? God knows all;  
I only know that he is good,  
And that whatever may befall.  
Or here and there, must be the best that could.  
For he is merciful and just;  
And so by faith correcting sight,  
I bow before his will and trust,  
Howe'er they seem, he doest all things right.

—John Greenleaf Whittier.

## Religious Notes and News.

### Dr. Newton's Apologia.

In a letter read to the congregation of the Philadelphia church of which he is to become rector, Dr. Fort Newton says: "Since I learned to know the Episcopal Church in England in the blazing days of the war, something deep in me has responded to its sweet and tempered ways. But more vital still, if possible, is the central strategic position which the Episcopal Church holds in the confused religious situation of our time. It is the roomiest Church in Christendom in that it accepts the basic facts of Christian faith as symbols of transcendent truths, which each may interpret as his insight and experience explore their depth and wonder." After describing the communion that he has now joined as standing midway between an acrid liberalism and an acrid literalism, Dr. Newton concludes: "After all, there is only one Church of Christ. It may wear many names, but its faith is one, and finally, or soon or late, it will be one in fellowship, drawn together by creative desire, if not driven together by the necessity of facing the forces of destruction in our day which, if they have their way, will end in materialism and futility."

### "We do like a Man——."

"The Christian Register," of Boston, describes Dr. Fort Newton as "a frequent voyageur in the ecclesiastical sea." "For Dr. Newton," continues "The Christian Register," "we entertain a kindly feeling, but we do like a man who stands somewhere. He has always been literary, irenic, and inclusive in his spiritual hospitality, and on that account it has been possible for him to find acceptance in churches of all varieties of religious belief. Nobody in orthodoxy ever held his Universalism against him, for example, because he never held it seriously himself. There is a poetic and gentle accent in his speech, and never an emphatic pronouncement of a position which would separate him from any kind of believer. Void of offence, at home in the sentiments of evangelical pietism, and confident there is nothing so important in religion as mellifluous good feeling, Dr. Newton accepts the full letter of the Apostles' Creed, the Thirty-nine Articles, including Apostolic Succession, and all the House of Bishops to see that he obeys. He calls it 'a roomy church.'"

### Evangelism: Its Place in the Modern Church.

Dr. John A. Marquis, writing in the "Continent," says the most marked feature of the Stockholm Conference was the universal conviction that the Christian faith is a possession of the soul, a salvation, an inner relation to and experience of Jesus Christ as Lord and Redeemer. It was an effective answer to those who think the modern church is converting Christianity into a system of ethics or philosophy, on the one hand, or an agency of philanthropy, on the other. Wherever else such a notion may obtain, there was none of it in Stockholm. Over and over it was emphasised that the sine qua non of Christian life is the presence of Jesus Christ in the soul and that the fundamental need of the world today, and ever, is the call to personal faith in and obedience to him as the divine Saviour of men. Evangelism was the keynote of the conference; it ran through every subject discussed.

### The Best Language—Christian Behaviour.

Dr. John A. Hutton, editor of "The British Weekly," gave a short address at the British and the Empire gathering at Wembley Park recently. "He closed with a sentence, every word of which was weighted with conviction and appeal. He said, with much solemnity, 'The world

is waiting for the message of God and the Bible to be translated into the one language which everyone can understand—the language of Christian behaviour." This appeal followed on a brilliant statement of the claims of the Bible as the counsel book of an enduring empire. Israel was set by God between two empires with God as her bulwark and her glory. Her history, and the history of the ancient empires like Babylon that crashed about her, illustrated the terms on which alone an empire can endure—that it continue to function for the good of mankind. Otherwise it is a kind of Dead Sea, instead of a channel of divine blessing. Our Lord in the New Testament taught the same solemn lesson. When his disciples asked his admiration of the temple buildings, he foretold the destruction of them because the nation had not known the hour of its opportunity of service.

### Islam Advancing.

Writing from South Africa, a "Manchester Guardian" correspondent gives information regarding a great Mohammedan movement among the Bantu peoples. During Dr. S. M. Zwemer's latest visit to England, during the spring and summer of this year, Christian people at home learned of the reawakening of Islam and its growing disposition to challenge the advance of the gospel; now, in the article referred to we are given a sobering account of the rapid increase of proselytising zeal displayed by Mohammedan agents throughout East Central Africa and in Cape Province:—

"It appears on the surface to present all the familiar features of a genuine religious crusade. The missionaries who are conducting it are all animated by that intensity of purpose and enthusiasm which only devotion to a high ideal can produce, and one can find nothing to suggest that religion is being used as a stalkinghorse for the purpose of achieving some other, perhaps political, object. On the other hand, it is asserted on equally good authority and with equal confidence, that as a

purely religious force Mohammedanism is dead or dying, and no less an authority than Colonel Lawrence, of Arab fame, has compared the present state of things with a fire whose heart is cold and dead while the outer limits are still blazing merrily. There is no real religion, it is said, at Mecca to-day."

Whatever its motives, whatever its results, this challenge to the Cross of Christ cannot be regarded in a spirit of complacency. The progress of the gospel in Moslem lands in the past has been distressingly slow, but perceptible progress is now being made. Shall the Christian church stay to rest upon its arms, while the bearers of the Crescent invade lands already claimed in the name of the Lord Jesus Christ?

### The Editor as an Optimist.

"A man who is an optimist ought not to be a church editor. They put me here not because of business ability or editorial experience, but because I was optimistic. I am even optimistic enough to believe the day will come when fifty per cent. of our stewards will take the church paper. Even in the midst of trials and tribulations, with kicks and knocks and complaints coming fast, I find things to keep the smiles coming. The other day, after a hard trip, I came in to face a pile of work. There were urgent communications from boards and bureaus dealing with everything from colonising the north pole to selling oil in Texas. I had unification grist to keep the mill going for years. Everybody wanted first space for next week. As I sat about trying to pour ten gallons of molasses in a gallon jug, I found this letter: 'Please change my paper from Miss Eva Mead to Mrs. J. H. Collins. Thank God I've got a husband,' and there was my laugh for the day. The other day I made my best plea for 'The Advocate' in the homes of the folks. I had a good congregation and made a good plea. When the cards came in, there was only one with anything written on it, and it was 'Please stop my paper.' I did not get a subscriber by that speech but lost one. I am glad I could laugh at that. I made a plea in another church, and at the close a man followed me laughing and repeating, 'That's a good little paper you fellers get out at Richmond.' A steward whispered, 'Don't notice him; he's nutty.' But I am glad to receive compliments even from a 'nut.'—Mr. J. M. Rowland, editor "The Richmond Christian Advocate."

## Why Christ Cannot Work.

"The most amazing sentence in the Bible," is the description, by a great preacher, of the frank word of the evangelist: "He could do there no mighty work. . . . He marvelled because of their unbelief." The Omnipotence could be paralysed, the Illimitable restricted, the Creative hands bound, is marvel enough to us. The marvel, however, was with our Lord. He marvelled at their blindness and perversity and at their easy repudiation of the precious boon of health and fuller life that he brought them. Rather than admit his claims, and open their life to his merciful gifts, they preferred to hug their diseases and weaknesses. Well might he marvel at them! The perversity of Nazareth is continually repeated in modern life. There are sick souls and sick nations; there is misery, fear, and moral ill-health in abundance in the world. And in the midst of the world stands Christ to heal and bless and save. Yet men, knowing this, being quite aware of the mighty works he has done and is doing, and, moreover, by a strange perversity, affect to marvel at the "failure" of the gospel. It is not the part of Christ that the world seems so dead—hear echoes of the shallow question: "Why is Christ so powerless—why are there so few mighty works?" And the answer ever remains the same—because of human unbelief. Faith and un-

belief, to the majority of men, signify an intellectual attitude toward God. That there is an intellectual element in them, is true enough, but faith and unbelief are, radically, moral attitudes toward God. Faith is openness to him, and it is an indispensable condition of all spiritual blessing. In this there is nothing capricious. True moral relationships between men are necessary for understanding and true blessedness: it cannot be otherwise between man and God. Unbelief is something more than mental; it is the definite closing of the soul to God, a refusal to be one with him. The result of this is the creation of a moral gulf between the soul and God, and the impossibility of God doing anything great for man. The question for us to-day is not, "Why is God inactive?" but rather, "Why is the world determined to refuse his mercy and his fuller life?"—The "Christian."

### To the New Year.

"Bring much, New Year, and nothing take away. And, whether on dull or on a radiant day, Let each expected coming of the sun Present me with a task; let it be done— Some work accomplished, or some wrong made right— Before the falling of the selfsame night. Then you may go, Old Year—only so far As that near land where well-kept memories are."

# The Evolution of the Christ.

J. Pittman.

Evolution, understood as unrolling development, is a great fact in the nature of everything that lives and grows. The evolution of the Christ is the greatest fact of divine revelation. The theme is vast for a brief paper. We cannot do more than consider a bare outline. For the sake of clearness, we may view it under three epochs.

## I. The evolution of Christ in prophecy.

This covers old Testament history from Genesis to Malachi. The first mention of the coming One is in Gen. 3: 15. The words are spoken by God, in the presence of Satan (in the form of a serpent) and Adam and Eve, after the fall. "I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise (crush) thy head, and thou shalt bruise (crush) his heel." The words indicate a great conflict in which the seed of the woman triumphs. The use of the term "seed" is significant of a profound mystery. If we did not know, it were quite impossible to discover what is contained in the seed. If, for instance, we did not know that the acorn contained within its little folds the giant oak, who could guess it? It seems, therefore, beautifully fitting that the first intimation of a coming Messiah should be presented in this form. "If we did not know by revelation that when the powers of darkness nailed our Lord to the cross, this prophecy was fulfilled, we could never have discovered it by human reason. It would have remained forever inscrutable. Now we know that it contained within its small compass the whole plan of human redemption.

We pass over a vast period of time and come to the promise given to Abraham, "In thy seed shall all the nations of the earth be blessed." In this promise the seed begins to unfold and take form. The Messiah was to spring from Abraham, and all nations were to be blessed in him. What was comprehended in this blessing? Its glorious richness in Christ is still unfolding. Eternity alone will reveal all its fulness.

Nearly 200 years again pass in silence. Then Jacob speaks on his dying bed, foretelling that the Messiah would spring from Judah; "The sceptre shall not depart from Judah nor the ruler's staff from between his feet until Shiloh come, and unto him shall the obedience of the peoples be." The seed expands and grows. We see from this prophecy that the Shiloh, or peaceful One, was to spring from the tribe of Judah, that he should come when the reigning power of that house was passing away, and that he—Shiloh—was to be ruler over obedient peoples. We know how this is all fulfilled in Jesus the Christ.

Again a long silence which is broken by Moses. God said through him, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." We know from the New Testament that this Prophet was Christ. A prophet is one who unfolds the mind of God to man. Christ did this to a degree infinitely grander than Moses did.

After the lapse of centuries we come to David, the sweet singer of Israel. His psalms are full of the coming One. He sings of the Messiah as of his Son and Lord; of his sufferings unto death, and yet of his kingly majesty, and his rule of the nations.

Three hundred years later prophets arise in quick succession till within 400 years of the actual coming of the Christ. In their writings a wonderful picture of the coming One is seen. Like David, they picture him sometimes as the suffering One, sometimes as reigning gloriously. We have not space to show the minuteness of detail depicted of his birth, his life, the harrowing particulars of his sufferings and death, and of his subsequent victory over all his and our foes.

Thus the age of prophecy evolved the coming Christ to perfection as far as prophecy could do so; and the marvel is that the Jews failed to see in Jesus of Nazareth all these wonderful prophecies converge.

## II. The Christ of the gospels.

Many of the predictions concerning the Messiah were fulfilled in Jesus when on earth, but not all. As we know him in the gospels he appears as Son of Man and Son of God; perfectly holy in character; full of kindness and compassion; the friend of publicans and sinners; administering help to the needy; revealing God as a loving Father to all who trust him; teaching the things of spiritual and eternal life; suffering without resistance; dying on the cross; rising from the dead and ascending to heaven.

But though we have such a wonderful and unique picture of Christ in the gospels, it does not meet all the requirements of Old Testament prophecy. Apart from subsequent revelation, the Christ would be far from complete.

Our blessed Lord knew this better than any one else. His teaching and work were begun on earth but not finished. Great and glorious things had yet to be revealed concerning himself and his works, but in order to their development it was "expedient" that he should go away. Henceforth not sight but faith was to be dominant. He said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth, for he shall not speak from himself, but what things so ever he shall hear these shall he speak, and he shall declare unto you the things that are to come. He shall glorify me, for he shall take of mine, and shall show it unto you." How wonderful this further revelation of Christ was to be appears in the preaching and writings of the apostles, after the descent of the Holy Spirit on the day of Pentecost. This brings us to our last section.

## III. The Christ as unfolded by the apostles.

From the Book of Acts to the Book of Revelation we have before us the fulfilment of Christ's promises concerning the work of the Holy Spirit. In these writings we see the Holy Spirit unfolding and developing the teaching and office of Christ which the apostles were not prepared to bear when Jesus was with them. How wonderfully the Spirit "glorified" Christ we can learn by carefully studying these writings. We have space to note a few features only.

### Christ and the Church.

The church is a wonderful institution, unfolded in these writings. It took its rise from the day of Pentecost. If we had the gospels only, we would have no knowledge of the church of Christ except the vague prophecy of Jesus, "On this rock I will build my church," etc. This mystery, hid for ages, was made known through the apostles, specially the apostle Paul. Besides its order, worship and constitution, its relation to Christ is presented in most striking and beautiful figures. It is a holy temple of which Christ is the foundation; it is the bride of Christ, the two becoming "one"; it is the body of which Christ is the head. We are told concerning this last, that the church is necessary to the completeness or "fulness" of Christ, just as the head is not complete without the body or the body without the head. It is said to be "the fulness of him that filleth all in all." The future age will fully unfold the glory of this mystery.

### Christ's Pre-eminence.

Many Scriptures in the Old Testament and a few of our Lord's sayings during his earthly

ministry refer to his supreme power and glory, but we get the grandest and clearest view of Christ's pre-eminence in the apostolic writings. What Scriptures, for example, will compare with the following:—"Wherefore," because of his self-renunciation, "God hath highly exalted him, and given him the name which is above every name, that in the name of Jesus every knee shall bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Again, the apostle Paul prays for the Ephesians that they might know, among other great blessings, "the exceeding greatness of God's power to usward who believe according to the working of the strength of his might, which he wrought in Christ when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world but also in that which is to come, and he put all things in subjection under his feet." And again, "who is the image of the invisible God, the first-born of all creation; for in him were all things created, in the heavens and upon earth, things visible and invisible, whether thrones and dominions, or principalities or powers; all things have been created through him and unto him, and he is before all things, and in him all things consist (hold together)." Yet one more passage God "hath at the end of these days spoken unto us by his Son, whom he hath appointed heir of all things, through whom also he made the worlds, who, being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification for sins, sat down on the right hand of the Majesty on high."

### Christ Victorious.

The Jews of old could not comprehend how their Messiah could come as a sufferer and yet a triumphant King. All this is clear to us. But there are many Christians to-day who cannot understand, if Christ is invested with such power, as seen from the above Scriptures, why he does not at once put forth his might and subdue all things to himself. The answer is, he works according to his own purpose and method. During this gospel age he works by love. He is winning his bride by his love, as every bride should be won. He does not want slaves. He will not force subjection. He is "gathering out of the nations" a people for himself. Though many refuse him, he will not be disappointed. "He shall see of the travail of his soul and shall be satisfied." And when the time is fulfilled, and all his own are gathered in, then he will put forth his power under which all powers shall be subdued. Then shall be fulfilled the vision of John, "And I saw the heavens open, and behold, a white horse, and he that sat thereon, called Faithful and True; and in righteousness he doth judge and make war. And his eyes are a flame of fire, and upon his head are many diadems, and he hath a name written which no one knoweth but he himself, and he is arrayed in a garment sprinkled with blood; and his name is called the Word of God, and the armies which are in heaven followed him upon white horses, clothed in fine linen, white as snow. And out of his mouth proceedeth a sharp sword that with it he should smite the nations, and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness of the wrath of Almighty God, and he hath on his garment and on his thigh a name written, King of kings and Lord of lords."

Thus we see that in order to a full view of the Christ, we cannot afford to dispense with any portion of our Holy Bible.

Hark! those bursts of acclamation!  
Hark! those loud triumphant chords!  
Jesus takes the highest station;  
O what joy the sight affords!  
Crown him, crown him;  
"Kings of kings, and Lord of lords."

# The Home Circle.

Conducted by J. C. F. PITTMAN

## The Child, and the Man.

Thus to find the little Child,  
To the manger—  
Cattle sleeping—  
Comes a stranger;  
Mary keeping  
Watch beside the little Child,  
Mary, Mother, gentle, mild.  
To the city  
Wise men wending;  
Without pity,  
Herod, sending,  
Thus to find the little Child,  
Mother loved, and gentle, mild.

At the Cross—  
With cause improven—  
Soldiers toss  
For garment woven  
By the hands of Mary mild—  
Spotless robe for Heavenly Child.

At the tomb—  
With Jesus sleeping—  
In the gloom  
Sad Mary weeping;  
Then the daybreak at the word:  
"They have ta'en away my Lord."  
—Ernest Adie Ferguson.

## Not Enough Boy.

Tommy had asked for a third—or was it a fourth?—helping of plum pudding, writes a minister, whereat he was rebuked by his mother, whose name may have been Sapphira, who averred that she once knew a little boy who ate too much plum pudding, and consequently burst.

"You can't have too much plum pudding, mother!" said Tommy.

"Then how did the little boy burst?" she asked.

"There wasn't enough boy!" responded Tommy. As my views about plum pudding are akin to those of Tommy, I agree with his explanation of the alleged horrible occurrence.

This story reminds me of another very similar. Paterfamilias gazed benignantly upon his small but lusty family one Christmas Day, and at the debris that was all that was left upon the dishes that once had groaned with their loads of turkey and plum pudding and mince-pies and the other viands proper to the day.

"My dear," he remarked to his wife, "I think we must have been inspired when we called our first child 'Edward Will,' and our daughter 'Edith May.'"

It only remains to add that the surname of the family was "Burst."

## The Holy Birth.

O little town of Bethlehem,  
How still we see thee lie!  
Above thy deep and dreamless sleep  
The silent hours go by.  
Yet in thy dark streets shineth  
The everlasting Light;  
The hopes and fears of all the years  
Are met in thee to-night.

The morning stars together  
Proclaim thy holy birth,  
And praises sing to God the King  
And peace to men on earth.  
For Christ is born of Mary,  
And gathered all above,  
While mortals sleep, the angels keep  
Their watch of wondering love.

How silently, how silently,  
The wondrous gift is given!  
So God imparts to human hearts  
The blessing of his heaven.

No ear may hear his coming;  
But in the world of sin,  
Where meek souls will receive him still,  
The dear Christ enters in:

Where children pure and happy  
Pray to the Blessed Child,  
Where misery cries out to thee,  
Son of the mother mild;  
Where Charity stands watching,  
And Faith holds wide the door,  
A dark night wakes, and glory breaks,  
And Christmas comes once more.

O Holy Child of Bethlehem,  
Descend to us, we pray;  
Cast out our sin and enter in—  
Be born in us to-day.  
We hear the Christmas angel  
The great glad tidings tell—  
O come to us, abide in us,  
Our Lord Immanuel.

—Phillips Brooks.

## Grandmother.

The word grandmother occurs only once in the Bible, but in what a splendid way does the apostle pay tribute to the title grandmother.

When he writes to Timothy he calls to his remembrance "the unfeigned faith that is in him, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am persuaded that it is in thee also."

One can in imagination picture this grandmother, with snow white hair, and features of marked benevolence and happiness, telling to the child at her knee the wonderful works of God, how he had led the children of Israel through countless dangers into the Promised Land. What a splendid inheritance did this grandmother hand down to her daughter and grandchild, and she has been a grand example to many others who by their consistent, quiet Christian life, have handed down to their children the inborn reverence and love to God, which has one day borne splendid fruit.

And when we take into consideration the trials these two Christians would have to undergo, how they would be treated as outcast by their Jewish friends, it brings it home more forcibly to us the power and strength which the true worship of God brings to the heart.

Timothy had instilled into him all the precepts and counsels of the Old Testament, and the grand example of a good woman. An earnest, quiet Christian life has a deal of power in it, and though we need active workers and could do with more, still we feel grateful that there are those in our time who like the grandmother Lois are handing down the unfeigned faith which dwells in them to their children's children, and none can say how far their good example reaches, beyond our knowledge we are sure, but we are equally sure that all the lives of such Christian women bear fruit, and that in abundance.—M.E.L.

## Why He Married Her.

"Yus," said William, "it were superstition as made me marry my missus." "How's that?" enquired his friend. "Why, it were a toss-up 'tween her and Mary Jane. One day I was a-thinking which of 'em to have—Mary Jane or Anna—when I saw a cigar lying on the ground. So I picked it up, and blowed if it didn't say on it, 'Ave Anna, So I had 'er!'"

Wife—"Are all men as stupid as you are?"  
Husband—"No, my dear; look at all the bachelors there are."

## The Family Altar.

— J.C.F.P. —

### SUNDAY.

And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye receive not of her plagues.—Rev. 18: 4.

"This duty of separation may sometimes lead to a literal exodus, and even under the pressure of overwhelming necessity to secession from a world-corrupted church; but the jeopardy lies in attachment to the world-spirit (1 John 2: 15). The parallel warnings in Jer. 51: 6, 45, and Zech. 2: 6, 7 should be read; but the story of Lot in Sodom best illustrates the spirit of the passage (Gen. 19), for it is participation in sin which is to be primarily guarded against."

Reading—Rev. 18.

### MONDAY.

Let us rejoice and be exceeding glad, and let us give the honor unto him: for the marriage of the Lamb is come, and his wife hath made herself ready.—Rev. 19: 7.

"Then, when the mighty work is wrought,  
Receive thy ready bride;

Give us in heaven a happy lot  
With all the sanctified."

Reading—Rev. 19.

### TUESDAY.

Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.—Rev. 20: 6.

"This is one of the benedictions of the Apocalypse. The blessing on those who have part or share in the first resurrection has this definite feature. On these the second death has not power."

Reading—Rev. 20.

### WEDNESDAY.

And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb.—Rev. 21: 23.

"No sun by night shines there,  
No moon by silent night;

O, no! these needless are;  
The Lamb's the city's light."

Reading—Rev. 21.

### THURSDAY.

Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city.—Rev. 22: 14.

"Out of great distress they came,  
Washed their robes by faith below  
In the blood of yonder Lamb,  
Blood that washes white as snow."

Reading—Rev. 22.

### FRIDAY.

And Mary said unto the angel, how shall this be?—Luke 1: 34.

"Her question indicates surprise, not disbelief. Unlike Zacharias, she asked no sign. The youthful village maiden, amid her humble daily duties, shows a more ready faith in the far more startling message than the aged priest in the holy place of the temple in the atmosphere of the sacred incense." Reading—Luke 1.

### SATURDAY.

Glory to God in the highest, and on earth peace among men in whom he is well pleased.—Luke 2: 14.

Milton's "Ode on the morning of Christ's Nativity" closes thus—

"But see, the Virgin blest

Hath laid her Babe to rest;

Time is, our tedious song should here have ending;

Heaven's youngest-teemed star

Hath fix'd her polish'd car,

Her sleeping Lord, with handmaid lamp,  
attending;

And all about the courtly stable

Bright-harness'd angels sit in order  
serviceable."

Reading—Luke 2.



## Foreign Missions.

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

### Dr. G. H. Oldfield.

We are glad to receive news of Dr. Oldfield's arrival in India in a letter just to hand. He says, "You will see by the above address that I have safely landed in Poona. The journey to India was a very pleasant one, the weather being very calm practically all the way after leaving the Australian Bight. When in Colombo, however, I got what is called "a touch of the sun," and felt very much off color for nearly a week. This rather spoiled the sea trip from Colombo to Bombay, and the first two days at Bombay. Bro. Watson met me at Bombay and piloted me over the first three days in India. There was a little trouble to get the luggage through the customs. Bro. Watson's experience in dealing with shipping troubles proved invaluable in getting things accomplished, especially as I was still feeling far from well at this time. The twenty cases of mission goods we left in the hands of the agents, and I have just received a letter from them to say that they have got them through the customs and have put them on the train for Baramati, so I hope they arrive there all right.

"I had a brief visit to Baramati and to Shrigonda, and have met Bro. and Sister Escott here at the missionary home, so I have met all our staff on the field. I was sorry to find that Miss Blake was far from well. She had just decided that she would go into Poona and place herself in the hands of some very good lady doctors here. They decided that only a major operation would be any good, and from all I can make out their decision was quite justified by the operation findings. I am glad to say that she is doing remarkably well, but it will be some months before she will be fit for duties again.

"It has been decided that I should stay here at Poona for the language study, and I have made arrangements to start with my pundit to-day. I shall be glad to get a move on with it, and feel that I am actually starting on the final stage of my preparation for the work to be done. I have seen enough to thoroughly convince me that the medical work is greatly needed in the community and will be really welcomed at Dhond.

"Please convey best Christmas and New Year greetings to all the brotherhood, Yours sincerely, G. H. Oldfield.

All correspondence to Dr. Oldfield should be addressed to Dr. G. H. Oldfield, c/o Missionary Rest Home, 45 Sassoon Road, Poona, India.

### Baramati Marathi Sunday School Annual Report, 1925.

During the last year we have stepped forward in the work in many ways. There are 150 scholars, boys and girls, Christians as well as the Bhampta Settlement people, 17 teachers and 16 classes.

Last year 80 scholars appeared for the all-Indian S.S. Union Examination. Of these 55 were successful, and received certificates at a public demonstration. This year 115 scholars are preparing for the same examination.

Our boys and girls are given marks each Sunday for attendance, attention and learning Scripture verses, etc. At the end of the year those receiving first and second highest marks are presented with Marathi New Testaments and hymn books. This is to encourage the children in our school. This year a nine year old girl of a Christian family stood first in the whole Sunday School, and therefore she was presented with a Marathi Holy Bible. The Sunday School has taken responsibility to meet its expenses. This year they did so except for about three rupees (equal to 4/6), which help they received from the local church.

The children were given a nice picnic in the last year. Miss L. Redman and Miss E. M. Caldicott had given a social to all the Sunday School workers. Mr. H. L. Coventry, Messrs. D. D. Salve and K. L. Kolhatkar gave good hints to improve the present condition of the Baramati Sunday School. We had an annual meeting of the church, and it has elected the following members for the Sunday School committee for the next year:—Chairman, Mr. Y. B. Dethé; secretary, Mr. T. V. Papani; superintendent for boys, Mr. N. Panchal; superintendent for girls, Miss E. M. Caldicott; associate member, Mrs. Jankibai Hiwale.

Thus with God's blessing our Indian Sunday School at Baramati is progressing year after year. We all wish that the members in Australia should pray for the spiritual growth of our boys and girls of the Sunday School.

We all send our Christian greetings to you,

Yours sincerely,

Y. B. Dethé, Secretary.

### News and Notes.

Miss Elsie Caldicott, who sends us the Baramati Sunday School report, speaks very highly of the Baramati Sunday School. She says, "It is an auxiliary to the church, and a very active and progressive one at that. The teachers give their services quite willingly in this good work, and work very harmoniously together. The children are quite as well behaved and attentive in their classes as any in Australia. I am trying to carry on the orphanage work during Miss Blake's absence. I shall be more than glad for someone to come quickly to relieve in this work, because Miss Blake will not, even when better, be able to take on the work for many months." Miss Caldicott asks that we shall pray for her to have wisdom and strength and patience to try and be a mother and guide to over 60 boys, besides giving some attention to the medical work here.

Dr. Rankine, of St. Margaret's Hospital, Church of Scotland Mission, Poona, India, sends this little note concerning Miss Blake:—"You will probably have heard that Miss Blake, Baramati, has been and is at present a patient in our hospital. She has just had a serious operation. She is getting on extremely well, but she will have to take things very easily for some considerable time. She should not have any work until the rains break in July, and after that only half work for another six months. When she has fully recovered she should be stronger than she has been for a long time."

Bro. H. R. Coventry in his last letter says: "It was a great joy to us to welcome Dr. Oldfield to our ranks. Some of us were glad to renew our fellowships of earlier days. He is now in Poona for language study."

Bro. Coventry says that he and Mrs. Coventry accompanied Miss Blake to Poona Hospital, and Mrs. Coventry has visited her daily.

Bro. Coventry asks that a special prayer appeal be made to the Australian brotherhood for the work and workers in India, and that funds may be forthcoming to wipe off our overdraft and keep the work going. This we gladly do. I visit many of our churches, and our missionaries would be encouraged could they hear the heartfelt prayers offered at all services for them and their work.

### TO LET.

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

### The Granville Mission.

At Granville, N.S.W., Bren. Baker and Clay have completed a successful mission. Although Granville is a very old town, and numerous other churches have been established there for years, our cause is a new one, and when the missionaries pitched their tent there were only 12 members in the church. There was a number of factors that made the work of the missionaries extremely difficult; but during the mission there were over 30 confessions; and of these 19 have been baptised and received into membership—18 for Granville and 1 for Burwood. Some others will be baptised later. In addition, as a direct result of the mission the Sunday School has increased its membership by 26. The oldest convert at the mission was a man aged 65 years, and the youngest a girl aged 11 years. The thankoffering amounted to £40. Through their earnestness and faithful preaching of the gospel the missionaries have created a new interest in our plea, which is going to bring forth abundant fruit in the days to come.

### Burnley Benevolent Work.

During the year fortnightly meetings in connection with the Benevolent Section of the Victorian Department of Social Service, held in Burnley chapel, have proved a great spiritual blessing, one sister having given herself to the Lord. The last of these meetings for the year was held on Dec. 16. Sister Mrs. Lee, women's conference president, presided. The treasurer, Bro. Bardwell, was the speaker. A musical and elocutionary programme was given. Afternoon tea was spread on tables, tastefully decorated with flowers (donated). About 100 mothers were entertained with their children, to whom Christmas stockings were distributed. Each mother received a bouquet and text. Great credit is due to the local committee and the sisters who provided money, flowers and texts. The mothers presented Sister Mrs. Nichols with a beautiful bouquet of pansies and a salad-bowl. Sisters Mrs. Smith and Mrs. Baker were also presented with salad-bowls. The Department thanks Mrs. Lee, and the South Yarra, Gardiner, Malvern and individual sisters who have so willingly helped in the meetings.

### BIRTH.

WILLIAMS (nee Myrtle McClean).—On Dec. 1, at "Stanlee," Hawthorn-rd., Caulfield, to Mr. and Mrs. Gordon P. Williams, of Warra-st., Koo-yong—a son, Gordon Carlyle (Lyle).

### IN MEMORIAM.

PAYNE.—In memory of mother, who was called home Dec. 23, 1920.

Sleep on, beloved, sleep and take thy rest,  
Lay down thy head upon thy Saviour's breast:

We loved thee well, but Jesus loved thee  
best. Goodnight.

—Inserted by Mr. and Mrs. W. B. Payne, Echuca, Victoria.

### WANTED.

Board and lodging offered, two well recommended lads or young men, by widow. Clean, comfortable, private home; 10 min station; close river and Essendon High School. Washing and mending; home comforts; 30/ weekly. Apply, first, to J. I. Mudford, The Avenue, Surrey Hills (Can't by 1523).

Public and Brotherhood Welcome to  
Bro. and Sister Ralph Gebbie.

at GARDINER CHAPEL, corner Scott Grove  
and Malvern Rds.,

WEDNESDAY, JAN. 20, at 8 p.m.

Catch 7.17 or 7.52 Darling Train to Gardiner.

Spend your Holidays at Kyneton  
First-Class Climate, Scenery and Sport.



# Humanity's "Star of the East."

Jessie Verco.

Surely there were never in the world's history such striking contrasts as were found on the first Christmas in that inn in Bethlehem. The scene is one of sad inconveniences and poverty. Christ later on in his ministry said, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." It was so even on the day of his birth. There was no bed in the inn for Mary, and no cradle for her babe. Yet this was the Son of the Most High, the King of kings and Lord of lords. The highest majestic power was present with the lowliest circumstances. The Creator of all things asked for nothing from his creation for his dearly beloved Son, except, later on, for men's souls. We can only partly conceive these contrasts, for while we can grasp the scene in the manger, the realisation of his almighty power and greatness is clouded by our dimness of vision. While reflecting upon the birth of our Saviour, we instinctively think of the Star of the East. It is not the vital point of the scene that is undoubtedly occupied by the holy Child lying in Bethlehem's manger, but it is an important event nevertheless, as everything is in connection with that event. We have but few glimpses of the babyhood of Jesus, so everything in that important picture is valuable.

We read that the wise men of the East set out to worship the King of the Jews, and "Lo, the Star which they saw in the East went before them." This particular Star was their infallible guide, for it was the manifestation of God. Just as in their deliverance from Egypt and subsequent journeyings, the Israelites depended solely for guidance upon the divinely given cloud by day, and pillar of fire by night, so did these wise men look heavenward for the guiding Star to lead them aright. What is the guiding star of humanity in these times? What is the star that leads them to the same little babe in Bethlehem's manger? The only safe guide we have is God's word; for it, like the Star of the East, has his guiding hand behind it. Humanity as a whole realises a power higher than its own. The heathen worshipping his hideous god is conscious of a spiritual world; distorted though it may be, he knows there exists some mysterious power, greater than his own. Is this realisation of a mightier power enough? Of course it is not. There is a definiteness of purpose in God's plans, hence the guiding Star of the Bible was given by him to humanity. There are many valuable helps given to many peoples to enable them to look up and see the star in all its glory, but there is only one star. There are counterfeit stars everywhere, some of them very bright and deceptive, but nevertheless dangerous, misleading and worthless. But he that is brought to a knowledge of the truth by way of the real Star, has even the power of God's own words to help and assure him that this way is not only the right one, but the only sure way that leads the trusting soul past every obstacle in life and death, to the realm beyond.

When the wise men saw the Star they "rejoiced with exceeding great joy." All of their anxieties were removed. Their safety was assured. No more hesitation and groping; just going straight ahead. No wonder they rejoiced! So should Christians rejoice when the Star has led them to that lowly manger, and later on to the cross, and then to the glory of the resurrection. There is surely something wrong if the heart doesn't rejoice; it shows a meagre realisation of those most precious gifts; the most valuable gifts offered to mankind. The spirit of religion is joy, not sorrow; love, not hatred; peace, not friction; victory, not failure. "These things have I spoken unto you that your joy might be full." If one could but grasp the fact of the magnitude of this joy, maybe it would be possible to permeate the life of a Christian to such an extent that life

could be one "grand sweet song." The angels, too, rejoice over a soul's surrender to Christ, but we are too deaf to hear the hallelujahs of the heavenly throng. The limitations of the flesh exist, our frailties are ever present, but one thing is shown very clearly amid the world's chaotic state—the way to the babe in the manger.

What did the wise men do when they arrived at their destination? They "fell down and worshipped him," and "presented unto him gifts, gold and frankincense and myrrh." The wise men from the East and the shepherds were probably among the first to worship Jesus Christ. What a great privilege was theirs to have that peculiar honor! Yet how scornfully that honor would have been rejected by many in that day. To fall down and worship at his feet is our privilege. All through the ages saints have worshipped him, and will worship him until the glorious reunion when the great multitude will pay homage around the throne of God. After the wise men worshipped the babe, they gave him their treasures—gold, frankincense and myrrh. Metaphorically, we, too, have to bring our gold, frankincense and myrrh. Our treasures are to be laid at his feet—not things we lightly esteem, but our treasures. We have followed the Star to that manger, we have learned from the Book of Life where he is, and what we are to do: now we are to give up our treasures to him. Is it easy? If it is, it may be we are keeping something back. Every man has his own particular treasures to be given up; they often wrap themselves around him so tightly that he cannot move, and in desperation he has to tear them off. When once they are laid at his feet, he will be helped by a mightier power than his own to prevent such entanglement again.

May we too be wise men; not necessarily wise as the world counts wisdom, for that wisdom is fleeting, uncertain, and often meaningless, but wise enough to look at that star, and follow it right on until we come to Jesus' feet, then our wisdom will be steadfast, deep and eternal.

## CORRESPONDENCE.

### PIONEER WORK IN QUEENSLAND.

Sir,—

In a letter in your issue of Nov. 19, 1925, the following statement appears on page 742, and under the above heading: "This is how some of the churches have sprung up, and this is why I claim to be the mother of all the churches in this State." In reply I beg to state that L. Colvin is under a mistaken apprehension, and C. F. M. Fischer, of Russell Island, will substantiate my statement. I was headteacher of the State school at Zillman's Waterholes (now called Zillmere) in 1882. Messrs. Cheek and Troy were conveyed by C. F. M. Fischer in his spring cart from Brisbane to Zillmere on July 27, 1882. A meeting was held in the Baptist chapel that evening. The meetings continued for a fortnight.

We were under Baptist organisation and close communion. The German Baptists, who were also strict Baptists, used the same building, C. F. M. Fischer being leader or overseer of the community.

After a fortnight's mission, Bren. Cheek and Troy formed the Baptist church at Zillmere into a congregation or Church of Christ, appointing C. F. M. Fischer to be bishop or overseer, and meeting every first day for the keeping of the ordinance. S. Cheek remained for another week after the church was established, and then went to Brisbane, held meetings in the Temperance Hall. F. W. Troy went to Toowoomba. Mr. the evangelists left, and so did Mr. Alfred Shaw, if he be still in the flesh, will be able to bear me out in my statements. So the Church of

Christ at Zillmere was founded in the middle of August, 1882. Mrs. Geraghty was the first in Queensland to accommodate the evangelists in free board and lodging, as well as extending hospitality to any other visitors who came to the first Church of Christ in Queensland. Mr. Cheek died on Feb. 17, 1883.

I am, Sir, yours in sincerity,

Thomas Geraghty.

[In fairness to our previous correspondent, we should remark that the item of correspondence by L. Colvin was not sent to us for publication but as a matter of personal information.—Ed.]

## OBITUARY.

EVANS.—Our good Sister Mary Evans, wife of Bro. John Evans, passed away on Sunday evening, Nov. 29, after an illness that lasted only two days. Our departed sister was baptised by our Baptist friends at Brighton, Vic., a good many years ago, but became identified with our work at Collie, W.A., almost as soon as it was started. Later she removed to Perth, and she and her husband took membership in the Lake-st. church, where they have been highly respected for their faithfulness and Christian character. Had Sister Evans lived another year she and her husband would have celebrated their golden wedding, but it was not to be, for God ordered it otherwise, and the one left behind bows in loving submission to the heavenly Father. The funeral service was conducted by Bren. A. J. Ingham, R. W. Ewers and D. M. Wilson, the writer being absent in the country at the time. We commend those left behind to the God of all consolation, and urge that all should seek to follow the departed in so far as she followed Christ, so that there may be the glad re-union in the better land.—T.H.

PECK.—After 54 years' discipleship, Sister Mrs. H. Peck fell asleep on Nov. 29. Under the ministry of Bro. Surber in Lygon-st., when quite a girl, she made the great decision. For nearly 20 years after she served in the Bible Schools at Lygon-st., North Melbourne and Fitzroy Tabernacle, and then became associated with North Fitzroy, where, as far as home duties would allow, she did her best to serve. Her last illness, extending over 12 months, was an extremely painful one, and the faith that had carried her through half a century of her life rose to its highest point during the time she passed into the furnace of suffering. She manifested the greatest patience and submission, and her testimony was confident and beautiful. She was a splendid wife and mother, and the witness of neighbors and friends is eloquent as to her Christian character. Her kindly nature was a benediction both at home and abroad, and she will be greatly missed by her husband and family.—J.W.B.

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**S.A. Sisters' Auxiliary.**

The meeting was held on Dec. 3. Mrs. Reed had charge of the devotional session, and Miss Norman presided over the business session. Minutes of previous meeting were confirmed. 56 responded to the roll-call, and 7 superintendents. Additions from Sunday Schools: Croydon 1, Cottonville 1, Norwood 1, Nailsworth 1, Semaphore 4, Unley 16, York 2, Col. Light Gardens 1. Total, 27.

Treasurer's Report.—Mrs. Bond reported having received for Home Missions £7/15/3; in hand, 16/6; total, £8/11/9. For Foreign Missions, £2/15/3; in hand, 17/0/2; total, £3/12/3½. General fund: Collection, £1/6/5½; in hand, £13/12/7; total, £14/10/0½. Expenditure: Adjustment for Conference, £3; Hospital Committee, £3; Prayer Meeting Supt., 5/-; F.M. Supt., 10/-; Literature Supt., 2/4; total, £6/17/4. Balance, £8/1/8½. Temperance fund. In hand, £1/16/7; paid Supt., 4/8½; Balance, £1/11/10½. Mrs. Bond read letters of thanks from Mr. Pittman (Austral) and Mr. H. J. Horsell, for moneys received. A collection realised £1/7/10.

Mrs. Riches referred to the excellent way Mrs. Bond had for 13 years carried out the duties of treasurer, and on behalf of the sisters, as a token of their esteem and appreciation of her valuable services, asked her to accept a box of ylonite toilet accessories. Mrs. Bond feelingly responded. The president supplemented the remarks of Mrs. Riches.

Home Mission Report.—Mrs. Collins reported having spent a happy afternoon with the sisters at Cottonville on Nov. 11. Mrs. Cherry and Miss Garland gave short talks on the interest of Home Missions, and Miss Grant (by request) repeated the paper she read at Mile End. Miss Corbett and little Thelma Leaney supplied the musical part acceptably. Several other sisters took part in the meeting, and Mrs. Leaney was appointed collector for Home Missions. The following money has been received: Dulwich, 4/-; Grote-st., 2/-; Mile End, £1/0/6; Cottonville, £1/1/-; York, 3/-.

Foreign Mission report was read by Miss Tonkin. The committee has been busy distributing mite boxes, and three dozen are now doing their quiet work. The Unley Mission Band and Dorcas held a sale in November, and are sending £50 to the State F.M. Committee. We are anxious to gain the sisters' interest and co-operation for this year's work, as money is urgently needed. The following sums have been received: Grote-st., 3/-; Unley, 6/8.

Prayer Meeting.—Mrs. Moseley stated two or three meetings had been held in the homes of some of the "shut in" ones.

Hospital Visitation.—Mrs. Young reported 105 visits paid to the various hospitals and private homes. Croydon and Dulwich sisters had each made six garments for inmates of Children's Hospital, and the North Adelaide sisters had made twelve dresses for the creche. Dulwich sisters had sent a rug for Home for Incurables, and the Unley sisters had sent a good parcel to Bedford Park. Croydon sisters had donated 10/- for Christmas cheer to the inmates of Consumptive Home, and £3 was donated from our treasurer for Christmas cheer to needy ones. Mrs. Young thanked the sisters for the splendid response to her appeal for comforts for the festive season.

Obituary Report.—Mrs. Blight reported the following sisters had received the home call:—Mrs. Feder, Moonta; Mrs. Johnson, Prospect; Mrs. Good, Long Plains; and Mrs. Green, Norwood.

The next meeting will be held the first Thursday in February, and will take the form of a Home Mission rally.—V. B. Thompson, 12 Kinross-st., Mile End.

**My Gift.**

Nor crown, nor robe, nor spice I bring  
As offering unto Christ, my King.  
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May not despise, however small;  
For here I lay my heart to-day,  
And it is full of love to all.

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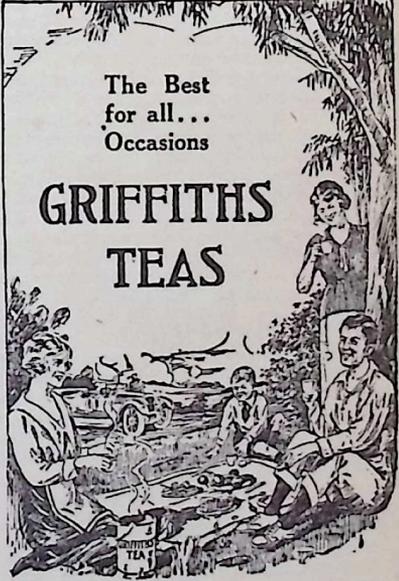
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## News of the Churches.

### New Zealand.

A happy union meeting was held at Motueka recently, when the church at Lower Moutere was merged into union with the church at Motueka. Bren. Knapp and Fitzgerald, of Nelson, and Bro. Watt, of Spring Grove, were present; Bro. Watt occupied the chair and Bren. Knapp and Fitzgerald were appealed to as advisers, and a very important epoch was reached, which terminated the little church at Lower Moutere. This it is hoped will result in a forward move and more aggressive work in the new church at Motueka. Secretaries are asked to note this, and that all correspondence for the church at Motueka should be addressed to C. Limmer, secretary, Lower Moutere. It has been the privilege of the church to hold a tent mission, Bro. Leng, of South Wellington, being the preacher for two weeks, and Bro. Watt carried on to its close. Bro. W. R. Glover was appointed superintendent of the Bible School.

### Tasmania.

At Devonport on Dec. 13, Bro. Allan Harvey gave an interesting talk in the morning, and Bro. M. Byard spoke in the evening. On Tuesday evening the young people had a social and supper; an enjoyable time was spent. Home Mission offering amounted to £8/10/-.

West Hobart church took part in a combined tea and Home Mission rally with the Collins-st. brethren, a happy time being spent. Bro. Elwell, who has been ill for so long, is a little better. Bro. Gindes, the church treasurer, is seriously ill. Bro. Welsby, from Cascades church, exhorted on Dec. 6.

At West Ulverstone Bren. A. Taylor, H. Taylor, A. Ivory, N. J. Warmbrunn, W. Hills and W. H. Nightingale have done the teaching and preaching lately. Sisters Mrs. E. Smith, Vera Ivory and Gwen. Munting have returned from Melbourne. The aged Sister Mrs. Annie Taylor was called to be with Jesus on Dec. 15. The church held a successful sale of gifts in the town hall on Thursday. Proceeds will wipe off the balance owing on the church building and probably the overdraft at the bank as well.

### Western Australia.

On Sunday morning, Dec. 13, Bro. Beck addressed the church, and in the evening Bro. W. R. Hibburt preached. It was also the occasion of the Beechboro anniversary, where large attendances were reported throughout the day. Bro. L. Peacock addressed the children in the afternoon.

At Victoria Park the average attendance at the Lord's table since last report has been 42. The gospel services are well attended, and seven young people from the Bible School have made the good confession, and one young lady, Bro. F. Youens preaching. Annual offering on Dec. 13 for Home Missions amounted to £110.

The men's class at Lake-st., Perth, celebrated its first anniversary on Dec. 6 and 9. On the Sunday afternoon an open session of the class was held, when Bro. A. J. Ingham gave a fine address, and the class quartette, trained by Mrs. D. M. Wilson, sang. In the evening a well-attended men's service was held, when two members of the class assisted Bro. Hagger in the conduct of the service. On Wednesday, Dec. 9, a men's banquet proved a most successful function. After a beautiful meal, addresses were given by Mr. L. J. Greenberg, secretary Y.M.C.A., Mr. R. J. C. Butler, secretary Prohibition League, and Mr. D. M. Wilson.

Ewington Bible School anniversary, held on Dec. 6 and 7, was highly successful. Bro. Halleday gave a fine talk to the school, and again in the evening. Special singing under the superintendent, Bro. J. H. Hicks, was rendered by the children. On Monday the tea was greatly enjoyed. After the children had finished their

past the tables were reset, and the members of Ewington had a farewell tea to Bro. and Sister Halleday, who were leaving on Dec. 18. Bro. Hicks presented Bro. and Sister Halleday and daughter each with a token of esteem, and appreciation of Bro. Halleday's help and counsel during his ministry in Collic. At night the demonstration was held, and prizes were presented by Bro. Halleday.

Meetings at Maylands are keeping up well. There have been two additions by faith and obedience, a young girl from the Sunday School and a young lady from Inglewood. It is intended shortly to start the cause in the growing suburb of Inglewood. A special feature of Maylands church is the splendid Wednesday night prayer meeting. The preacher, Bro. D. R. Stirling, is taking a well-earned rest from Dec. 21 to Jan. 11. Bassendean young people visited Maylands young people, and a treat was held to help sanatorium comforts fund. The Junior Christian Endeavor Society celebrated its first anniversary on Dec. 7. A cantata, "The Pilgrim's Progress," was a splendid success. A presentation of a box of handkerchiefs was made to the superintendent, Sister Mrs. Hall, and Gordon Stirling, convener of the Whatsoever Committee, presented Ken Pearce with a New Testament for faithful service rendered. The proceeds went to the Inglewood new church building fund.

### South Australia.

Bro. R. Raymond, from Gawler, has taken up the work as evangelist at Nailsworth. A welcome meeting was held on Dec. 21. Special meetings of an evangelistic character are to be held from January 17 to 21.

At Queenstown on Dec. 7 the Band of Hope held its Christmas meeting. During the evening Father Christmas handed off a Christmas tree a bag of lollies to each member. On Sunday, Dec. 13, at Q.Y.P.M., Mr. A. G. Hindes spoke on "Light." At the morning service Bro. G. T. Walden exhorted on "Steadfastness." Sunday School attendance was good, also at the evening service, when Bro. Brooker spoke on "The Forerunner of Christ." One gentleman came forward.

At Henley Beach on Nov. 25, the Sunday School gave a missionary evening, when teachers and scholars dressed in Chinese costumes. A good collection was taken for Children's Day. Good services are being maintained by Bro. Ross Graham. On Dec. 10 a fine gymnastic entertainment was given by the girls' and boys' clubs. On Nov. 28 the Sunday School picnic at Belair was very enjoyable. On the Sunday following two services were conducted by Mr. Metcalf, of China Inland Mission.

Saint Morris church has been heartened by the baptismal services conducted on Dec. 6 and 13, when seven candidates were immersed. Steps are being taken to erect a kindergarten room, the necessary money having been obtained from the State Bank plus the cash in hand. The church has decided to adopt the duplex envelopes, and has accepted its apportionment for Home Missions under budget scheme. The choir held a successful picnic at the Gorge Recreation Reserve on Dec. 5. Bro. and Sister Scown and the Misses Scown have been received by transfer from Bordertown.

Semaphore sisters' guild brought to a close a very happy year of work with a social on Dec. 17, the programme consisting of musical and elocutionary items and an address by Mrs. Green, of Mile End. Kindergarten children were given a Christmas treat on Saturday afternoon; every child received a toy. Services on Sunday were and solos by Mrs. L. V. Mathews, L.A.B.

At Dulwich on Saturday a delightful Christmas party, capably organised by Miss Hancock and her staff of assistants, provided the kindergarten with

a treat. Forty-five little children sat down to tea, indulged in games, and finally gathered round a well-laden Christmas tree. Bro. G. T. Walden is assisting the church for a few weeks. On Sunday, Dec. 13, Bro. Geo. Hughes addressed the church. Several new workers enlisted in the Sunday School service. The church regrets the departure of Bro. and Sister W. H. Arthur.

Col. Light Gardens Bible School scholars were entertained by teachers and officers at social gatherings on Wednesday, 16th, the junior, and on Saturday evening, 19th, the senior and Bible Class divisions. A very happy time for all. On Wednesday, 23rd, the 71 kinders had their Christmas tree. Sunday, 20th, Bro. Chappell addressed the church. Two new scholars at Bible School. Bro. Garratt had charge of the gospel meeting, which was well attended. A young woman and a girl from the Bible School confessed Christ.

At Mile End prayer meeting on Wednesday, Dec. 9, four ladies and two men were immersed. At the close of the service a young man and a young woman witnessed the good confession. On Sunday morning, Dec. 13, a welcome was given to four of those who had been recently immersed. Fine attendance in the morning. Full chapel in the evening. Bro. Manning spoke on both occasions. Last Wednesday a young man was baptised. On Sunday morning a young woman was received into fellowship, who had recently been immersed. On Sunday afternoon the Sunday School gave the Children's Day exercises before a fair number of visitors. On Sunday evening Bro. Manning spoke on "The Birth of Christ: Heralded by Angels, Rejected by the Jews."

On Dec. 15 at Port Pirie there was a splendid young people's meeting, when Sister Jean, missionary from New Guinea, delighted with an address. Miss Beinke expressed the sorrow of the young people in losing Bro. Bowes, and on their behalf presented him with a silver entree dish. On Dec. 16 members of the church and friends met to say farewell to Mr. and Mrs. Bowes. Many speakers told of their worth. On behalf of the congregation, Mr. C. W. McDonald presented Mr. Bowes with a wallet of notes. On Thursday evening Mr. R. T. Lawry on behalf of the Y.M.C.A., presented Mr. Bowes with a travelling-rug. At a picnic of Port Pirie preachers' fraternal, Bro. Bowes was presented with an ever-sharp pencil. On Sunday, 20th, Mr. Bowes gave impressive farewell addresses. On Saturday afternoon the kinders met, with their teachers, at a tea party, and spent an enjoyable time.

### Victoria.

Ballarat (Peel-st.) is having fairly good attendances. The Sunday School children were given a Christmas treat on Dec. 23. The church has now over £9 for Home Mission offering.

Fair attendances at Gardenvale last Sunday morning. Bro. Cecil Jackel gave a fine exhortation. In the evening Bro. Wallace Jackel gave a stirring address on "The Wonderful Works of God," which was greatly appreciated.

Mount Clear had a record of 45 at Bible School on Sunday last. Bro. Burdeu is superintending the work. On Saturday, 19th, they had a Christmas tree, and on the evening of the 20th gave their Children's Day exercises, when there was a fine attendance.

Gardiner church was greatly helped by two addresses from Bro. L. C. McCallum on Dec. 13. Seven ladies were received by letter on Dec. 20. Bro. J. W. Enniss gave a very helpful exhortation, and Bro. Reg. Enniss preached well at night. The church membership is now 202.

At Cheltenham on Sunday all services pointed to the Christmas season. The splendid addresses of Bro. Wakeley, and the fine singing of the choir and Mrs. S. Parkes, of Mentone, were greatly enjoyed. A young boys' cricket club is in course of formation (Dolph Judd, secretary).

Services at Hampton on Sunday were bright. R. Pittman was the morning speaker. Five were welcomed by transfer and five by baptism. In the afternoon the Children's Day offering was made. At night D. Pittman preached, and Miss D. Pittman and Mr. E. Middlin, sen., sang solos.

South Melbourne had bright meetings on Sunday, Bro. Waterman speaking. Miss R. Graham and Miss Q. Armstrong rendered an enjoyable duet at the gospel service. The Bible School had an attendance of 240. Kindergarten and Bible School scholars have been treated with a Christmas tree.

Middle Park meetings last Sunday were fairly well attended. Bro. Hughes delivered two excellent Christmas addresses, and in the evening Bro. Cyril Adams rendered a fine solo. On Wednesday night each child in the kindergarten and cradle roll departments received a gift from a Christmas tree.

On Sunday, Dec. 20, Bro. J. H. Bird commenced his ministry in Mildura. In the morning he spoke on "The Seven Promises of Christ," and in the evening, "The Universal Invitation." Both subjects were well dealt with. The choir under Bro. J. H. Barnden rendered the anthem, "Behold, I Bring."

Lygon-st. had nice meetings on Sunday. A. G. Saunders spoke in the morning upon "A Bundle of Sticks." At night his topic was "The Meaning of the Manger." Several pieces together with Christmas carols were sung by the choir. The Dorcas sisters have just had a sale of work, and the result has been satisfactory.

Glenferrie choir and friends, led by Bro. T. H. Scambler, rendered a beautiful Christmas service on Sunday evening to a very large audience. All meetings were very well attended. Bro. Scambler preached morning and evening, and also gave a Christmas message to the Bible School. The boy scouts have gone into camp this week for their holidays.

At Montrose on Dec. 13 seven were received into fellowship at a very nice meeting. Bro. Bolduan was present, having taken up the work in succession to Bro. Banks, and gave two excellent addresses. On Dec. 20 there were again nice meetings, and in the evening another baptismal service. Bro. Bolduan leaves for two weeks' holiday with his parents at Shepparton. During his absence Bro. Cook is taking the services.

Horsham had extra large meetings on Dec. 20. At the gospel service special singing by Bren. Blair, Nimmon and McGrath (a trio), and Bro. Bert Butler (solo) were features. The H.M. offering (£35) has been forwarded to H.M. secretary. Bro. Geo. Seater as Santa Claus distributed about 150 gifts off the Christmas tree, while the J.C.E. rendered a nice programme of Christmas song and recitation in the presence of a large gathering (200).

At Boronia Bro. E. Gray will be the preacher whilst Bro. Arnold is in S.A. on vacation. Recently the church welcomed into membership Bro. and Sister Johns, of Emerald, with their three daughters. At the last meeting of the Women's Mission Band an address from Mrs. A. G. Saunders was very much appreciated. On Saturday the literary society had an enjoyable evening with Wordsworth.

Carnegie services were addressed in the morning by Bro. Griffiths, of Gardiner, and in the evening by Bro. Raisbeck. Inspiring Christmas messages were given. Father Christmas called at sages were given. Father Christmas called at Carnegie on Saturday last, and left plenty of smiles and toys. Bro. Will Smith has succeeded Bro. Walter Organ as superintendent of the Bible School. Elaborate plans are being laid for future progress of school work.

Thornbury sisters' society at the last meeting had 34 present. Three presentations were made on behalf of the society by Mrs. Smith. Two on hymn books, beautifully inscribed, were given to Mrs. McLean and Miss Elsie Gaff, and an enlarged type edition of Sankey's to Mrs. Webb. £90 as tokens of esteem for services rendered. £90 has been given to the church treasurer for the building fund during the year.

A successful Christmas tree was held at Shepparton on Wednesday 15th, and on the following evening the young people's clubs had an equally enjoyable closing evening. Good meetings on Dec. 20, morning and evening address and all singing bearing on the Christmas theme. In August it had been decided to make a Christmas gift to

building fund instead of holding sales of gifts. Over £33 was collected at the morning service on 20th, and the total for the gift has since been brought to over £40.

Fairfield is having splendid attendances and fine interest. On Sunday evening, Dec. 13, Bro. Fitzgerald delivered a forceful message, at the conclusion of which a young man made the good confession. On Sunday, 20th, Christmas services were held, with special singing and music at night. A young man and a young woman were immersed. The J.C.E. had a special gift Sunday. The toys given at this meeting are being taken to the Fairfield Hospital. Sister Mrs. Smith, who was ill in hospital, is home again.

At North Melbourne on Dec. 14, Bro. Lewis, converted Jew, spoke to a good attendance, and at night Bro. Dawson's message was well received. Dec. 21, one young man was baptised. Monthly study circles are still keeping up. Sister Malcolm, of Western Australian Aboriginal Mission, spoke to the women's section, and Bro. Dawson to the men's section. The contract has been let for the new school hall and kindergarten room, and it is hoped to open same early in new year. All the clubs have gone into recess for the holidays.

The sisters of Essendon have made a record this year. 837 articles have been made up by them. The guild has met regularly each week for the past eight months, and has contributed over £69 towards the church work. The mission band has also subscribed over £12 for missionary purposes. On Dec. 10 a social afternoon was enjoyed by 35 ladies. The services were well attended on Sunday last; 120 broke bread for the day. Two were received into fellowship after immersion last week. All auxiliaries are doing good work.

Northcote work is progressing favorably. Since last report Bren. Swain and Rickerby have given helpful messages. The kindergarten held a splendid time at their Christmas tree. A concert was held in aid of cricket club. A J.C.E. rally was held, at which some very good reports were given. On a Sunday evening the Young Worshipers' League occupied the platform, when certificates were presented. H.M. offering amounted to £10/8/6. Dr. W. H. Hinrichsen gives splendid messages. All auxiliaries in excellent condition.

Special Christmas services were held at Yarrawonga on Dec. 20. In the morning Bro. J. McDonald, of Williamstown, was a visitor. Bro. Pratt gave a fine exhortation on "Messages from Bethlehem." Owing to his indisposition the gospel service was conducted by Bro. A. R. Chappell, assisted by Bren. F. Cowper and C. Davey. All meetings were well attended. Three new scholars welcomed to Bible School, conducted by Bro. Cowper. The rally is almost ended, 110 scholars being enrolled now. Sister Mrs. Martin met with a serious burning accident, and several other members are laid aside through sickness.

Work at Maryborough is still carried on by the faithful services of Bro. Baker. One sister was immersed at the prayer meeting on Thursday evening and received into fellowship on Sunday. Splendid messages were delivered by Bro. Baker on "The Manger" (morning) and "The Decree of Caesar" (evening). During the month there has been excellent attendance in the Bible School, several new scholars being added. A successful Christmas fair was held, and a substantial sum realised. During the week Sister Miss Isabella Pearson passed away after a series of illnesses. Sympathy of the church is with those who mourn.

At Castlemaine on Dec. 20, four were received into the church through faith and baptism, and one restored. In the evening Bro. H. M. Clipstone preached to a good congregation on "The Nativity of Christ," and the choir rendered a special anthem. Miss Bernice Player, a Bible School scholar, was successful in winning the gold medal for the elocutionary contest held on Dec. 7 by the W.C.T.U. On Dec. 18 a successful Christmas tree was held in the mechanics' hall in connection with the Bible School. On Dec. 21 Bro. and Sister Clipstone leave on their annual holidays. The platform will be occupied by Bro. Gibbins, of Bendigo, during their absence.

Stawell Bible School is growing. One class of nine junior girls is held outside. Three new teachers added. The annual tea was given to the scholars in the park grounds on the 14th, 114 being present. Bro. Enniss was present on the 7th, and delighted with his message on Home Missions. On 13th Sister Hill, of Maryborough, was received into fellowship. On Wednesday evening the annual social was given to mark the coming of Mr. and Mrs. Pratt to Stawell. Mr. Perry, on behalf of the church, presented them with a beautiful tea-set, and little Rony Stokes a basket of flowers as a token of their esteem. On Sunday, 20th, Mr. Pratt preached on "The Wise Enquirers," and three made the good confession, two girls from Mrs. Pratt's class, and the wife of a member. Bro. McIntosh and Sister Hazel Chommings are sick in hospital.

Box Hill had splendid meetings on Dec. 20. At gospel service two young women (Misses Thelma and Violet Jackson) were baptised, and at the conclusion of a splendid Christmas message from Bro. Allan, a young man and a young woman made the good confession. An offering was taken for Christmas cheer. The K.S.P. and church cricket club mourn the loss of one of their comrades who was killed through a fall from a motor bike on the night of the 18th. Feeling reference was made by Bro. Allan to the sad event at services on the 20th. The kindergarten department enjoyed their Christmas tree and treat on Dec. 19. An "acquaintance social," following on the recent mission, was held in the chapel on the 16th. There was a large gathering, and a time of happy fellowship was enjoyed. Each member of the mission party was presented with a gift as a memento of the mission.

#### New South Wales.

At Sydney City Temple on Dec. 20 a helpful address was delivered by Bro. J. Chapple. The subject of Bro. Southgate's gospel address was "What if Christ had not Come?" The hymns were appropriate to the season. One man confessed Christ, and was baptised.

At Chatswood on Sunday, Dec. 20, Bro. R. K. Whately addressed the church on "The Angels' Song"; this was greatly appreciated. A fine spirit prevailed at the gospel meeting. Bro. Whelan's theme was "The Angel's Message." One young lad from the school confessed Christ before a fine congregation. Blanche Hall sang a solo.

At Bankstown inspiring messages were delivered by Bro. Bennett on Dec. 20. One confession at night. The quarterly meeting was held last Saturday afternoon. All work was reported on, and musical items and recitations were rendered. Two Bible School scholars have been baptised. The C.E. Society members are distributing invitations to the gospel meetings.

At Enmore last Tuesday the ladies gave a banquet to the male members of the church, at which they presented cutlery and crockery to the value of £70 to the church. An enjoyable concert programme was arranged for the evening. The whole event was a huge success. Christmas addresses by Bren. Whelan and Whately on Sunday were of great help and interest.

Bro. Rogers has concluded his week-end ministry at Canley Vale after a period of about seven months. The thanks of the church are extended to him for his faithful work. Bro. Greenhalgh (from the College of the Bible) is spending his vacation with the church. On Nov. 28, a sale of work was held in aid of the piano for the kindergarten, close on £50 being received. Bro. G. Stimson, who has been laid aside for some three weeks, is still very ill.

At Lismore on Sunday, Dec. 14, the sixth anniversary of loss by fire of the tabernacle was referred to. The loss at that time meant the opening up of much greater possibilities for the church. Phi Beta girls had a successful closing social for the year. Miss N. Smith, as Alpha, presented Miss Adline with a token of esteem for assistance rendered club. The Junior C.E. was entertained by Mrs. Newton (superintendent) at her home. Bro. P. J. Pond commences his ninth year at Lismore this week.

**Queensland Women's Auxiliary.**

The sisters met on Thursday, Dec. 10. President, Mrs. W. A. C. Wendorf, occupied the chair. The secretary led the devotions, reading Isaiah 52. Mrs. Payne, who has been in hospital in Sydney, having undergone an operation, is well enough to return home.

The president made a successful tour of the Northern churches, addressing the sisters in each place; also visiting the home of Mr. and Mrs. J. Chappell in Childers, isolated members. The appeal for furnishing the new church home at Wynnum has met with a good response. A cheque of £52 has been handed to the treasurer; more is expected. Will the sisters respond quickly?

A very successful prayer meeting was held at the Aged People's Home in November. All the inmates were entertained at afternoon tea.

Arrangements were made to assist in providing meals for the workers building the new chapel at Wynnum.

Miss R. Wendorf, who is to be married, and is leaving for Western Australia, resigned as Bible School superintendent. Miss Burnham was appointed to fill the vacancy.

A lot of correspondence was dealt with, regarding by-laws re bathers at the seaside.—M. Morton, secretary, "Belmore," Sunnybank, Brisbane.

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