

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. XXVII., No. 1.

THURSDAY, JANUARY 3, 1924.

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

Printed by the
Austral Printing & Publishing Co., Ltd.

528, 530 Elizabeth St., Melbourne, Victoria

Looking.

As this is written, the minds of people are cast over the days gone by; by the time it is read the forward look has displaced the backward one. Retrospect and prospect—it is good to consider both at the turn of the year. There are also other looks which may profitably be taken.

The inward look.

"Let a man examine himself." The advice need not be regarded only as we prepare to sit at the Lord's table. There are some people who give too much time to brooding introspection, and who, therefore, miss the joy of life by magnifying its sorrows. They become self-centred, and in the contemplation of their own state miss the happiness of serving others.

Most people in this busy age, however, probably go to the other extreme. Life is full of bustle and worry. Men are so busy doing that they lack the time to think. We need not go to the extreme of some dreamers and mystics and declare that the life of contemplation is superior to the life of activity. There should be no incompatibility between the two. Both writer and reader of this would probably be benefited by making or taking more time for mental and spiritual stock-taking. "Know thyself"—the advice may set an ideal which we cannot fully realise, but the attempt is salutary. How do we stand compared with our position a year ago? What of our present faith and hope? What of our knowledge of divine things, our joy in Christian service. Let us look within.

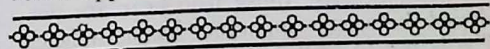
The upward look.

The results of an inward look will probably be such as to lead us to seek strength and guidance from without ourselves. To estimate ourselves aright is to be conscious of failure, of sin, of spiritual poverty. We shall, therefore, raise our eyes "to him whence cometh our help."

How many times, in how many various ways, do the Scriptures inculcate the need of the upward look! The psalmist would look unto the hills. In the most calamitous of times he stayed his mind with the thought that Jehovah sits on the throne and reigns as King for ever. Inspired men in the New Testament bid us set our minds on things above, where Christ reigns. "Looking unto Jesus, the author and the perfecter of our faith." Here is a motto for every year and every day. Mr. J. M. Lowden tells us that he was out walking one night when he came to a valley. As he descended into it the fogs crept around him, obscuring the way. The farther he went, the worse it grew, until at last he was thoroughly bewildered and wofully depressed. Of a sudden, he looked up—and there were the stars! The fog, thick and impenetrable, yet reached only a few feet above his head. It was easy, by the cheering stars, to go on his way. And so, if we will only remember to look up to God, it will be easy to make our way through life.

The backward look.

"Forgetting the things that are behind"—the words are not meant to be of universal application. They are a warning to



At Work with the Master.

Children of yesterday, heirs of to-morrow,
What are you weaving? Labor and sorrow?
Look to your looms again; faster and faster
Fly the great shuttles prepared by the Master.
Life's in the loom. Room for it! Room.
Children of yesterday, heirs of to-morrow,
Lighten the labor and sweeten the sorrow;
Now, while the shuttles fly faster and faster,
Up, and be at it! At work with the Master.
He stands at your loom. Room for him! Room!
Children of yesterday, heirs of to-morrow,
Look at your fabric of labor and sorrow,
Seamy and dark with despair and disaster.
Turn it, and lo! The design of the Master.
The Lord's at the loom. Room for him! Room!

those whose good deeds are all in the past, to any who are contented with their achievements and who in self-complacency think they are now entitled to take their ease. There is a remembrance which is not forbidden but commanded. We remember the love which bought us, the grace which brought to us salvation.

We may and should review the past in order that we may see aright the blessings for which we should return our thanks. Let us not forget the innumerable blessings, both temporal and spiritual, vouchsafed to us in the year of our Lord 1923. Let us recognise that it has been "the year of our Lord."

Retrospection, too, will show us the failures. He who looks back will be pained by the thought of many missed opportunities. A careful review will help us to enter the New Year in a spirit of humility. As a preparation for advancement, and not as a permanent attitude of mind, the backward look is to be encouraged.

The forward look.

"Age looks backward; youth looks forward." True; but all Christians must practise the forward look. The aged Christian looks forward to the life which is life indeed, to the Lord and his coming, to the rest and peace of heaven. He, with the youngest, can also look forward to service for the Master if it is His will to tarry.

The best of us has not yet attained, but must press on towards the goal. He that looks back is unfit for the kingdom—why do we always apply that text to the one who seeks entrance to the kingdom? Whether we are in or coming in, we need to remember that it is the forward look which is appropriate to or characteristic of the kingdom of God.

We must not only look forward, but go forward. We should heed the admonition

the Lord gave to Moses: "Speak unto the children of Israel that they go forward." "Dr. Mazzotti tells of a man who had a scorbutic affection, which he set about to cure with whisky. He got well of this trouble, but became a hard drinker, and soon found himself the victim of a rare disease called *opisthophoria*. This curious affection consists in inability to walk forward. When the patient was told to advance, he used every effort to do so, but could only succeed in going backward, and

he continued to do so until he died." It might be a parable. There are Christians and churches which seem afflicted with *opisthophoria*. January 1, 1925, will see them further back than did January 1, 1924.

There might, then, be a worse motto for us to take for 1924 than that expressed in the familiar lines:

"Look up not down;
Look out not in;
Look forward not back;
And lend a hand."

The Enchanted Ground.

When the pilgrims left the Delectable Mountains the shepherds warned them not to sleep on the Enchanted Ground. Bunyan does not explain what this means: all he says is that when Christian and Hopeful came to it they felt drowsy, but they hurried on and got safely past. The incident is late in the journey, and it may mean nothing more than the weariness which often overtakes men in their Christian life. Or it may mean that as we gain experience we are apt to take too much for granted about ourselves. In one of his essays on navigation Lord Kelvin lays down the rule that mariners should take the most frequent soundings when they are in the waters they know best. It is then they are likely to be thoughtless and fall asleep. Perhaps Bunyan was thinking of the temptation which assails us all to look round for discharges, and to leave the great country for others to enter into. It would be so pleasant to take our ease. That dream of a little bungalow by the Devon sea or a cottage on the Quantock hills, is probably the Enchanted Ground. The truer note rings out in Arnold's tribute to his father as one who chose his path and never tired in it:—

"Path to a clear-purposed goal,
Path of advance! and it leads
A long steep journey through sunk
Gorges, o'er mountains in snow."

But however all this may be, it is very certain there are enchanted grounds never very far away; dangerous regions of make-believe and unreality where the air stifles thought and lulls the conscience. These enchanted grounds are in the direct path of Christian life and they have to be crossed. All our beliefs and ideals pass near perilous shores where nothing but sincerity and simplicity will prevent shipwreck. Our very familiarity with religion, and our having to speak so much about it may end, if we are not careful, in idle words without a quickening experience in them. There is a provincial dialect of the church just as there is one of commerce or of seamanship. There are phrases we use which are sometimes little more than a tilt of the hat or the colors of a tartan. These phrases have a meaning, or several meanings, among ourselves, but to the world outside they convey almost nothing. They are good

enough words in themselves, but their natural meaning has withered out of them. And yet these phrases are continually used, and we rest on them; partly because they are of old usage and have cherished associations, and partly because it is difficult to find new ones. Thus we are in danger of losing touch with reality; and while the church should speak in a clear language understood of the people, we are told that the church has little to say that affects living questions of thought and conduct. Thus there is an enchantment of creeds and old ceremonials and antiquities, and we are in danger of resting on these rather than the essential truths which are their strength and beauty. It is sleeping on enchanted ground.

The church must look things straight in the face and call them by their right names. The virtue is not in the creed but in its true inner meaning. If things are seen obscurely, and the differences between right and wrong, and truth and error, are not distinguished; or if the words we use are not consistent in their accepted sense with what we mean by them; then however venerable the phrases and highly cultivated the ritual it is all a barren formality, a mildew, a hastening decay. It is in this way that men come without knowing it to say more than they feel, and to profess more than they do, and to obscure their real meaning. Their religion becomes unconsciously a veneer of truth, without depth or genuineness. Their creed is then but a string of words, and it has no power with their fellow-men, because those who hear are perplexed between apparent inconsistencies. This is not to bring a charge of intentional equivocation against the church, but it is to point out that we are but sleeping on Enchanted Ground, if we think to rest upon the literal word and ordinance of the past, instead of making our words the vesture of our own thoughts.

The church must take care that its words really mean what the church means, and what in common usage the words will be understood to mean. "The words of the Lord," said the Psalmist, "are pure words;" that is they mean exactly what they say. A good deal of suspicion exists that the church does not say exactly what it means, or at any rate that something is suppressed; and

this suspicion expresses itself in charges of intellectual timidity and dishonesty. The idea goes abroad that the church is afraid to look into the latest book of research, lest the foundations should shake and its best hopes fall to the ground. It is an absurd view, but it must be reckoned with, and the blame is partly on ourselves. "To make professions," says Newman in his sermon on *Unreal Words*, "is to play with edged tools, unless we attend to what we are saying. Words have a meaning whether we mean that meaning or not, and they are imputed to us in their real meaning . . . and they who make professions of whatever kind are heard in the sense of those professions and are not excused." This seems a fairly plain warning against sleeping on enchanted ground.

Holding truth and unafraid.

The days require that our loins be girt and our lamps burning. The Christian faith may yet have in front of it a fight for its life, not a fight against the faggot and sword, but a fight for all that, and against principalities and powers. The attempt is being made to leave Christianity with no intellectual supports, a castle of illusions, a dissolving mirage. And the answer to this is not in dogmas of infallibility, however they may be framed. To rest on infallibilities is only a way of going to sleep on enchanted ground. The answer is for the church to take the open, and to confront philosophy and learning in their own seats, and to show that one of the articles of its creed is, in Bishop Butler's words, a belief that "even though no danger be seen, yet darkness, ignorance and blindness are no manner of security." The church has everything to gain by keeping nothing back from reverent inquiry, and by knowing all there is to know and hearing all there is to be said. Let it be understood that we are afraid of nothing. The truth can never be antagonistic to him who sums up all truth in himself and says: "I am the way, the truth and the life."

If we are to hold the next generation we must welcome the freedom wherewith Christ hath made us free. Perhaps a great part of the battle will have to be fought in our universities and schools. We shall have to believe in education and teaching, in teaching and education. We have done almost everything in our churches except teach. We shall have to cultivate teaching ministries. It will not do to rest on organisation and occasional revivals. The only way for the church to win is to throw down its stockades and come outside. See everything. Prove all things; hold fast that which is good.—A.T.S.J., in "The Christian World" (London).

God Knoweth.

I know not what shall befall me,
God hangs a mist o'er my eyes,
And at each step of my onward path
He makes new scenes to rise,
And every joy he sends me comes
As a sweet and glad surprise.

The Old and the New.

Randall T. Pittman, B.A.

In the far north-east of Victoria, there towers above the villages in the Ovens Valley a mountain mass known from its shape as the Buffalo Plateau. Its abysmal gorges, vast rocks, rugged peaks, stately monoliths, are awe-inspiring in their sublime grandeur. Deep calls to deep as waters leap down the valleys. In the early morning the chasms are filled with mist, which lies calm and white as snow, till the sun's magnetic rays transform it to a billowing sea of foam. As the morning lights play on the surrounding ranges, Nature displays her colors and tints in charming variety. From the rocky platforms at the edge of the plateau can be seen the heights of Mount Bogong, Mount Feathertop, Mount Hotham, and numerous other peaks, and in the far distance the snow-clad summit of Kosciusko, 85 miles away.

Visitors to Mount Buffalo feel that they have entered a prehistoric world. All about them are the evidences of great antiquity. Granite walls 1,700 feet in depth have frowned upon the passing centuries. Yet even they have felt "the unimaginable touch of Time." Gaping rents in the sides of the gorges tell of destructive agencies, while the smoothed edges of the rocks bear silent witness to the mellowing influence of the ages. Hills made of huge boulders, without any earth remaining to ease the ascent, are the remnant of untold years of storm and stress and the wearing forces of wind and ice. Perhaps even the sea had a part in determining these grotesque forms in the rocks, and earth movements seem to have crushed the igneous masses into shapeless humps.

Wordsworth narrates that in his boyhood he felt impelled one summer evening to row on a lake in the midst of the mountains. As he became confident of his skill, he fixed his gaze upon a craggy ridge and dipped his oars lustily. But the grim mountain mass towering between him and the stars seemed to stride after him, and, terror seizing him, he turned and rowed back to the covert whence he had taken the boat. From that time on his brain

"Worked with a dim and undetermined sense
Of unknown modes of being."

Not to everyone does Nature reveal her secrets, but every person of reflective mind must meditate upon the message of the mountains. We, the children of a day, inherit a world whose framing is a matter of countless ages. "For observe," says Ruskin, "in order to bring the world into the form which it now bears, it was not mere sculpture that was needed; the mountains could not stand for a day unless they were formed of materials altogether different from those which constitute the lower hills, and the surfaces of the valleys. A harder substance had to be prepared for every

mountain chain; yet not so hard but that it might be capable of crumbling down into earth fit to nourish the alpine forest and the alpine flower; not so hard but that, in the midst of the utmost majesty of its enthroned strength, there should be seen on it the seal of death, and the writing of the same sentence that had gone forth against the human frame, 'Dust thou art, and unto dust thou shalt return.' And with this perishable substance the most majestic forms were to be framed that were consistent with the safety of man: and the peak was to be lifted, and the cliff rent, as high and as steeply as was possible, in order yet to permit the shepherd to feed his flocks upon the slope, and the cottage to nestle beneath their shadow."

If the granite speaks of the ravages of Time, there are other things which whisper of Eternity. At least, while masses of rock lie to all appearances inert and entirely passive, all round there is abounding life. Here, on a ledge of rock in the very gorge, is a fern, throwing out its soft curling fronds with fresh luxuriance. Yonder is a tree fragrant with gum blossom. In a patch of marshy ground there is a clump of golden buttercups. Look at that majestic eagle soaring over the highest peak, or at the pretty robin swaying on a twig on the verge of the precipice. Listen to that mellow note coming from an unseen lyre-bird, or to the gleeful chuckle of the kookaburras. All these are replenishing this dead region. The prehistoric links with the ages to be. We feel that after all it is but a procession of the years. He who framed the ages has provided for their continuity. The old year implies the new year. Does not Time imply Eternity?

But progress has its price. Limestone, which gives us the charming formations in our famous caves, consists of carbonate of lime which has been extracted from water by corals or shell fish. The future is built out of the past, and the death of one organism is for the life of another. Each generation must contribute to the welfare of the next by a measure of sacrifice.

God is watching over the procession of the centuries. He provides for the needs of all his creatures, and even the most lowly are not overlooked. In one part of the Buffalo Plateau there is a river which suddenly plunges underground, and proceeds for half a mile before it reappears in the "Haunted Gorge." At the place where it issues forth it is possible to enter a cave-like formation, dark save for the sunlight which penetrates the interstices of the rocks. Between two immense boulders a spider had spun its web, and there it remained in perfect safety, the web rainbow-tinted by a shaft of light, while just below it the torrent roared along its tortuous passage. If

God thus cares for the tiny insect, can we not trust him to provide for all our needs in light days and dark days, days of toil and days of peril?

Great altitudes extend the range of vision. In the valley the traveller sees only the confined area bounded by the hills. Let him climb the mount and he will see other hills and other valleys, and will be able to compare their relative height and extent. Moses on Mount Pisgah could estimate the wealth of the Promised Land. As with space, so with time. Views which take centuries in their sweep are more accurate than glimpses given by a fleeting day. The narrow circle of a day may distort truth into error, peace into war, good-will into hate. But the widening circles of the years will banish error, war and hate, and bring truth, peace and good-will. For this view of life Tennyson yearned when he wrote:

"Ah! when shall all men's good
Be each man's rule, and universal Peace
Lie like a shaft of light across the land.
And like a lane of beams athwart the sea,
Through all the circle of the Golden Year!"

The Little.

"Don't say, what can a word do?
It takes so little to help a soul.
Don't say, it was only a word.
It takes so little to hurt a soul.
To block the waggon going down hill,
To prop the waggon going up."
—Charles Wagner in "The Better Way."

How glad a world this would be if only we heeded that little philosophy of life—so simple, so easily told yet having such tremendous possibilities upward or downward in it.

One of the temptations of careless thinkers is to take no heed of "the little."

"It makes no difference"—but a speck of black on a white dress even though it be of the finest silk will make it almost worthless—the queen will lay it aside. The merchant will put it on the bargain counter and sell it at a sacrifice. One feels conscious of its defects. "It makes a difference" in value, in enjoyment and, no doubt, in the long run, in actual service. Anything that reduces values or discounts character matters.

"It's no use"—that we sometimes hear, we often hear. It is the formula of despair. It is the man on the road of life with his hands thrown up ignominiously surrendering to anything adverse which he may meet. The first thing to be done for one with such a view of life is to teach him the might and majesty of a man who will never give up.

"I don't care" is the word of recklessness. It gathers its annual harvest of ruined souls and blighted reputations.—"Christian Evangelist."

"Fear not to build thine eyrie in the heights
Where golden splendors lay;
And trust thyself unto thine inmost soul,
In simple faith alway;
And God will make divinely real
The highest forms of thine ideal."

Religious Notes and News.

President Masaryk.

The President of the Czechoslovak Republic, Dr. T. G. Masaryk, is expected with Dr. Benes on an official visit to this country, says the "Christian World" (London), of Oct. 18. On this occasion, an honorary doctor's degree is to be conferred upon him by the University of Oxford. He will be received by the King, the Prime Minister, and the City of London, and fulfil other official functions. A scholar of rare eminence, he held, for some time during the war, the post of Professor at King's College, London. In 1918, he was elected the first President of the Czechoslovak State, and his rule has ever since been marked by truly statesmanlike wisdom and ability. Under his guidance, the new State has developed its industry and commerce, and become, besides, a powerful factor for a peaceful consolidation of Central Europe. To his own nation, however, President Masaryk is more than a political leader; the present revival of old Hussitic traditions in his country has the moral and religious enlightenment of the nation, which willingly follows the lead of one whom it reveres as a true and great follower of Christ.

The Librarian's Sermon.

Mr. S. Gamble Walker, who renders valuable service as librarian at the Manchester Y.M.C.A., was in the library the other day when two men came in and asked for Cruden's Concordance. They looked up the passage containing the words "unknown, and yet well known." "There you are," said one of the men. "I told you the New Testament was full of such contradictions." Mr. Gamble Walker on Sunday afternoon delivered an arresting address upon the phrase at the members' meeting. He pointed out that the Christian man could not be known as the man of the world was known, for Jesus always laid stress on qualities that did not capture the imagination of the world. He ventured to say that the truest Christian service did not attract attention. Yet in the highest and best sense the disciple was very well known. Mr. Gamble Walker is a remarkable speaker, and has a considerable influence in the Manchester Y.M.C.A.

Protestants in Italy.

The open alliance between Signor Mussolini's Government and the Pope is already bearing evil fruit for the Protestants of Italy. Roman Catholic religious instruction is again rendered compulsory in schools, and our friends realise that this must result in the proselytising of many Protestant children, and in the exclusion of many Protestant teachers from employment in schools. In Italy, as in England, the existence of an Established Church imperils the rights of minorities. Happily the present Italian Government, despite its Papal sympathies, is still willing to recognise and reward the public work of a Protestant. The Postmaster-General of Italy lately opened a competition for the best designs for new postage stamps. Amongst those accepted were no fewer than three by one single artist. This was Signor Paolo Paschetto, a Protestant, and a member of the staff of "Il Testimonio," which is the organ of the Italian Baptists.—"Christian World."

The Story of Jesus.

It is always pleasant to read what a writer and thinker who is not an orthodox believer—and perhaps has never known the blessed influence which early Christian teaching has on the human soul—has to say about Jesus Christ, when he speaks the deeper feelings of his mind. Professor W. L. Courtney certainly is not to be classed among those who hold the orthodox views; but in the London "Daily Telegraph" he tells what effect it had upon him when he turned aside from the litera-

ture of the Higher Criticism, and, in a sense, looked into the face of Christ as shown in the New Testament: "After all, when controversy has ceased, and the voice of the Higher Criticism is no longer heard, is there from the human standpoint a more fascinating story than the story of Jesus? Every kind of student and scholar, professors of all creeds, Evangelicals, Nonconformists, High Churchmen, and doctors of the Anglican community, can work their will on the text of the Gospels, can stupefy us with debatable exegesis and fill our ears with the storm of angry dogma. But when we put all these things aside and read without prejudice the records which the Apostles have preserved for us, how sweetly and serenely emerges the figure of Christ, how freshly comes his image across the page."

Then Professor Courtney strikes a deeper note: "All that he says seems stamped with a divine authority; all that he does is the inevitable standard of a holy and pure life. And around him surge the threats of the pedants and the hypocrites, the hatred of the unco' guid, the persecuting ardour of the officials and priests, to say nothing of the crass stupidity of his own followers. He moves amongst it all with a sure step and a sweet smile, preaching his doctrine of self-sacrifice, showing men how to keep their hearts pure, how to be in the world and yet not of the world, how to lose the world and save their own souls." It will be seen that this modern scholar, by training accustomed to stand aloof from the Christianity of the Church, when he simply listened to the voice of Christ, finds himself coming very near the point at which all sincere Christians stand.—"Southern Cross."

Making a Living on Morals.

Sturdy Luther, once in a time of famine, found a lot of rough peasants about to break into a mill where corn was stored. "What do ye?" cried he. "Master Luther, we must live," pleaded one of the peasants. "Nay," thundered Luther, "I do not know that one must. We must be honest." To carry over a thorough surrender of ourselves to the word of the living God is our only safety, as it was the safety of the tempted Christ. To cast away the future for the present good, to barter the relationship to God, and all that is loftiest and best, for a present and passing gratification, is the sin of Esau. Temptation can never justify it—that is the great lesson of this story.—James S. Drummond.

An Infamous Traffic.

America's fight for the maintenance of the Prohibition law within her own borders is being complicated and made more difficult by the entry of foreign traders into the "bootlegging" traffic (says the London "Christian"). Not only are the Bahamas being used as a huge drinking-den on the very threshold of the United States, but an extensive organisation is engaged in smuggling intoxicants into American territory. Our attention has been drawn to a disgraceful circular, bearing the name of a British baronet (who also appears to be a Lieutenant-Colonel of the British army), in which investors are invited to send sums of money to the signatory, who purports to invest the money in shipments of whisky. The circular continues:—"I sell my goods for cash on the open seas, many miles outside the territorial waters of any other country, as openly and legally as any distiller or wholesale wine merchant sells his goods in the City of London or elsewhere. You will receive your contribution back, together with four shillings in the pound profit, on or about Dec. 1 next." This seems to be the "gallant and titled gentleman's" second venture as a wholesale whisky smuggler! If the circular is authentic, what has the British Government to say?

The Truth About Prohibition.

Meanwhile, English people should decline to accept the partisan anti-prohibition statements with which the secular press is flooded (continues the "Christian"). The truth was spoken by Bishop Cannon, of the U.S. Methodist Episcopal Church (South), in the "Daily Telegraph." He says:—"The question is not whether the people of Great Britain favor prohibition either for themselves or for the United States. The question is whether the British people believe that the people of the United States should have the right to determine what their Constitution and laws shall be, without facing a conspiracy on the part of citizens of other countries to assist American criminals in the violation of that Constitution." Nor is this all. We have frequently been asked to believe that America was stampeded into prohibition by a small and fanatical minority; but, adds the Bishop:—"The American people . . . are not a company of either fools or fanatics. They have adopted prohibition deliberately, and there is not the slightest likelihood that the Eighteenth Amendment will be repealed. The American people are convinced that the liquor traffic is not a matter that pertains simply to individual liberty, but that it is from its very nature a great social question, and that society has the right to protect itself against any traffic, the basis of which is the sale of intoxicating liquors, for intoxication is that state in which a man loses control of his physical, intellectual, and moral powers, and so becomes a menace to society." Will English Christian people stand silent while some unscrupulous fellow-countrymen contrive—deliberately, maliciously, and for their own profit—to render ineffective the laws of a neighboring and friendly nation?

Harding's Newspaper Creed.

Warren G. Harding's newspaper creed, pasted on the wall of the editorial room of his newspaper, the "Marion Star," warns reporters and editors to "be truthful, be fair, and, above all, be clean!" Following is the text of the creed:

"Remember there are two sides to every question. Get both.

"Be truthful.

"Get the facts. Mistakes are inevitable, but strive for accuracy. I would rather have one story exactly right than a hundred half wrong.

"Be decent. Be fair. Be generous.

"Boost—don't knock. There's good in everybody. Bring out the good in everybody, and never needlessly hurt the feelings of anybody.

"In reporting a political gathering get the facts. Tell the story as it is, not as you would like to have it.

"Treat all religious matters reverently.

"If it can possibly be avoided, never bring ignominy to an innocent woman or child in telling of the misdeeds or misfortune of a relative. Don't wait to be asked, but do it without the asking.

"And, above all, be clean. Never let a dirty word or suggestive story get into type.

"I want this paper so conducted that it can go into any home without destroying the innocence of any child.

A Church Member's Thoughts for the New Year.

"What kind of a church will my church be
If every member does just like me?"

1. Bible Study?
2. Secret Prayer?
3. Family Altars?
7. The Church Benevolences?
8. Would the Preacher be Prayed for?
9. Would he receive encouragement?
10. Would a stranger feel welcome at Church?
11. Would anyone be won for Christ and Church Membership.
12. Would it be a Church of which I would be proud, and to which I would be glad to have my friends come?

Broken Resolutions.

A. C. Garnett, M.A.

The glory of New Year's Eve is the making of good resolutions; the tragedy of New Year's Day, and the days that immediately follow, is the breaking of them. "The path to hell is paved with good intentions"—the shattered fragments of those fine resolutions, born of weak aspirations, in which the New Year season so abounds.

If the freedom of the human will is not a fact then religion is a delusion, philosophy an idle pastime and life itself a game of make-believe. Yet it can not be made too plain that this freedom is not all that it is often supposed to be. A young man was once speaking to the writer of his control over his cigarette smoking habit. He placed a big, yellow-stained thumb down firmly on the table. "Look! I've got it like that," he declared, "I can give it up any time I want to." That was probably true, if only he should want to give it up more than he should want to smoke. But as the physiological effects of the drug became more pronounced and the craving for further stimulating or nulling doses became stronger, the question would arise whether there was any power on earth could make him want badly enough to give it up. "I can if I will," "I can do it whenever I want to," are statements which may be perfectly true, but the force of the "if" is not always realised. Lest we be misled in making them we should say: "if I will hard enough," "if I want to badly enough." Then we see that there is a struggle implied. Let us estimate the forces against us in the fight and let us also examine this elusive force of "will" on which we depend for the victory.

Against us is a balance of the immobile weight of the past—the primal impulses of the race, blindly urging towards their innately determined ends, added to, and modified by, the accumulated habits of the years that are gone. Habit is built into the very structure of the nervous system. That is why it is so extraordinarily hard to change. For the nervous system is the link between soul and body, the means by which alone the soul can express itself in the actions of life. No wonder is it that the strokes of behaviour go so often astray when the instrument with which the blow is struck has a decided bias to one side.

But flesh and blood are malleable still. They are not like flint and steel. The material into which the forms of habit have been moulded may be further moulded, though with increasing difficulty as the years go by. All that is needed is a force sufficient to dig new and deeper channels, through which the life may flow, and to dam up the old ones. Is there any power in a New Year resolution sufficient for this task? Yes, providing there is an adequate will behind it. What then is "will"?

First, it is necessary to say that will is not what it is often supposed to be—a store of unlimited mental energy, sufficient to counteract any emotion and overcome any habit, which can be called up from somewhere in the depths of our being by the simple registration of a mental "yes" or "no." This weakness of the will we should have learned long ago from the writings of Paul even if blind to the lessons of our own experience. Says the great apostle: "Now what I would, that do I practice; but what I hate, that I do. . . . For to will is present with me, but to do that which is good is not. . . . I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members."

Will, then, is not an arbitrary authority which sits aloft and issues commands for the self to obey. It is rather the activity of the organised self. The various separate instincts and impulses of our nature, in the process of our development from childhood, become organised together into a definite character, a self. Will is this self moving towards its own completeness. It draws its

power from the native impulses organised within the self. Its power is therefore dependent on the strength of this organisation, and the vigor of the impulses which can be brought to bear upon the decision made. Will-power is thus seen to be the activity of formed character—and character is a plant of slow growth.

This is no counsel of despair. It is rather a counsel of hope. True, it tells us not to expect that we will be able, at a moment's notice, by the formation of a hasty New Year's Eve resolution to suddenly and easily overcome a habit that has been strengthening its grip upon us through months and years. But it tells us also that failures are no reason for giving up. It is by keeping on in spite of failures that moral victories are won, just as it is by persistent shooting at the bull's eye, undiscouraged by the misses, that the accuracy of the marksman is achieved. Most important of all, this view of will is a warning against the danger of continuing to tolerate an incipient bad habit. Before we know it it may become stronger than our will to oppose it. Then the battle is a long and painful one and every possible aid must be sought if it is to be

won. It is in that battle that the moral value of the religion of Jesus is to be seen. There is power to be found in prayer; there is a stimulus in the love of Jesus; membership in the church is a rampart of defence, and faith begets the confidence that brings ultimate victory.

The Vision Splendid.

Here—or hereafter—you shall see it ended,

This mighty work to which your souls are set;
If from beyond—then, with the vision splendid,
You shall smile back and never know regret.

By this your vision!—through you, Life transfigured,

Uplift, redeemed from its forlorn estate.
Purged of the stains which once its soul disfigured,
Healed and restored, and wholly consecrate.

Christ's own rich blood, for healing of the nations,
Poured through his heart the message of
reprieve;

God's holy martyrs built on his foundations,
Built with their lives and died that Life might
live.

Now, in their train, your blood shall bring like
healing:

You, like the Saints, have freely given your all,
And your high deaths, God's purposes revealing,
Sound through the earth his mighty Clarion Call.

—John Oxenham.

The Incarnation: An Outline Advent Study.

A. W. Connor.

"But when the fulness of the time came, God sent forth his Son, born of a woman, born under law, that he might redeem them that were under law, that we might receive the adoption of sons."
—Gal. 4: 4, 5.

I. The fact of the Incarnation.

"God sent forth his Son."

(1) Whom did God send forth? his Son. This is the first of the great wonders of our religion. The angels' message was that the Saviour born was "Christ the Lord." "God with us." John 1: 14, "The word made flesh." Phil. 2: 6, 7, "He emptied himself." Let us not whittle away, but magnify the grace of our Lord who "though he was rich yet became poor."

(2) When did God send forth? "In the fulness of time." The time is not important save that it was the God-appointed time. The place—Bethlehem, the city of David, is only important as it fulfils the prophetic word "Thou Bethlehem;" etc. But the time is clearly marked in the annals of men. The proud Romans dated their documents A.U.C.—from the founding of the city. But men to-day write of events as B.C.—Before Christ, or A.D.—in the year of the Lord. Thus the logic of the changed calendar bears eloquent witness to the world affecting event. Bethlehem marks the date line of the ages.

II. The manner of the Incarnation

"Born of a woman, born under law."

Who by human reasoning could have imagined such a thing? His birth, which was the greatest event of all time, took place in a human way, but not human alone. "Born of a woman." Thus he entered through the same gateway as others, and shared the burden of a human life. He is a son of man. "Born under law." Not under "the law" as if it meant that he was just a born Jew but under the same law as was the whole human race he is allied with. Note then—

(1) On the human side we see him as "one of ourselves." The cattle stall; the manger cradle; the humble parentage. All these make him "humanity's own."

(2) On the Divine side we see a messenger of

God—"Christ the Lord." His name is "Wonderful," "Mighty God," "Prince of Peace," and yet the mystery of love, the Divine grace, is ministered to us by human hands. "Emmanuel, God with us." A study of that ministry will lead us far from Bethlehem and the manger cradle. Yes, and further also than Galilee and the Mount of Beatitudes.

III. The purpose of the Incarnation.

"To redeem;" and this redemption looks to the "adoption as sons" of those under law and condemnation.

(1) It fulfils God's redemptive purpose. This was the angels' gospel. "A Saviour" not a teacher only. All else is subordinate to this great end. So his coming was the beginning of a process. Bethlehem is but a stage toward Calvary, and Calvary itself a stepping stone to the throne of glory. In harmony with this, notice how Christ states the purpose of his coming. Let Christ himself answer our question.

(2) Why Christ Came.

"To seek and save the lost." Luke 19: 10. And that seeking and saving involved

"Not to be served but serve and give his life a ransom." Matt. 20: 28. The Cross is already in sight. No gospel without "Christ died for our sins." Thus the ultimate purpose of his coming. "I am come that they might have life." "I am come a light into the world." Thus does he "redeem." All this was involved in the message at his advent. "Thou shalt call his name Jesus, for he shall save his people from their sins." And thus saved from sin, we have recognition as sons. And lo, a second incarnation! "Because ye are sons, God has sent forth the Spirit of his Son into your hearts crying, 'Abba, Father.'" God's Son comes to earth, and many sons of him are led up to glory. Thanks be to God. "This sonship by faith is open to all who will." Gal. 3: 26, 27. Faith not flesh is what counts. And the end? 1 John 3: 1-3.

"Joy to the world, the Lord has come,
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing."

The Home Circle.

Conducted by J. C. F. PITTMAN

Our Days.

God broke our years
To hours and days,
That hour by hour
And day by day
Just going on a little way.
We might be able all along
To keep quite strong,
Should all the weight of life
Be laid across our shoulders, and the future rife
With woe and strength, meet us face to face
At just one place,
We could not go;
Our feet would stop, and so
God lays a little on us every day
And never, I believe, on all the way,
Will burdens bear so deep,
Or pathways lie so threatening and so steep.
But we can go, if by God's power
We only bear the burden of the hour.

Three Gifts.

Aunt Ellen gave each of the children a Christmas gift of a hyacinth bulb, a purple, a white and a pink. "Plant them, and watch them all the winter," she said, "and tell me next summer what you did with them. I hope they will give you a great deal of pleasure."

The children thanked her, and ran away to find jars to plant their bulbs.

"What an ugly thing! It looks as if it were dead already," said Arthur. "I don't believe it will grow."

"Oh, Arthur! But we must plant them, because Auntie would be so sorry if we did not care for her present," said little Nell; and Ruth added,

"They will have lovely flowers after a while, you know."

The gardener gave them each a pretty red flowerpot, and showed them how to plant and care for their bulbs. Arthur soon grew tired of his, and finally forgot about it altogether; but the little girls took good care of theirs all through the winter. After a while green shoots appeared, and then the flowers, sweet, fragrant blossoms. Nell had quietly cared for Arthur's along with her own, and now it was time to place them on the windowsill, so that the flowers might delight every one with their color and fragrance.

In the summer Aunt Ellen came back to visit them, and she asked the children if their bulbs had grown.

"Oh, yes, Auntie, and they were so lovely," said both Nell and Ruth at once.

"I am very glad. I thought you would like them. And now tell me what you did with them," said Aunt Ellen. "Arthur, you may begin. What did you do with your flower?"

Arthur blushed and hesitated. "Why, Auntie, I forgot it; but Nell took care of it for me, and it was the prettiest of all I think, the pink. Nell gave it to mother, and she carried it to the hospital to the sick people."

"Then it was Nell's flower, and not yours," commented Aunt Ellen. "And yours, Ruth?"

"Mine was the purple, Auntie, and such a beauty. I couldn't give it away. I kept it in the parlor until the bloom was over, and next winter we will enjoy it again. You meant it for us to enjoy, didn't you?"

"Yes," said Aunt Ellen. "And now, Nell, for yours?"

"Mine was white—such a pure, lovely blossom," said Nell, joyously. "I just loved it, Auntie, and on Easter morning I took it over to old Mrs. Blake, who has been sick all the winter. She said it was just as if I had brought the spring into her sick room. I want to have some more next winter, to give away."

Aunt Ellen smiled and kissed Nell. "What we give we have," she said. "Dear child, you have the sweetness of your flowers far more than if you had kept them for yourself, for you have the joy of sharing with others."—Selected.

The New Leaf.

Before I turn this leaf I'll look it o'er—

The sadly blotted page and ill-written page—
Would that I could erase and write once more!

Surely I could more accurately gauge
And fashion that whose faults I now deplore.

And yet the copy was so wondrous fair!

Master, thy hand alone the line could trace,
So beautiful, so true. Half in despair

I mark its very perfectness and grace:
I could not equal it with utmost care.

And so I turn the leaf, and now there lies

Before me once again a page all white,

All pure, unsullied—could I but devise

Some means to trace the fadeless lines aright!

Alas, such art all human power denies.

But, Master, dear, a child I come to thee.

A pupil so unready in thy school;

O tender-hearted Master, pity me!

Vain every effort seems to keep thy rule,

Let thy compassion be my only plea.

Wilt thou not take my feeble hand in thine,

And guide it with thine own unerring skill!

So only shall I rightly pen each line,

So only shall I work thy blessed will,

Kept safe from error by thy power divine.

—M.E.B.T.

Tongue Twisters.

Do you want some very good tongue exercise? You can get it by reading, or attempting to read, rapidly the following sentences. For those who have in future life to read or speak in public there is more in such exercise than mere fun:

Six little thistle sticks.

Flesh of freshly dried fish.

Two toads, totally tired, tried to trot to Tedbury.

The sea ceaseth, but sufficeth us.

Give Grimes Jim's great gilt gig whip.

Strict, strong Stephen Stringer snared slickly six sickly silky snakes.

She stood at the door of Mrs. Smith's fish-sauce shop welcoming him in.

Swan swam over the sea; swim, swan, swim; swan swam back again; well swam, swan.

A haddock, a haddock, a black-spotted haddock; a black spot on the black back of the black haddock.

Susan shineth shoes and socks, socks and shoes shineth Susan; she ceaseth shining shoes and socks, for socks and shoes shock Susan.

You know the tongue twister, "Peter Piper," but there are others which are harder. One of the worst is "Mixed biscuits." Try saying that rapidly, and if you succeed, say: "Stop at the shop at the top of Sloane Street."

Then try saying over and over again, just as fast as you can, "Six slender slick saplings," and see if your tongue does not get nicely twisted.—"The Presbyterian."

First Lady (in village shop, speaking to another patron)—"Would you mind if I made my small purchase first? We have a horse outside and he won't keep quiet."

Second Lady—"Certainly; but you won't be very long, will you? I have a husband outside and he's rather restive, too."

The Family Altar.

SUNDAY.

And Moses said, I will turn aside now, and see this great sight.—Exodus 3: 3.

This suggests a new start for a new year. "Moses got his new start at the burning bush. He caught a new vision of God and went forth. That is what we need in starting out on this new year."

Reading—Exodus 3: 1-8.

MONDAY.

Better is it that they shouldest not vow, than that thou shouldest vow and not pay.—Ecclesiastes 5: 5.

"Resolutions are all very well, but perhaps by this time you know that resolution is better." The years of experience have certainly taught us the tremendous value of resolution.

"Then I must learn to sing better," said the old Greek when he was told that even the very boys laughed at his singing. Sufficient evidence is this that resolution lies back of accomplishment. "Let us resolve not to resolve anything we have not the resolution to stick to," said a New England newspaper when referring to any resolutions which might be made with the coming of the New Year.—*W. J. Hart.*

Reading—Ecclesiastes 5: 1-5.

TUESDAY.

My flesh and my heart faileth; but God is the strength of my heart and my portion for ever.—Psalm 73: 26.

Last year's weak points.—A general, who led his army a long and tedious journey through a wilderness, was about to encamp them for the night, when he received word that the enemy was planning to attack him at a certain point. "Double guard that point to-night," was his order. If you want this year to be the best of your life, double guard at last year's weak points.

Reading—Psalm 73: 24-28.

WEDNESDAY.

For this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will. But now complete the doing also.—2 Corinthians 8: 10-11.

"That is beautiful!" exclaimed the heathen, when the missionary had finished telling what the Christian life meant; "can you do it?" Over many a set of New Year's resolutions the same exclamation would fit and the same question might be asked.—"Sunday School Times."

Reading—2 Corinthians 8: 7-11.

THURSDAY.

I will set my face unto the Lord God.—Daniel 9: 3.

"Face the new year with the old Book.

Face the new needs with the old promises.

Face the new problems with the old gospel.

Face the new life with the old remedies."

Reading—Daniel 9: 1-5, 17-19.

FRIDAY.

But, beloved, we are persuaded better things of you.—Hebrews 6: 9.

Suppose we think little about "Number One;" Suppose we all help some one else to have fun; Suppose we ne'er speak of the faults of a friend; Suppose we are ready our own to amend; Suppose we laugh with and not at other folk; And never hurt any one, "just for a joke;" Suppose we hide trouble, and show only cheer, 'Tis likely we'll have quite a "Happy New Year!"

—Mary Mapes Dodge.

Reading—Hebrews 6: 9-12.

SATURDAY.

Watch ye, stand fast in the faith, quit you like men, be strong.—1 Corinthians 16: 13.

"Quit you like men, be strong;

There's a year of grace,

There's a God to face

There's another heat in the great world race—

Speed! Speed with a song!"

Reading—Joshua 1: 5-9.

Prayer Meeting Topic

January 16.

The Furtherance of the Gospel.

(Philippians 1: 1-8.)

Horace Kingsbury.

This is the first of a series of studies in Paul's Epistle to the Philippians. Church officers, teachers, and preachers may have access to many useful volumes of reference, but for suggestiveness and helpfulness there is probably nothing better to be found than F. B. Meyer's Devotional Commentary on the Epistle to the Philippians, published by the Religious Tract Society of London. The writer of this column is still grateful to the preacher who introduced him to this book over a dozen years ago.

"Paul and Timothy." The aged apostle and the young disciple! Paul was Timothy's father in the Gospel. Their companionship in service was mutually helpful. Dr. Jowett says of their conjunction: "It is the union of springtime and autumn; of enthusiasm and experience; of impulse and wisdom; of tender hope and quiet and rich assurance."

"Servants of Christ Jesus." Bondservants or slaves! "Caesar's chains were spider's web in comparison with the bonds that linked them to their divine Master."

"To all the saints in Christ Jesus which are at Philippi." Not the illustrious dead, but the noble living! They were not canonised but consecrated. "They were set apart from the world, by the cross of Christ and the anointing of the Holy Spirit, for high and holy service in the world."

"Grace to you and peace from God." Grace is God's forgiving and redeeming love to men, and peace is the happy and frictionless condition of "the soul that on Jesus hath leaned for repose." "Peace internal, peace external, peace eternal, peace with men, peace with God, peace with oneself."

"I thank my God upon all my remembrance of you." This is not eulogy for the dead, with virtues remembered and vices forgotten, but tribute for the living. Recollections of the church at Philippi took the sting out of prison experiences at Rome and set the joy-bells ringing.

"Always in every supplication of mine on behalf of you all making my supplication with joy." The joy-note is struck once and again in this Epistle. It gets into a grateful preacher's prayers when he makes request for a faithful people. If there were any tears in Paul's eyes when he prayed for the Philippians, they were tears of joy. His prayers were full of confident gladness.

"For your fellowship in furtherance of the Gospel from the first day until now." Dr. Weymouth translates thus: "For your co-operation in spreading the Good News, from the time it first came to you even until now." They were going shares with Paul in the glorious work of evangelisation. F. B. Meyer says: "It was the consciousness that those for whom he prayed were so closely akin to him in their determination and aims, that quickened the wheels of his supplication. Had they not shown this fellowship by sending repeatedly to his necessity, as we learn from the close of this Epistle? The Philippian church, though very poor, had sent again and again generous gifts to supply the apostle's wants, and this proved that they and he were animated with the same determination."

"Inasmuch as, both in my bonds and in the defence and confirmation of the Gospel, ye all are partakers with me of grace." They were one with him in suffering, in vindicating the cause of Christ and demonstrating its saving power, and they were partakers with him of grace. No wonder Paul had them in his heart. "Our spiritual comrades are among the choicest gifts of God's love."

Suggested Hymns—Sankey's Collection.

526—How Firm a Foundation!

644—In the Shadow of His Wings.

657—Sweet Peace, the Gift of God's Love.

1079—Jesus Saves.

Our Young People.

Conducted by W. B. BLAKEMORE, B.A.

Happy New Year.

"May each new day of the coming year
Hold more of sunshine than sorrow.
And each day's shadows disappear
In the rosy dawn of to-morrow."

Rally Day.

We are suggesting to the schools that February 10 be observed as Rally Day. It will be well to lay plans early, and aim for a full attendance of teachers and scholars after the holiday season.

Increase Campaigns.

A number of schools conducted aeroplane increase campaigns during 1923, all of them with success. It would be well for schools contemplating increase campaigns for 1924 to get in early. Campaigns beginning in March or April and running for three or six months will bring the increase in the middle of the year at the very best time for effective work in the school. Aeroplane campaign supplies may be obtained from the Victorian Bible School and Young People's Department. Address W. B. Blakemore, Organiser, 70 Power St., Hawthorn, for prices and other information.

"The Pi Piper."

"Published spasmodically by the Malvern-Caulfield Phi Beta Pi and Kappa Sigma Pi Societies." It is a neat, breezy little paper of twelve pages and is a credit to those responsible for its issue. Mr. Allan D. Milne is the editor, with the assistance of Miss Alison Murray and Doreen Holmes as sub-editors. They are able to state that everything in the "Pi Piper" is new and original, and not secondhand. They also state that the value of the paper is something over 1,000,000 marks but they are letting the public have it for a mere 6d. Here's success to the "Pi Piper." May it live long and prosper.

The Kindergarten—Expression Work.

Emily C. Gill.

In every exercise of the Kindergarten service—the singing of the hymns, the prayers, the nature chat, the Birthday and Cradle Roll observances—opportunities for expression should be afforded the child. This may be in the form of language, or still better, of some activity—a finger play, action song, or some helpful deed that he is allowed to perform.

The knowledge that anyone possesses of a subject is of little value to himself or to others until it has been expressed in some definite way. Therefore, in order that we may know what ideas the child has gained regarding the story presented to him—this being the main feature of the service—we must allow him to express in some way that which he has made his own.

The most common form of expression is language. But for the young child this is not the easiest method. He forms a mental picture of what he has heard; but owing to his limited vocabulary he is unable to express it in words. To a young child, the most natural mode of expression is handwork. He experiences great delight in trying to make something, and if we are to have in our work the true spirit of kindergarten we must not merely allow but also encourage the child's self activity.

Handwork.

Handwork develops a child physically. The little beginner finds pleasure in moulding the sand to a certain shape with his fingers, in building up the blocks, in massing together the seeds, in

drawing with chalk or crayon. All these exercises give strength to the muscles of his hand and fingers, and afford an opportunity for activity which is necessary to the child's development.

Handwork has also a mental value. By means of it his mental growth is helped. By handling the objects he gains a greater knowledge of the thing he has expressed. The child "learns through doing." His creative instinct is developed and from the work that he himself does, and which he sees others doing, he will be enabled to work out his own ideas to a great extent. It also helps the child to concentrate his attention on the subject in hand, and he is learning to form the habit of acting on an impression which will be a valuable aid to him throughout his life, provided the impression he receives is true and correct.

Handwork develops the child spiritually. It helps to deepen the impression given in the lesson, and to make the ideas that he has received, permanent. In the Bible stories many new facts are presented to the child, and the handwork helps to make these facts clear, and full of meaning to him. His memory will be strengthened, and in later years he will be more likely to carry out the principle of the lesson in some definite form of service.

The whole of our teaching is towards that end—the expression in a life of service to Jesus Christ, which is the genuine self-expression. Handwork helps to cultivate the spirit of unselfishness, and thought for, and appreciation of others. In co-operative work such as sand tray, table play, poster picture, the child in learning to work with others comes to recognise the part that each one must have in the completion of the work in which they are all engaged.

Through the use of handwork the interest in missionary effort can be strengthened and developed; for by this means we can illustrate to the children the classes of houses in which the people live, the clothing they wear, the different vehicles they use, e.g., rickshaw in Ceylon, sedan-chair in China, as well as other objects of interest in foreign countries. The practical sympathy of the children towards the poor and sick will be evidenced by the making of gifts for those in hospitals as well as for those in foreign lands.

Handwork has a value for the teacher as well as for the child. It affords an opportunity of correcting wrong impressions that the children may have received during the presentation of the lesson. It reveals to the Leader the weakness or the strength of her own or her helper's teaching; it also gives the teacher an opportunity of stressing the important parts of the lesson.

Securing the best results.

In order to secure the best results from the handwork, we need to maintain a good atmosphere. In allowing the child freedom to work out his own ideas, we must always keep in mind the main purpose of the handwork, and in order that it may be helpful to the rest of the service, noise or disorder must not be allowed to creep in to disturb the rightful atmosphere. If possible the work should be the choice of the child. As the work must be planned and prepared beforehand, it is not always practicable to allow every child a choice, but by suggestion the choice of the child will often coincide with that of the teacher, and when a finished model or copy prepared by the teacher is shown to the child, he will, in most cases, desire to make the same.

(To be continued.)

There are two pathways through life—the narrow and the broad. In which are you journeying?

Foreign Missions.

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

Death of Peter Pentecost.

Oba, New Hebrides,
Nov. 6th, 1923.

Dear Brethren,—

It is not often that I give you such a long "spell" between letters, but my brief late note explained the reason.

I have before me yours dated June, 1, July 7, 12 and 20; August 10, 23, to some of which I have already replied.

It is with regret that I have to inform you of the death of our chief helper in the gospel service, Peter Pentecost, the faithful and enterprising "Queensland boy," who has had charge of the missionary offering for four years, and it was he who initiated it. He died on Sunday morning, Saturday night two messengers came saying he was very sick. I left home at 10.30 p.m., walking and arrived at his place at 1.30 morning; found him nearly gone, his eyes already fixing. However, he improved nicely under treatment, so that in the forenoon I had hopes of saving him, but at 11 a.m., during my brief absence, he arose and against protest of attendants he staggered to the top of a little knoll, 30 or 40 yards away, and dropped dead. The day before they had carried him up to Lovnildso, two miles from salt water, and this effort spent his remaining strength and his heart failed.

The burial was the largest Christian one Oba Island has seen. Some 300 or more were present, including many heathen, and quite all "his" district backsliders. The corpse was dressed in his white cotton coat and trousers, two white blankets and native mats. The first coffin made on Oba for a native was now "home made," from boards taken from the school seats, as per his request on Saturday, for he then knew he was going to die. It is remarkable how well these people know when their death is near. Then they wrapped the coffin in white calico, very neatly. Then the large frame "civilised" church house was nicely decorated with tropical flowering plants and other flowers, and the deep grave dug. All this work was done Monday morning. The coffin was placed opposite the high-up pulpit, and in time it was covered with flowers—"God's thoughts."

That large building could not accommodate the audience, so they packed the windows and crowded up to the thin board wall outside to listen. It was hot and the blow-flies made it unpleasant.

Our text was "Take heed to your spirit," Mal. 2: 15, and the lesson pressed home was "take heed to" and learn something from this spirit, departed. Profit from both the good and the evil revealed in it while in the flesh. The attention for nearly an hour was an inspiration to the speaker, in their language. But the introduction was in English, because Mr. Geo. Purdy, our trader-neighbor, was present.

At the grave-side I invited Mr. Purdy to speak, which he did so effectively that he and most of the audience fell to weeping! for which he proffered an apology later, but I said "Not at all, what else is the heart and eye given for at such a time." However, I was pleased that there was no waiting at all at this death, though Peter himself once made a "holy show" of himself in this line, at the burial of his first father-in-law up in the high bush. Beside Mr. Purdy, two natives also spoke. The hymns were well chosen, and the singing good; I sang, as for Etta, "Immanuel's Land." The natives did everything decently and in order even to the women, who during the chilly night of the silent wake, sat all around the body, they without blankets, etc., and all fell asleep upon the cold corpse! I had told the people (men) when wrapping the corpse in the nice, warm blankets, that they could serve the living to better advantage than the dead—but to no purpose.

P.T. enquired if they should pay the grave dig-

gers. "Certainly not," I said, "they ought to appreciate the privilege of even doing this work for a teacher who had ministered to them."

He leaves a second wife and a five-year-old boy "Willie" by his first wife "Nellie." He left the charge of his extensive lands and five trading stores to some six men who had been helping him till Willie becomes of age at about 20. He was the richest man on the Island, the strongest socially and the most ambitious. Every Wednesday he walked 16 miles barefooted and over miles of volcanic rock, and often with sores on his feet, to attend the Bible class (teachers). I used to wonder at it, and pity the poor fellow. For it was always night-time when he got back home (16 miles the round trip). These men informed me that Peter requested that I should help them and serve as adviser, and in case of trouble among them, act as arbitrator.

I am surprised at the bulk of his trading business. Have suggested to them that they put aside in a Lord's box, one shilling out of every pound cash taken in the stores or from the ships for copra and cotton and sea shells, to which they have consented. For Peter left words with them, that his wish was that his estate might be fruitful for the support of the gospel. I told them that this was starting off easily (at 5 per cent. only), till we see how the business goes, but in due time, it should be at least 10 per cent. on all cash takings.

There will be no changes affected in our gospel service, except that I have given P.P.'s special work of the M.O. to P.T., for the remainder of this year. Which will terminate the two year period, for which P.P. had pledged £200 per annum. Instead of fearing a weakness in the gospel service because of this sad loss, the spiritual atmosphere as one senses it, seems to be for strengthening to a fuller consecration on the part of the people. However, time will tell, and that right early now. Help us, oh Lord, in the meantime, to be not doubtful!

I have lately been to the Maluriki and the Lambaha districts, for over a week, and I am pleased to be able to report more favorably. For Lambaha after about four years without school, due principally to French grog, say now that they do want the school life again, and that they will build a school-house again, as soon as possible, but that in the meantime they will build a small house for the missionary, so he may, at least, visit them and at the same time from there visit a new site for a school at Mundrukian.

At Nduindui the teachers' Bible class has half-a-dozen in attendance at present, and the baptism class has as yet nine new candidates.

State Foreign Mission Secretaries.

Please send offerings to the following:—

Victoria.—J. E. Allan, 51 Watts-st., Box Hill.
N.S.W.—J. Clydesdale, 9 Grand-Par., Brighton-le-Sands.
S.A.—G. T. Walden, 74 Edmund-ave., Unley.
W.A.—W. Clay, 9 Chester-st., Subiaco.
Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.
Tas.—J. Foot, jr., 14 Balfour-Pl., Launceston.

Buy an Attractive

F.M. CALENDAR FOR 1924.

Prepared by the Victorian F.M. Com.
Splendidly illustrated with Pictures of our work in India, China, and the New Hebrides.
Directory of Missionaries' Names and Addresses.
Price, 9d.; Posted, 10d.

Send orders to—

Vic. F. M. Sec., J. E. ALLAN, 51 Watts St., Box Hill. Phone: Box Hill 452.

An Old Song.

Where is now the merry party
I remember long ago;
Laughing round the Christmas fireside,
Brightened by its ruddy glow;
Or in Summer's balmy evenings,
In the field upon the hay?
They have all dispersed, and wandered
Far away—far away.

Some have gone to lands far distant,
And with strangers made their home—
Some upon the world of waters
All their lives are forced to roam;
Some are gone from us forever,
Longer here they might not stay—
They have reached a fairer region
Far away—far away.

There are still some few remaining
Who remind us of the past,
But they change as all things change here,
Nothing in this world can last;
Years roll on and pass forever,
What is coming, who can say?
Ere this closes many may be
Far away—far away.

—M. Lindsay.

DAY BY DAY DEVOTIONS.

The Golden Thread of Bible Truths.

DAILY LESSONS FOR ONE YEAR.
235 pages.

Suitable for Family Worship.

Price, 3/9. Post paid, 4/-.

THE AUSTRAL PRINTING & PUBLISHING
COMPANY LIMITED,
528, 530 Elizabeth Street, Melbourne, Victoria.

DOES YOUR BIBLE SCHOOL

Distribute

"Pure Words"

An Illustrated
Magazine for Young
People
...

Published Monthly
by the
Austral Printing and
Publishing Co.

RATES:

Single Subscription, Posted 1/6 per year
Through School Agent 1/- per year.

Write for Sample Copies.

"WONDER HYMNS OF FAITH."

Limp Cover, 1/9; posted, 2/-.
Cloth Cover, 2/6; posted, 2/9.

AUSTRAL PUBLISHING CO.,
528, 530 Elizabeth Street, Melbourne, Victoria.

BIBLES AND TESTAMENTS.

State style preferred, and price you are prepared to pay, and we will send a book on approval.

AUSTRAL PUBLISHING CO.,
528, 530 Elizabeth Street, Melbourne, Victoria.

Are You Interested in Your College?
Then see

"OUR ANNUAL,"

1923,

Produced by the Students.

Price, 1/3; Posted, 1/5.

Communications to—Sales Manager,

"Our Annual,"

College of the Bible,
Glen Iris.

Here and There.

The address of A. C. Garnett, M. A., now is Second Avenue, Sefton Park, S.A.

The address of H. U. Rodger now is 17 Terrace St., Palmerston North, North Island, N.Z.

Bro. S. J. Southgate's address now is Wentworth St., Randwick, Sydney, N.S.W.

Bro. A. C. Rankine has accepted an invitation to labor with the church at Grote St., Adelaide, beginning on next Lord's day.

Until further notice, correspondence for the Preston church, Vic., should be addressed to Mr. H. Edwards, Garnet St., Preston.

The following welcome telegram reached us Monday from Bundaberg, Q.:—"Good meeting yesterday; five confessions. Send twelve copies of 'Christian.'—Combridge."

Bro. Frank Filmer is at present visiting his father and relatives in Western Australia. The brethren at Lake St., Maylands, Subiaco and Brookton have enjoyed his fellowship.

H. H. Ball commences a tent mission at Dunroolly, Vic., Sunday, Jan. 6. F. J. Swain will serve as song leader. Prayers of the brethren are asked for the uplift of the work in this district.

Bro. L. McCallum, M.A., preacher of Prahran church, Vic., has been laid aside for some weeks. We are glad to report that, after undergoing a serious operation, our brother is now progressing favorably.

The W.A. students home on vacation are rendering splendid services to the churches. Their visits and addresses are being appreciated. W. Thomson is serving the church at Cottesloe and A. Stephenson at Claremont during the vacation period.

Bro. W. J. Campbell, preacher of Launceston church, Tas., has felt constrained to resign the work in that place. We understand that our brother is free to consider an invitation to labor in another field. He will be leaving Launceston in April next.

C. R. Burdeu, secretary of our Victorian Department of social service, writes: "The peace poster was forwarded to the churches principally that it may be displayed on Peace Sunday, Dec. 23. It is hoped, however, that all churches will be able to arrange for the permanent hanging of same in the schoolroom or other suitable place, as the subject is one which, it is felt, should be emphasised by the followers of Jesus."

Mr. Roland E. Pittman, the honorary secretary of the Churches of Christ Collegiate School for Girls, Adelaide, S.A., was in Melbourne this week and reported that the first annual speech day of the college was held on Dec. 19 last, when the Principal (R. Harkness, B.A.), presented a very interesting and encouraging report of the first year's work. An admirable programme was provided by the scholars, and the chairman, Hon. W. Morrow, distributed the prizes.

Bro. A. E. Illingworth, Grand Chaplain of the Kappa Sigma Pi (Big Boys' Brotherhood) for Australia, has received from the founder, Grand Chaplain David H. Jemison, of Cincinnati, Ohio, U.S.A., a special communication, part of which is to this effect:—"I am greatly pleased that Prof. Homer Rodeheaver, who is the Grand Chancellor of our organisation, is expecting to meet with you on his present trip to the Orient, and I believe will return by way of Australia, expecting to arrive in Melbourne about March 8. 'Rody' (as we call him) will be a great inspiration to your young people and will create a lot of enthusiasm when he meets with you. There will be no disappointments, I am sure, if you secure the largest possible hearing for him. He has been for several years the platform manager and musical director of the noted Billy Sunday evangelistic tabernacle meetings, being the best-known man in his profession in America. He is with a small party of evangelists and singers, about whom you will hear more, and I am sure will greatly enjoy while they are there."

West Australian Bible schools gained 387 new scholars in eight weeks. North Perth and Northam are leading the increase and attendance campaign, Lake St. and Kalgoorlie are second in their respective divisions.

We were glad to receive the following letter on Wednesday:—"S.S. Victoria,' Townsville, Dec. 27, 1923, Dear Bro. Editor.—The S.S. Victoria sailed from Sydney on Saturday. We (Bren. Pang and Shee Ping) had an enjoyable time on the first Sunday on Board. Service was held, Bro. Pang spoke English, Bro. Shee Ping spoke in Chinese. Mrs. Wingrow (Mr. Hoy Ling's daughter) was pianist for us. With best wishes, yours in Christ, D. C. Gow."

Bro. W. A. Kemp, late of Victoria, now of Edinburgh, Scotland, sends to his Australian friends greetings and good wishes for the New Year. Our readers will be glad to know that our brother is meeting with success in his studies and examinations. In a recent letter he writes as follows:—"It is with great pleasure and interest that I receive regularly the 'Australian Christian,' and enjoy its articles and news. I am interested in the doings of the churches in all the States, but naturally, more so of those in Victoria. It was good to learn of the success of the Kellem-Richards mission in Melbourne and Ballarat. Glad I am also to know of the continued success of the young people's work under the directorship of Bro. Blakemore and the Y.P. Committee. The annual meeting of the British churches was held at Nottingham this year. We had a very enjoyable time and were delighted to meet Sir Joseph and Lady Verco, and Mr. and Mrs. Miss Charllick, and, of course, Mr. and Mrs. G. P. Pittman. The British brethren are extremely sorry to have to lose the services of one whom they valued so highly as G. P. Pittman. There was a fine spirit of optimism at the Conference, and the British brethren are out to do bigger and better things. Among those who responded to the visitors' welcome at the last Conference was E. R. Ryall of Carnegie—who made a fine response for Victoria. He is much loved by the Manchester brethren, at which centre he has been most of the time of his stay in this country. I regretted not seeing Bro. Wiltshire, but he was away for holidays at that time."

On behalf of the Council of Churches, Mr. A. E. Illingworth, President, has published the following New Year's greeting to the churches and people of Victoria:—"During 1923 we have rejoiced in the hearty co-operation of our churches, and we believe that they have accomplished throughout our State work that must make for a nobler and stronger community. Our churches stand in the community as abiding witnesses of the possibility of man's communion with the Eternal, and thereby of the coming of the ideal Christian Commonwealth. To all those who labor in and through our churches, I wish a New Year of abundant power and grace, a year of great evangelical triumphs, a year of fresh invasions of the common life by the spirit of Jesus Christ. Such a New Year is possible in so far as we keep in prayerful touch with the Divine Master, and in close co-operation and fellowship with all those who confess his name. Whatever may be the result of the several movements towards a reunited church, I am sure that such a body as the Council of Churches reveals and expresses the deep underlying unity of spirit that actually exists among Christians to-day. In the New Year the council proposes to go forward with its programme of inter-church evangelism; our proposal to establish a provisional Federal council of Australia; the task of preserving the Lord's day; vigilance and service in the social problems of our nation; and the founding of an effective branch of the world alliance for promoting international fellowship through the churches. In the furtherance of this

programme we seek the co-operation of all men of good-will, believing that the best way to ensure a happy New Year is to commit ourselves more deeply than ever to the service of our fellows in the name and spirit of our Lord Jesus Christ.

Taking his text from 1 Kings 17: 7, "And it came to pass after a while that the brook dried up," A. E. Illingworth at the Church of Christ, Dandenong Rd., Caulfield, on Sunday morning said that we had come like Elijah to "the parting of the ways." Some new experiences awaited us with the passing of the year. Life changed. Elijah had found for a season a sure and safe retreat beside the little brook Cherith. God, by ravens or special messengers, had supplied his hunger and met his daily needs, and the waters of the brook had quenched his thirst. It was a delightful experience of providential grace, but Elijah could not stay there, for it came to pass, after a while, that the brook dried up. He awoke one morning to find a waterless brook. That was suggestive. (1) All earthly "Cheriths" dried up. The best of the streams by which we pitched our tents in this life were apt to "run out." Their waters failed or we lost our capacity to draw refreshment from them. The soul for a season might find all that it seemed to need in the streams of amusement, learning, business, industry, politics, or social reform, but after a while the brook dried up. We found no true soul satisfaction. Health failed, our physical and mental faculties weakened, the body decayed, life itself "petered out." When the material brooks ran dry, or we lost our desires for them, what then? (2) Heaven's spiritual resources were never-failing. We could still draw upon Divine grace. Elijah probably watched with some surprise or fear the failing brook. It was far more likely that he offered a prayer for further Divine direction. He certainly received it, for the word of the Lord came to him, saying, "Arise, get thee to Zarephath; behold, I have commanded a widow woman there to sustain thee." Her barrel of meal and her cruse of oil which seemed to be about exhausted never failed, because God Almighty replenished it day by day. If we followed the word of the Lord which endureth for ever we would find in his grace and truth all that our souls needed. The woman of Samaria thought that there was an all-sufficiency in Sychar's well; Jesus revealed to her the fact that in him there was a never-failing and richer spring of spiritual and eternal life. That was the lesson for the day. "Follow Divine leading into the New Year in holy confidence, and remember, when all earthly things perish, that there yet remain to us the promises of God."—"Argus."

WHEN PLANNING YOUR NEW HOME

— Consult —

JAS. W. NICHOLS

... BUILDER ...

RENOVATIONS ATTENDED TO. Ring U 6250.

"St. Leonards," 8 Edgar St., East Malvern.

MARRIAGE.

KENT—EVERETT.—On Dec. 22, 1923, at Church of Christ, Gore St., Fitzroy, by Mr. J. W. Baker, Hilda Bessie, second daughter of Mr. and Mrs. G. Everett, to Warrant Officer R. J. Kent, Royal Military College, Duntroon, Federal Territory.

IN MEMORIAM.

SAUNDERS.—In affectionate memory of our dear mother who departed this life at Blackburn, Vic., on Dec. 30, 1917. Until the day dawns. —Inserted by her three daughters.

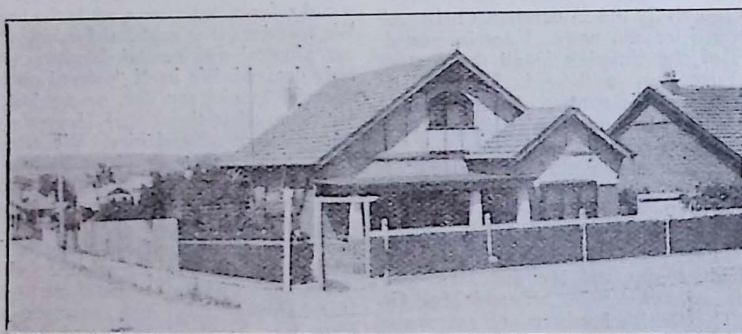
WANTED.

Capable woman, domestic duties, comfortable home.—F. M. DuBourg, 25 Loller St., Middle Brighton, Vic.

A Home for Lady Students.

For a long time it has been a source of regret to many that while accommodation is provided for men at the College of the Bible, no provision is made for lady students. It must be remembered that originally there was little, if any, thought of ladies going to Glen Iris for study. Even when, at the request of the Federal Foreign Missionary Committee, a course of study was provided for lady students, there were for years but very few who came. It is only in the last few years that there appeared any real need for a Hostel, but the years 1922 and 1923 have very strongly emphasised that need. At the 1922 Federal Conference the matter was discussed, and the project to provide accommodation for lady students was so warmly approved that the College Board was instructed by Conference to proceed with the matter as early as possible. From that time the question has been the subject of much inquiry and thought. The project involved many considerations. At length, however, finality has been reached, and very recently an eight-roomed brick villa, situated on a main thoroughfare, and within five minutes' walk of College,

Cost of Building	£2250	0	0	
Estimated Cost of Furnishings	250	0	0	
				£2500 0 0
Less Donations received from—				
“Anonymous”	£1	0	0	
A. G. Saunders	5	0	0	
East Camberwell Ch. ..	0	10	0	
C. H. Sutcliffe	0	10	0	
Miss Chandler	2	12	6	
Burnley Church	1	8	0	
Dunolly Church	2	10	0	
French Island Ch. ..	1	0	0	
Mrs. Zelius	5	0	0	
Mill End Church ..	2	0	0	
J. W. Cosh	1	0	0	
Mr. & Mrs. P. Winter	100	0	0	
Kalgoorlie Sisters' Class	0	10	0	
Miss J. Goudie	0	3	6	
Mr. R. B. Butler	25	0	0	
Mr. & Mrs. A. Winter	200	0	0	
Mrs. W. Winter and family	100	0	0	



Women's Hostel at Glen Iris.

church, train and tram has been purchased. This home is at present large enough to accommodate all the lady students likely to need it, and when necessary it can be enlarged. Readers of the “Christian” will be interested in the picture of the building which appears on this page.

Details concerning management have yet to be completed, but certain decisions have been reached. A matron will be placed in charge of the home. Applications are now being invited for this position. The work of the home will be done by the students, under the direction of the matron. In most respects the conditions now prevailing for men students will apply to the ladies. The club system will be adopted for meals, each lady in residence paying weekly her share of the house-keeping expenses. It will be seen that the opening of the Hostel will not relieve students of all financial responsibility. Each must still be supplied from home, or take some of the opportunities offering for earning money. The Hostel will, however, very greatly reduce the cost of living, besides giving to students helpful Christian fellowship which hitherto has been impossible.

It will be recognised that in making this notable advance, the College Board of Management has greatly added to its responsibility and financial obligations. Brethren and sisters doubtless will be glad to furnish additional funds each year to defray the added expenditure. It is earnestly hoped that special donations to defray the cost of the property will pour in from all the States and from New Zealand. Our people have always been ready to stand by any forward movement, and it is believed that on this occasion they will show approval of the enterprising spirit of those chiefly responsible for this new undertaking. Already a good deal of money is in hand, having been given in anticipation of a Hostel. The following statement shows the position at the moment:—

W. G. Smith	5	0	0	
Mr. & Mrs. A. Saxby	1	0	0	
Mrs. E. C. Hovey ..	150	0	0	
Proceeds of "Brick"				
Fund	317	14	2	
				921 18 2
Balance Required .. .	£1578	1	10	

Here is an opportunity for all to help. Much is expected from individuals. Churches, Bible schools, Bible classes, Christian Endeavor societies, Dorcas Societies, clubs and other auxiliaries of the churches might well have a share in providing this home. Preachers, secretaries and leaders everywhere are requested to think of some way in which they can lead others to a part in this work. Some church or society or individual might care to provide sufficient money to furnish one room. In such a case some permanent recognition could be made. Already one room has been

allotted, and will be known as a memorial to one who did what she could. This is an urgent matter, and brethren everywhere are asked to show their approval by sending at once a special donation for this good work. By arrangement with the editor all amounts contributed will be acknowledged in the pages of the “Christian.” Money may be forwarded either to W. C. Craigie, 265 Little Collins St., Melbourne, or to the writer, Reg. Enniss, Hilary Grove, East Malvern, Vic.

Offerings for Foreign Missions

from Victorian Churches and Members will be thankfully received by

J. E. ALLAN, Sec., 51 Watts-st., Box Hill.
Phone: Box Hill 452.

F. QUAIFE,

LICENSED ELECTRICAL CONTRACTOR,
CRAMER STREET, PRESTON.

The Church of Christ meets in the Athenaeum, Lilydale, Vic., at 3.15 every Lord's day.

League of Rope Holders. Federal Evangelism.

**WANTED 200 CHURCHES
2000 MEMBERS**

To join the above League. To pray for the evangelisation of the Commonwealth, and to contribute an annual birthday gift toward Federal work. Members enrolled, and gifts received by

C. R. HALL,

Napier Street, Lindfield, Sydney, N.S.W.



The State Savings Bank of Victoria

CREDIT FONCIER LOANS.

ON FARMS.—In sums from £50 to £2,000, repayable by instalments spread over 27½ years.

ON COTTAGES, VILLAS, AND SHOPS.—In sums from £50 to £800, on buildings to be erected, or erected within six months of application.

From £50 to £600 on buildings erected more than six months before application. Repayable by instalments spread over 18½ years. Interest, 6 per cent per annum.

SPECIAL TERMS FOR DISCHARGED SOLDIERS AND DEPENDENTS, ALSO THOSE WHO WERE IN THE RED CROSS AND TRANSPORT SERVICES.

Amount loanable, up to three-fourths of valuation. Instalments spread over 22½ years. Interest, 5½ per cent. per annum.

Application Forms at any State Savings Bank, or by writing to the Inspector-General—
Head Office: 139-149 Elizabeth St., Melbourne GEO. E. EMERY, Inspector-General.

Western Australian Women's Auxiliary.

The quarterly meeting of the women's auxiliary was held in the Lake St. chapel on Tuesday, Dec. 4, when there was an attendance of 25 sisters. Mrs. Hibburt, superintendent of Home Mission Committee, led the devotional. The Bible reading was Psalm 27, and the remarks, which were very helpful, were based on the words, "Wait, I say; O wait on the Lord." Several sisters engaged in prayer.

The business session was conducted by Mrs. Hagger (in the absence of the president). Minutes of previous meeting were read and confirmed.

The thanks of the auxiliary was expressed to Mrs. Elliott, for her kindness in writing the Christmas greetings to our foreign missionaries.

A letter of appreciation was read from the organising secretary, Bro. Hibburt, thanking the sisters for their gifts raised by the recent Home Mission tea and rally.

Collection amounted to 10/8½. Hospital collection, 4/9. The reports of past quarter's activities were read and received.

Home Mission report by Mrs. Hibburt was encouraging, showing that an increase had been made in the giving, as £46/3/4 had been received. Mrs. Hagger gave a verbal report of Foreign Mission work (in the absence of Mrs. Clay, who has been laid aside through illness).

Mrs. Elliott read the prayer committee's report, telling that meetings had been held in the following centres:—Claremont, Victoria Park, Subiaco and North Perth, when very helpful times have been spent.

Hospital work is being well maintained. The Children's Hospital is being visited once a month, and the visits are very much appreciated by the inmates.

We regret to learn that Mrs. Seaby has been called upon to part with her little daughter, and the deepest sympathy of the auxiliary goes out to our sister in her time of sorrow.

Mrs. Jeffery thanked the sisters for their support in their recent sale of work, and told of its splendid success.

The next meeting of the auxiliary will be held the first Tuesday in February.—A. Wilson, secretary.

New South Wales Sisters' Auxiliary.

The monthly meeting of the Conference Committee was held at City Temple on Friday, Dec. 7, president, Mrs. Rush, ably presiding at both sessions.

Correspondence included a letter from Bro. Haddon, tendering the resignation of Sister A. H. Webber on the Bible Schools Committee, and asking for another representative. Sister Steer agreed to fill the vacancy to the end of the year.

A matter to be brought up at the January meeting was discussed at this one, as so many would be away at the beginning of the year. After full discussion, it was decided to dispense with the evening session at Conference and have the morning and afternoon sessions only. So many meetings during the Conference week made the three meetings very trying to many. A large majority voted for the two sessions.

As Miss Vera Blake was present and a social programme arranged, the devotional session opened with hymn and prayer by the president. A sweet duet was rendered by Mrs. W. H. Hall and Miss Hunter, and a solo by Mrs. Jeffreys. Mrs. Bull read the 2nd Psalm. Miss Blake gave an interesting address on "Hindoo Women—Their Mode of Living, Marriages, etc." The president thanked Miss Blake for her presence, and hoped God would bless her in her work. Tea was served, and an enjoyable time spent with Miss Blake.—M. A. Morris.

Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden,
God will bear both it and thee.

THE AUSTRALIAN CHRISTIAN.

Australasian Churches of Christ

ALMANAC FOR 1924

Printed in Three Colors

An excellent picture, representative of the combined interests of the Australian brotherhood, is the central feature. In addition to suggested readings and hymns, a list of prayer meeting topics is given.

POST FREE:

Single Copy 3d; Per Doz. 2/9

Service Plans.

1½ Dozen per Year's Supply
(4 Quarters)

THE

Austral Printing & Publishing Co. Ltd.

528, 530 Elizabeth Street,
Melbourne, Victoria.

COMMERCIAL EDUCATION.

at the Melbourne Technical School,
Latrobe Street (opp. Public Library),

For the Training of Boys and Girls for Commercial Pursuits.

ALL DAY CLASSES

in

Shorthand, Typewriting, Bookkeeping,
etc.

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

Call or Write for Prospectus—Free.

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

EVENING CLASSES AS USUAL.

Fees:—Typewriting, 30/-; Shorthand, 20/-; Book-
keeping, 25/-.

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

T. A. COMER,

FURNITURE REMOVER.

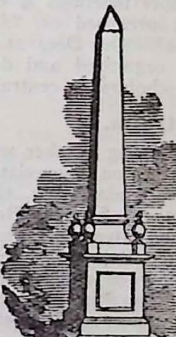
City, Country, and Interstate Motor Service.
Loading Capacity, Two Van-loads.
All Work Guaranteed. Estimates submitted free.
42 Prospect Hill Road, Camberwell, Victoria.

"STORY OF THE BIBLE."

The Wonder Book of Faith for Girls and Boys.
Invaluable for Sunday School teachers. Ideal for family worship.

Hurlbut's Story of the Bible. The Complete Bible Story, running from Genesis to Revelation. Told in simple language of to-day for Young and Old. Eight hundred pages, profusely illustrated; Maps and Index. In Art Kraft Leather, 25/-, Cloth, 17/6, post free, cash with order. Order through the Austral Printing and Publishing Co., 530 Elizabeth-st., Melbourne, Victoria.

TRENCH'S REMEDY FOR FITS
SIX WEEKS' TRIAL TREATMENT ONLY 22/6
Fits and Epilepsy are said to be incurable, but TRENCH'S REMEDY has cured many thousands of cases that were considered hopeless. It seldom fails. Clergymen of all churches recommend it and the late Archbishop Carr advised several to use it, all of whom were cured. The Remedy usually controls the attacks from the first dose and the complete cure depends chiefly upon care in observing the simple directions. Send for Valuable Free Booklet and ask for the addresses of cured patients in your district who are willing to assure enquirers of the genuineness of the treatment. Sole Agents for Australia: THE UNION-MFG. & AGENCY CO., Melbourne. 289 Elizabeth Street, M.F. BOURNEMAN.



JAMES DICK
Monumental Mason,
3 Chavasse St.,
Middle Brighton, Vic.

Enquiries Invited.
Estimates Submitted
Free of Cost.
Work Done in All
Cemeteries.
Prompt Attention Given
to All Country Orders.

Mrs. J. THOMPSON

(Late Lovel-st., Katoomba).

"Hurlston," Carysfort-st.,
Blackheath, N.S.W.

Trips arranged to all Sights and Caves.

WE CAN TELL YOU

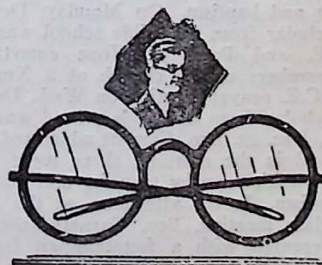
If you need Glasses. If you suffer from Head-ache, or your eyes tire easily, you should not neglect them but have your sight examined by a QUALIFIED OPTICIAN.

Don't put it off. Pay us a visit now.

We are...

Certified Ophthalmic Opticians

which is your guarantee of good work.



Phone 6778 for an Appointment.

E. WOOD

PTY.
LTD.

**95 ELIZABETH ST.,
MELBOURNE**

News of the Churches.

Tasmania.

Owing to his having to work away from home, Bro. Chas Curran has resigned the offices of treasurer and secretary of the church at Southport which he has held for the past two years.

The Sandy Bay tent mission closed on Dec. 20 with two decisions. The direct results are not large, but lasting good will accrue. Splendid services at Collins St. on Sunday, and Christmas morning. Handkerchiefs and sweets were given to the Bible school and J.C.E.

West Hobart on Dec. 16 had good meetings all day. Among the visitors was Sister Mrs. J. Adams of Melbourne. Bro. and Sister Pryor have returned from a long holiday in Victoria. Bro. Elwell has had an accident to his foot. Bro. Lillye lost a finger from the right hand, and Bro. Jacobson, sen., is unable to attend owing to a serious illness. The school rally closed with a social; 15 new scholars gained.

Queensland.

At Maryborough on Dec. 15, there were two baptisms—one the mother of two scholars from Sunbury mission, where Bro. Anderson has been preaching, and the other a man of mature years who has been attending Maryborough meetings. Children's day exercises for foreign missions, held recently, and Christmas tree passed off successfully.

Toowoomba on Dec. 23 had a number of visitors from sister churches. Bro. W.A. C. Wendorf, of Brisbane, spoke on "A Mother's Love and God's Reward." Attendance at Gospel meetings is encouraging. Bro. H. C. Stitt preached on "Art Thou He that should Come?" On Dec. 21 a Christmas tree of gifts was organized and distributed to the Bible school scholars at central.

Western Australia.

At Perth on Dec. 16, the morning speaker was Bro. Mudge. A large congregation appreciated the excellent exhortation. Attendance at the Sunday school was good. In the evening Bro. Hagger preached to a large and attentive gathering on "A Night in Belshazzar's Palace." Every Sunday there is a large number of children attending either the morning or evening services under the auspices of the young worshippers' league.

Bro. Clay spoke at Fremantle on Dec. 9 in the morning, and Bro. Percy Pittman addressed the evening meeting, it being the J.C.E. anniversary. Special pieces were rendered by the children under direction of Bro. Vanstan. At the public meeting on Wednesday night, prizes were distributed by Bro. Mudge, and Bro. W. Thomson gave an interesting talk. On Sunday morning, Dec. 16, Bro. A. Stephenson gave a helpful exhortation, and in the evening Bro. Mudge preached. On Dec. 26, a young woman who had formerly confessed Christ was baptised. On Dec. 23, Bro. Mudge spoke to a full house upon "Song Days of Christianity." The Bible class had a river trip to Canning Bridge on Boxing Day; about 70 young people thus spent a very happy day. The sale of work conducted by the Dorcas Society realised £50. Sister Mrs. Bridge has been appointed superintendent of the kindergarten department of the Bible school, Miss Jarvis having resigned.

New Zealand.

South Dunedin Bible school anniversary services on Dec. 2, followed by tea meeting and entertainment on Dec. 5 were eminently successful, owing largely to the able supervision of the superintendent (Bro. Geo. P. Cuttriss). The attendances were records for many years. Bro. J. J. Franklyn presided, and Bro. J. Inglis Wright presented the prizes. Bro. Cuttriss conducted the musical items. An efficient orchestra greatly helped.

At Nelson on morning of Dec. 9, Bro. John Griffith exhorted. Bro. Carpenter's topic at night was "Evolution and Creation." Attendances have been very large of late; average of 118 at breaking of bread during November. Attendance at the Bible school reached 252, constituting a record. Services on December 16 were conducted by Bro. J. Watt, of Spring Grove. He delivered a fine exhortation, and at night preached on "The Great White Throne."

At Avondale several private surprise socials have interested many in the services which are maintaining a higher average. Bro. Ivan Hart and Bro. Walter Hewitt, respectively, addressed prayer meetings on Nov. 8 and 25. Although conducted for but a short session, the training class has laid a very practical foundation. The month closed with an unexpected visit and splendid message from Bro. Ward of the College of the Bible. His message was timely and instructive in view of the offering to the College on Dec. 2.

Richmond (Auckland) reports that C.W.A. visits to the Costley Home are services much appreciated by the old people. Two Richmond brethren of the training class are rendering good service. Bro. Victor Ross has delivered acceptable messages at Avondale and Pt. Chevalier, and Bro. Eric Hanham capably addressed the prayer meeting on Nov. 7. The second C.W.A. sale of work within 8 months was held on Nov. 15, when £36/9/6 was received towards necessary improvements, and from which £10 was given towards the purchase of a new piano for Bible school and social service. The brethren were pleased to receive a "call in" from Sister Miss Begbie of Wanganui. The month closed with the usual Bible class social, with the Dominion Road class as guests on this occasion. Opportunity was taken to say bon voyage to Bro. T. J. Bull who has been class teacher for two years. Over 50 sat down to a summer supper, during which our brother received a very useful wallet, and appropriate messages and wishes for a safe return after three months' holiday in Australia.

South Australia.

Norwood young people paid a visit to Minda Home, Brighton, on Saturday, and gave a concert to the inmates, also contributing a sum of money for the home. Bro. and Sister Rankine have been welcome visitors lately. One young lad confessed Christ on Sunday night.

At Cottonville on Dec. 16, a lad from Bible school confessed Christ. Dec. 20, a girl who made the good confession at Kellems-Richards meeting was immersed. Sister Miss Ida Bridge passed away on Christmas eve. She had been laid aside for some time. The bereaved ones have the sincere sympathy of the church.

At Grote St., on Dec. 16, Bro. Garnett addressed both morning and evening meetings. Two were welcomed into the fellowship of the church by faith and baptism. On Monday, Dec. 17, the other scholar from the Bible school was baptised. Y.P.C.E. and Band of Hope entertained the older members of the church at a Xmas social. At the C.E. prayer meeting on Wed., Dec. 19, another scholar from the Bible school was baptised. Sunday, Dec. 23, Bro. Garnett addressed both services, and in the morning three were welcomed into fellowship, one by transfer and two by faith and baptism. In the afternoon, at the Adelphian Bible class meeting, Bro. Garnett (the teacher) was presented with a fountain-pen from members of the class as a token of esteem and love. In the evening the choir rendered splendid Xmas anthems, and Bro. Garnett preached his farewell sermon. There was a good attendance. Bro. Garnett leaves Grote St. to go to the church at Nailsworth as its preacher, and Bro. A. C. Rankine has accepted the position as preacher at Grote St., and commences his ministry on Sunday, Jan. 6.

At Wallaroo on Dec. 16, Bro. H. J. Horsell gave a good morning address. On Dec. 30, Allen Brooke of Glen Iris gave an earnest morning address. Miss Plunkett, of Footscray, gave a nice talk to the Junior C.E. Mr. and Mrs. Brooke late of Middle Park, Victoria; Mr. Trowbridge, of Southwark; Miss Wicking; Miss Plunkett, of Footscray; Mr. Fairweather, Mile End; and Miss Field, Middle Park, Vic., were present. The evangelist conducted a service at the gaol Christmas afternoon and again on morning of Dec. 30. Mrs. Brailey on behalf of the W.C.T.U., provided Christmas cheer for the prisoners. On Dec. 30, E. G. Warren preached on "The Last Invitation of the Bible." A young married woman made the good confession.

Good meetings have been held at Hindmarsh during the past four Sundays. On Dec. 9, two were received into fellowship. Bro. Paternoster spoke at night. The message was "The Great Invitation." The morning address on Dec. 16 was given by A. H. Wilson. Bro. Paternoster spoke at night. Good meetings throughout the day. On Dec. 23 Bro. Paternoster spoke at both services on the birth of Christ. Two were received into fellowship. At night a young lad from the Sunday school was baptised. On Dec. 10, a cottage meeting was held by the Y.P. Endeavor society in the home of one of the members who has been laid aside. The society held its annual meeting and social on Dec. 17. On Christmas day chocolates were forwarded to the Children's Hospital for the sick children from the intermediate society; also 4 doz. lolly animals and figures were sent by the junior society. On Dec. 30, Bro. Paternoster spoke at both services, in the evening beginning a series on the Sermon of the Mount. In the morning a young boy was received into fellowship.

New South Wales.

At Petersham, on Dec. 16, an in memoriam service was conducted to Bro. A. O. Roe, who was an honorary deacon. Reference was made to his life and service with the church. Bro. and Sister Arnott have been resting over Christmas and New Year at Tumby Umbi.

At Wagga the annual distribution of prizes was held on Dec. 4. A very pleasant social evening was spent, the children rendering items. On Dec. 11, the annual church business meeting was held. All reports show a successful year. Bro. W. deserves great credit and praise for his consistent visiting of hospital and schools. The chapel has been lately painted, and the electric light installed, which is a great improvement.

City Temple reports social evening and presentation to Miss Kate Elliot who is to be married early in the New Year. Splendid meetings on Dec. 23. Bro. and Sister Thoumine and daughters received by transfer from Hawthorn, Vic. Bro. and Sister Caldicott from Mile End, S.A., present. On Dec. 30, Sister Mrs. Joyner, from Cottonville, S.A., visited. At the close of Bro. Southgate's address two Bible school scholars made the good confession.

Elder C. L. Savill was in charge at Lismore on Dec. 16. Good attendances. One hundred at the Lord's table. Bro. P. J. Pond commenced his seventh year with the church at Lismore. A substantial roll of notes was handed to Bro. Pond as a token of love and appreciation. Bro. and Sister Pond left on holiday last week. Bro. R. Tulk, and Miss A. Smith, were welcomed to fellowship, having followed Christ in baptism during the week. Bro. F. R. Furlonger and C. Byrnes are supplying the platform.

On Dec. 24, Bro. Blackburn delivered a splendid Gospel message to a large audience at Wolfram St., Broken Hill. The singing of carols by the choir brightened the meeting. Sister Hore has been received in by letter from Ararat. Attendances have fallen off lately owing to sickness. Bro. Blackburn has been very unwell of late. Bro. Skewes underwent an operation on Dec. 29, at the hospital. On Dec. 21, the ladies' guild provided a Christmas tree for the children of the kindergarten and cradle roll. Each child received a toy from Father Christmas.

At Chatswood on Dec. 23, Bro. Whelan spoke morning and evening. Splendid attendances. The Sisters' Dorcas sent 178 garments to Erskineville church to cheer the needy. Bro. and Sister A. H. Webber are leaving Australia on Dec. 29 by the "Largs Bay" on a holiday to England and Scotland for the benefit of their health.

At Rockdale on Dec. 16, Bro. C. Casperson gave a fine exhortation. In the evening, Bro. Clydesdale delivered an instructive Gospel address. On Saturday, Dec. 22, Santa Claus visited the Bible school, and about 100 presents were given to the scholars. On Dec. 23 Bro. Clydesdale gave splendid spiritual addresses morning and evening. At 10 a.m., the Junior C.E. Society and friends visited the Kogarah Hospital, and on Christmas morning the Rockdale Babies' Home, where gifts of toys and food were left and a happy hour spent.

Victoria.

Burnley work is going ahead splendidly. Three confessions for last two Sunday evenings, one being a restoration. Bro. Rasmussen is ably filling the platform. Several members are laid aside through sickness, including our aged and beloved Bro. Rutledge.

Emerald reports fine service on evening of December 23, when Sister V. Blake gave an interesting talk on the work in India. At the close Bro. T. Colliss extended an invitation when one young man confessed his faith in the Saviour. He takes up membership at Emerald East.

Hampton kinders were given a Christmas party by their superintendent, Miss Holloway, and her helpers. The girl guides had an enjoyable break-up social. On Sunday evening, Dec. 23, Bro. G. P. Pittman was the preacher. He and Mrs. Pittman arrived in Melbourne from England on Dec. 20.

Ararat tent mission with Bro. Ball closed on Tuesday, Dec. 18. There were 50 decisions for Christ. A thankoffering taken on Dec. 19 resulted in just on £100 in cash and promises. All services were well attended on Dec. 23. Bro. Combridge ably filled the position of song leader during the mission.

Meetings at Middle Park are keeping up well. Two young women were received into fellowship on morning of Dec. 23. In the evening another young woman made the good confession. On Wednesday, Dec. 19, Santa Claus was busy round the Christmas tree, distributing gifts and sweets to the kinders. It was a very happy gathering.

Teachers of Brim S.S. gave the children an enjoyable Christmas tea on Dec. 19. Fine meeting at Dunmunkle on the morning of Dec. 23. The church intends repairing the chapel. In the afternoon at Minyip, H. J. Jackel spoke on "The Wasting Harvest." A bright youth (son of the sec, Bro. Burge) made the good confession. Loyal brethren at Wilkur desire services held.

At Shepparton the building fund offering to date amounts to £39. A Sunday school rally continues, and many new scholars are being added. On Dec. 23, visitors were Sisters Mrs. Upston and Miss R. Paul, from Melbourne churches. Bro. Mansay, who is likely to take up his residence in this district again, presided. Bro. Stewart gave appropriate Christmas messages on the day, and led special singing at the Gospel service.

During the holiday season, Boronia has enjoyed good meetings, and all services have been largely attended by visitors. In the absence of Bro. Waterman, who is in Tasmania, the services have been taken by visiting brethren. On Dec. 5, the ladies' auxiliary gave a tea to 150 people at a city mission. Bro. J. E. Thomas gave a helpful address to the people and the sweet singing of Miss Lila Greenhill was enjoyed.

Colac annual sale of work was held recently, and resulted in a profit of £33. The church regrets the removal of Bro. F. J. Funston, who, for the past three years, has been one of the staff at the High School. He has been transferred to Shepparton. He proved himself a capable and reliable officer and a splendid Sunday school teacher. At the Gospel service last Sunday evening Bro. Cornelius discoursed upon "The Lighted Path."

Merbein reports that work both in church and Bible school is progressing satisfactorily. On Christmas day a combined service was held in the Church of Christ building, when members from the Methodist and Presbyterian churches were present. Another of the early pioneers of the district passed away on the morning of Boxing Day in the person of Bro. R. Mansell, sen., who was one of the foundation members of the Mildura church, and to whose energy and zeal the church building stands as a lasting memento. His remains were laid to rest in the Mildura cemetery, Bro. Bennett officiating at the grave. The church extends its sincere sympathy to Sister Mansell and family.

Meetings at Box Hill fairly good on Dec. 23. Good Christmas messages from Bro. Allan. The kinders enjoyed a happy afternoon with Father Christmas on Dec. 22. A fine gathering of children, mothers and friends assembled, and each child was the recipient of a toy and a bag of lollies and nuts. A beautiful Christmas cake was also cut and distributed amongst them. Afternoon tea was served to the mothers and friends. The supt., Miss Gill, and her assistants, deserve much credit for the happy way in which the function was carried out. The Junior Endeavor Society, under the leadership of Bro. Eric Buckmaster, is a live auxiliary of the church. On Dec. 16, Bro. Wedd gave a much-appreciated last message to the church prior to his leaving the district.

Hinrichsen-Brooker Missions, Queensland.

W. A. C. Wendorf, Secretary Home Missionary Committee.

The missionaries have come and gone, but long will the Hinrichsen-Brooker Missions be remembered by thousands. Never have I written with greater genuine pleasure a few words of appreciation than it gives me to write of the splendid work of the missionaries in this State of Queensland, and the testimony these missions have provided of the power of the old time Gospel of Christ to convince of sin and the power to save.

Bro. Hinrichsen's messages have proved that the Gospel of Christ is still supreme above all theology of men and ever new. His sermons are powerful, fearless and above all strictly scriptural. Old members have been encouraged in the soundness of our position, and new ones were grounded so firmly in their faith and the ordinances of the Lord as to make it a pleasure to notice how confident and full of zeal they felt. Bro. Hinrichsen's soundness on our position leaves nothing to be desired. A noticeable feature of these missions was the almost entire absence of converts refusing to go "all the way" after coming forward to confess Christ. The reason is simple. They are not misled as to some easy short cut to salvation. The position is made so clear at practically every service as to leave no doubt in their minds that faith in Christ to save also includes a burial with him in baptism. And similarly with the ordinance of the Lord's supper and the necessity of a consecrated life. Bro. Hinrichsen's answers to questions were an intellectual treat.

Another feature of these missions was the great part Bro. Brooker played. These two missionaries are a splendid combination. Bro. Brooker was not only greatly appreciated as a song leader, who won his way to the hearts of all, but he is also a most capable man in many other respects. It would be a tremendous loss to the brotherhood of Australia if Bro. Brooker were to abandon mission work. He did a great service to the Queensland churches in these missions. The committee felt at the outset that all business affairs of the mission, including personal work, were safe in his hands. When he voluntarily offered to take charge of the building operations at Bundaberg, we felt it was indeed a heavy strain on him, and it relieved the committee of no end of work. That he carried it through successfully is characteristic of the man. He gave of his best and sacrificed his

business affairs in Victoria to come and help us and brought his family with him whom we were all delighted to meet; and we thank God for them.

Altogether some 325 were added to the church here. Missions were held at Ipswich, Boonah, Rosewood, and Annerly where churches already existed, but the most successful was at Bundaberg where no church existed, and where a block of land was bought, building erected during progress of the mission and opened for worship. We had received progress reports all along, but when the day after closing the mission the telegram arrived announcing: "Great closing meetings, 105 converts, church opened, more than self-supporting, and thank offering of £325," it was beyond all expectations. The total thank offerings are expected to cover cost of the five missions held.

No wonder the farewell meeting at Ann St. was a great time of rejoicing and giving God the praise. A fine programme had been arranged, farewell messages were given and presentations made to the missionaries and Sister Brooker, and great regret expressed that their stay with us was so brief. There is great scope here for many more missions, and we have proved that the Gospel of Christ is acceptable to the people of Queensland as elsewhere. We are all thankful to God these missions were made possible, and the Home Missionary Committee greatly appreciates the assistance of all who assisted financially and otherwise, especially to those brethren who so kindly loaned of their money to make the building possible at Bundaberg, notably Bren. Elvery, A. Hinrichsen, Gager, Enchelmaier, and Asmus. Also those who presided at the piano: Sisters Cumming, Hardcastle, Hinrichsen, Zornig, Suchting and R. Wendorf, and those who gave of their time in other ways. I also feel constrained to add a special word of mention of the great assistance given by the loyal brethren at Elliot in the Bundaberg mission. We bid farewell to the missionaries and pray for God's blessing on them where'er they go, and in whatever sphere of life they may labor.

THE BUNDABERG MISSION.

One of the greatest experiences in mission work has been enjoyed by Bren. Hinrichsen and Brooker and the few brethren from Elliott, six miles from Bundaberg. They commenced the mission on Nov. 4, concluding on Dec. 16 with 105 additions, and a thank offering of £340. During the currency of the mission a chapel was purchased, with a seating capacity of 150, re-erected and opened on the last day of the mission, when over 100 broke the memorial loaf. To enter a town where there is no church and leave a church over 100 strong, meeting in a building of their own, six weeks later, surely speaks volumes for the value of missions, and the fine work being done by these consecrated missionaries.—J. R. Combridge.

"LOVE,"

and

"LOVE DIVINE,"

"The author of these devotional verses has for years past been writing for religious journals throughout the Commonwealth. In perusing this latest collection of her poems, one is occasionally reminded of Christina Rossetti, though in general theme and style Mrs. Thornton may be regarded as a successor to Frances Ridley Havergal."—Brisbane "Daily Mail."

1/6 each; Posted 1/7.

METHODIST BOOK DEPOT,

381 George St., Sydney; 288 Little Collins St., Melbourne; 110 King William St., Adelaide; 232 Albert St., Brisbane.

HUTCHINSON'S, MELBOURNE,

and other booksellers.

CONSULT



CONSULT

A. J. GREEN & CO.

R.S.O., D.O., M.V.I.O., I.O.O.Q.,
The Leading Eyesight Specialists,
OPTOMETRIST.

AND EYESIGHT SPECIALISTS.

Secure the Advice of a Specialist of 30 Years'
Experience and Expert in Refraction.

May be Consulted

49 SIMPSON ST. AUBURN N.S.W.

SEWING MACHINE BARGAINS

SINGER'S LATEST Drophead	£8 10 0
A.N.A., with BALL BEARINGS	6 12 0
HAND and TREADLE COMBINED	4 10 0
SINGER TAILORING, High Speed	5 10 0
NEW HOME, Cover and Fittings	4 10 0
SINGER NEW FAMILY, Half Cabinet	3 10 0
WERTHEIM, Table and Cover	3 15 0
DAVIS Vertical Feed	3 15 0
TREADLE MACHINES, any make	3 10 0
BAND MACHINES, any make	1 10 0

If in on Terms, 30/- will be added to Cash Price. Any of the above Machines Guaranteed for 1 year, with the option to exchange, allowing the same amount as paid for.

WARD BROS. A.N.A. COY.
88 Errol Street, North Melbourne
MELB. ADELAIDE, PERTH, HOBART

E. H. HAMMOND

(late A.I.F.),

LANDSCAPE GARDENER.

61 ANDREW STREET, WINDSOR.

English Gardens a Speciality.

Gravel and Asphalt Paths. Croquet Lawns and

Tennis Courts. All work guaranteed.

'Phone, 4216, Windsor.

E. WINCH

For HIGH-CLASS LADIES' TAILORING

Ladies' and Gents' Own Material Made Up.

Melbourne Chambers,

418 LITTLE COLLINS STREET,

Near Queen Street.

Prohibition Notes.

The Boston Family Welfare Society, Boston, Massachusetts, has just issued the results of its investigation into the number of drink-created cases that have come to the various important charitable concerns of the country for the year 1922. The results as compared with the cases of 1917, the last complete year of the licence system, shows a remarkable decrease. Of the 21 cities under observation, the average decrease of such cases under prohibition is 74 per cent.

The following is taken from the "White Ribbon Signal":—"There is at present among the church people of Norway an awakening of interest in the fight against the legalised liquor traffic. The Federation of the Norwegian total abstinence organisations favors the anti-saloon league work, and wishes very much to see it established throughout the country. There is being felt a larger interest among all friends of temperance for more active work for prohibition, and the great likelihood is that prohibition agitation will continue to increase in Norway from now on."

The wet propagandists of the United States contend that Government control of liquor in Quebec has brought about a marked decrease in drunkenness and induced a respect for the law. This is not the experience of Mr. A. B. Madconald, who was commissioned to investigate by the "Ladies' Home Journal." He found the same old saloons, with the same squalid associations of drinking, the same vulgarity and quarrelling and drunks. In cabarets and boot-legging clubs he saw hundreds of women drinking. He found in the records of Montreal that in two years, 12,048 persons had been arrested while lying drunk in the public street.

Austin & Lanco Shoes

For Ladies and Gents.

PUMPS, WELTS, MACHINE SEWN.

Stocked by Leading Retailers Throughout the Commonwealth.

MANUFACTURED BY

AUSTIN SHOES PTY. LTD.

310-322 JOHNSTON STREET,

ABBOTSFORD,

VICTORIA.

T. W. BURROWS

begs to notify the residents of Surrey Hills and surrounding districts that he has opened an up-to-date Butchering Establishment. Prime quality, combined with cleanliness and civility, warrants a share of your patronage. Note address: 322 CANTERBURY ROAD, SURREY HILLS, between Suffolk and Essex Roads.



BOSISTOS EUCALYPTUS

Parrot OIL Brand
Heals Winter Cuts
and Sores Quickly

Cuts and sores, usually so hard to heal in Winter, submit to the curative properties of this Oil. Being taken from special trees "Parrot" Brand Eucalyptus cleanses the cut, kills all germs, prevents festering, and speedily coagulates the blood. Insist always on genuine Bosistos's. Manufactured by

J. Bosisto & Co.

Pty. Ltd.

Richmond, Vic.

MEYER



College of the Bible

GLEN IRIS - VICTORIA - AUSTRALIA

CONTROLLED BY FEDERAL CONFERENCE OF CHURCHES.

Principal

A. R. MAIN, M.A.

OUR COLLEGE DOES NOT
TRAIN MEN FOR A LIVING.

OUR COLLEGE TRAINS
MEN FOR A LIFE.

This Institution Needs Men and Money.

STUDENTS FOR 1924 SHOULD APPLY TO THE PRINCIPAL.

Send Donations to Reg. Enniss, Hilary Grove, East Malvern, Victoria.

LE PINE & SON

Funeral Directors,

RICHMOND CAMBERWELL

CANTERBURY

HAWTHORN

SURREY HILLS.

Vision Made
ComfortableReading
a Pleasure
after visiting**W. J. AIRD,** F.V.O.A.
Optician
Centraway, Collins St., Melb. Phone 6937

A REMARKABLE PREPARATION.

Wonderfully Effective
and
Immensely Popular.
(Obtainable All Confectioners.)

Miss M. E. Pittman, T.C. Mus. Aust. (Singing)

TERMS—APPLY:

"Brentwood," Hampton St.
Hampton,
or c/o Lygon St. Christian Chapel.
(Also at Allan's)**HOMŒOPATHIC MEDICINES**The BEST and PUREST
obtainable from**EDWARD G. OWEN**At his NEW PHARMACY,
102 COLLINS ST., MELB.

Postal orders promptly despatched.

Owen's KINODINE

for all Affections of the Nervous System.

A REAL INVIGORATOR.

Price 1/6, 2/6 and 4/6

prepared only by

EDWARD G. OWEN, Chemist and
Druggist,**102 COLLINS ST., MELBOURNE**

PHONE 2087

Our Business is that of FUNERAL DIRECTORS, and we make ourselves conversant with the best methods adopted the whole world over, our aim being to supply you with a Better Funeral than our competitors at more moderate price

Ring Up **J1441 Ex.**and we will wait upon you
for Consultation and Instructions

Tel. C.1104 and 1105.

HUTCHINSONS

PTY. LTD.

305-307 Little Collins St., MELBOURNE

The best house in Melbourne
for Reward and Prize Books.All Sunday School requisites
kept in Stock.

Bibles, Catechisms, Hymn Books.

All the latest and up-to-date
Theology.Text Books for Schools and
Colleges.

NEW BOOKS BY EVERY MAIL.

NOTE THE ADDRESS—

HUTCHINSONS

PTY. LTD.

305-307 Little Collins St., MELBOURNE

VICTORIAN HOME MISSIONS.

Office: 14 Queen-street (2nd floor), Melbourne.
Phone, Central, 11,648. Thos. Bagley, Org. Sec.

At the recent Conference 14 men were appointed to attend to the work of Evangelising this State. These brethren look for the regular hearty co-operation of all the churches. We rejoice over past achievements, but we look for even greater victories.

1. Let us be united in our effort to spread the message.
 2. United in regular gifts to meet our obligations.
 3. United in prayer for direction and blessing.
- Contributions will be thankfully received for this great work. Address to 14 Queen-st., Melbourne, Thos. Bagley.

P.O.-Box 795

References:
London Bank, Swanston St.**H. Louey Pang & Co. Pty. Ltd.**Fruit, Produce and Commission
Agents,

172-176 LIT. BOURKE-ST., MELBOURNE.

Buying and Selling Produce and Fruit at this locality is as busy in the mornings as the Western Market. Fruiters all call here for supplies of Bananas.

Also at Victoria Market.

Credit for All**"NEW YEAR" Parcel**
50s. worth of
MANCHESTER GOODS 39/6

To mark another New Year we offer this wonderful parcel of Manchester Goods. Easily worth 50/- it is positively an amazing bargain at 39/6. (plus 1/- in the £ for the convenience of credit.) The parcel contains 1 pr. Full Size Double Bed Sheets, hemmed ready for use. 80 x 90 extra heavy weight. 1 pr. White towels, good quality, 20 x 40. 1 pr. Pillow Slips Pure Calico, hemstitched, full size. 2 Lengths of Short Curtain Net each 1 1/4 yds. 2 Brass Curtain Rods for draw curtains. As a Free Gift One Nickel Plated "Uzithook". This ingenious device is a strong Hat and Coat Hanger, yet when folded fits easily into a man's vest pocket.

Send only 6/- deposit and we will send parcel at once. If satisfied keep it and pay the balance 2/- weekly. If you don't like it return it to us and we will at once refund your money in full. Freight free anywhere in Victoria.

Cox Bros.
LTD.**"The Firm that Gives Service"**

143-145 Brunswick Street, FITZROY, Melb.

Interstate Orders for above goods carriage extra.

CONSULT

MR. T. G. STORER,South Australia's Most Successful Herbal
Practitioner, for**ALL CHEST COMPLAINTS.
CATARRH, CONSUMPTION, AND**

Write full particulars, and a diagnosis will be made, and my advice sent you.

The Ivaline Institute, King William Street,
Adelaide, South Australia.

CHURCHES OF CHRIST.

New South Wales.

Home Mission Office and Book Depot.

Bible House, 242 Pitt Street, Sydney.

Interstate and Country Visitors Welcome.

Phone, City, 10,767. H. G. Harward, Secretary.

A GAS WASH-COPPER

REMOVES THE GREATER PART OF WASH DAY WORK

It is lit in an instant, and without attention, supplies hot water for as long as required. It means no copper fire to light, no dirt or ashes, and washing finished by noon.
Price from £5.

CALL AND INSPECT OR WRITE FOR BOOKLET

METROPOLITAN GAS CO., FLINDERS STREET.

Mr. Clifford C. Sharp

L.D.S., B.D.Sc. (Melb. Univ.)

Surgeon Dentist

HAIGH'S BUILDINGS,
225 Collins Street, Melbourne
(near "Age" Office).

Phones, Cent. 7255
X 2168

Hours
by Appointment Only.

Telephone, Central 6083

For Good Honest Value go to

P. B. McMASTER WATCHMAKER and JEWELLER

ERROL STREET, NORTH MELBOURNE

Only First-Class Work done
Orders by Post promptly and carefully attended to

JOHANNESBURG, SOUTH AFRICA.

Church of Christ Meets Every Lord's Day
at 70 De Villiers Street (behind Drill Hall).
Breaking of Bread, 11 a.m.

Secretary's Address:

Wm. Wilson, P.O. Box 5184, Johannesburg.

LYALL & SON,

Exporters of
PRESSED HAY,
CHAFF and
COLONIAL
PRODUCE.

CHAFF, HAY,**GRAIN and****PRODUCE****MERCHANTS.**

Country Orders carefully attended to.

Special Attention Given to Seed Grain.

HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 & 3 Victoria Market, Melbourne.

The Australian Christian

Published Weekly at

528-530 Elizabeth Street, Melbourne

Editor: A. R. Main, M.A.

All communications should be sent to
above address.

All Cheques, Money Orders, etc., should be
made payable to D. E. PITTMAN.

SUBSCRIPTION. — Through the Church
Agent, 9/- per year. Posted direct, 10/6.
Foreign, 14/-.

CHANGE OF ADDRESS.—Kindly send both
old and new address a week previous to date of
desired change.

DISCONTINUANCE.—No Subscription is
dropped without definite request.

Births, Deaths, Marriages, and in Memoriam
Notices: 2/-.

Coming Events: 16 words, 6d., and 6d. for
every additional 12 words and under.

Other Advertisements (not displayed): 24
words, 1/-, and 6d. for every additional twelve
words and under.

The Pauline Patterns

ARE WHAT I USE.

I WILL HAVE NO OTHER.



AGENTS IN ALL CENTRES.

PREACHERS' PROVIDENT FUND.

(With which is incorporated the Aged and Infirm
Evangelists' Trust.)

Established by the Federal Conference of the
Churches of Christ in Australia.

Members of Committee: James Hunter (Presi-
dent), Dr. E. A. Bardsley, A. Morris, T. E.
Rofe, L. Rossell, Joseph Stimson, and W. H. Hall
(Hon. Secretary and Treasurer).

Representative in Victoria: A. R. Lyall, Royal
Park, Melbourne.

Representative in Western Australia: D. M.
Wilson, 308 Bulwer-st., Perth.

The Objects of the Fund are:

- 1st. To assist financially Aged and Infirm
Preachers.
- 2nd. To control and manage an Endowment
Fund to which Preachers may con-
tribute.

In order to do this effectively, the Committee
needs the practical sympathy and support of all
the churches and brethren throughout the Com-
monwealth.

Please forward contributions to the Hon. Sec-
retary and Treasurer, W. H. Hall, 107 Pitt-st.,
Sydney, N.S. Wales, making money orders and
postal notes payable at the G.P.O., Sydney. Con-
tributions may also be sent to A. R. Lyell and D.
M. Wilson.

Alfred Millis & Sons Pty. Ltd.

Fruit Commission Agents,

5, 6 & 7 Western Market, Melbourne.

ACCOUNT SALES EVERY WEDNESDAY.

For ...
FIRST-CLASS

Tailoring

Go to ...

**W. C.
Craigie & Co.**

265 Little Collins, Street, East,

(4 Doors from
Swanston St.)

MELBOURNE.**CORRESPONDENCE COURSES**

Associated with the Brotherhood Quarterly of Churches of Christ, Victoria,
and heartily commended by the Victorian H.M. Committee.

PREACHERS' PREPARATION, SPEAKERS' PREPARATION, BIBLE STUDY, BIBLE ANALYSIS, BIBLE DOCTRINE, CHURCH HISTORY
GRAMMAR and COMPOSITION, TEACHERS' PREPARATION, ELOCUTION, CHURCH EFFICIENCY (for Presidents, Officers, Secretaries,
and Treasurers), etc.

£1/1/0 per quarter covers all costs.

TESTIMONIALS.

"I feel that I am benefiting by the course. I
did not realise before that the Old Testament
Scriptures were so interesting. I also feel more
confident to take an active part in the church ser-
vices."

"It gives me very great pleasure to write you
my appreciation of your 'Preachers' Preparation
Course.' It is simplicity itself. All the subjects
that it treats (and there are quite a number), are
so fully explained that it is impossible not to be
able to grasp their meaning. It teaches the many
things it is necessary to know. It inspires con-
fidence in one's self, and does away with self-con-
sciousness, thus making platform speaking easy."

Enrol me as a Student in

Forward particulars re

Course on

(Indicate wishes by striking out one of above lines).

Name

Address

Fill in above NOW and post to the

Instructor, J. C. F. Pittman, "Clyde House," Clyde Street, St. Kilda, Vic

Printed and Published by the Austral Printing and Publishing Company, Ltd., 528, 530 Elizabeth Street, Melbourne, Victoria, Australia.