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Re-union With Rome.

An extraordinary amount of interest has been aroused by the Christmas letter of the Archbishop of Canterbury, and the references contained therein to the "conversations" which have taken place between the representatives of the Churches of England and Rome following an appeal in favor of the reunion of all Christian people made at the Lambeth conference in 1920. The Archbishop explained that private conferences had been held, the participaters being in no sense delegates of the church. So there has been but a feeling of the way. Archbishop Davidson explains that the meetings merely sought to effect some restatement of controversial questions, and the elucidation of perplexities, and further conversations must follow, but he concludes that the difficulties are immense, and they may prove for some time to come insuperable. He thinks that indubitably good must ensue from the quiet, unrestrained conversations already held. Although the discussion is quite at an elementary stage, further conversations must follow the recent conference held at Malines (Belgium). The letter adds:—"However, the plain fact must be faced that there exists both in England and the Dominions passions regarding Rome which, once roused, are difficult to allay."

Many Anglicans will welcome any approach to Rome. A large number of Anglican clergy look upon the Reformation as a mistake, if not a crime, and seek constantly to break down the differences of doctrine and ritual which separate the Church of England from Rome. It has been pointed out that those representatives who have been entrusted with the recent "conversations" (Bishop Gore was one) are men whose Romeward tendencies have long been recognised.

Australian Anglicans.

Church of England leaders in Australia are reticent for the most part. The Primate (Archbishop Wright of Sydney) declines to

discuss the subject, doubtless preferring to await the full text of the letter of the Archbishop of Canterbury. Archbishop Lees, of Melbourne, is reported as saying that "hitherto the Roman Catholic church had not felt at liberty to participate in any discussions regarding reunion. The chief barrier separating the Anglican and the Roman Catholic churches was the fact that the latter had always denied that the Anglican Orders were valid. The appeal made by the Lambeth Conference of 1920 was not directed specifically to Roman Catholics, but to all Christian people. Although the conferences which had been held at Malines had apparently been unofficial, he welcomed them, as they had doubtless afforded the opportunity for an exchange of brotherly opinions which, it was hoped, would lead to a more complete understanding among Christian people, and would help to make the brotherhood of the whole Christian world a fact and not merely an ideal."

We confess to a feeling of surprise and disappointment that Archbishop Lees should say that the chief barrier has been the denial of Rome of the validity of Anglican orders. We have thought and would like still to think that for Bible-loving Anglicans the chief barrier was the unscriptural and even blasphemous claims and practices of Rome, and especially of the Roman bishop.

How Rome views it.

Some Roman Catholic statements are of interest. A cablegram informs us that the Vatican does not intend to issue a statement on the subject, but the following sets out the views of Vatican circles:—"The Holy See wishes a union of the Christian churches in order to combat more efficaciously the ideas of materialism and atheism. At the same time, it cannot be forgotten that the Roman church is the See of Saint Peter, the universal church, and that its right to consider itself caput mundi (head of the world) is a question not simply of honor but juridical principle. Consequently, the Roman church is unwilling even to be considered first among equals. If the result of the Malines conferences has not been considerable, there are still hopes for the future owing to the good will revealed on both sides." This might be cited as a good illustration of *fortiter in re, suaviter in modo*. The arrogant claim to be "head of the world" is no less preposterous and objectionable because it is followed by a hope of goodwill.

Similarly, the views of an Australian Roman Catholic prelate, Archbishop Kelly of Sydney, while ostensibly it manifests a regard for the "other sheep," abates not one whit of papal pretence and claim. He says:—"The reunion of the Christian world can be accomplished only on the basis which accepts two outstanding dogmas of catholic faith. The one is a belief in the two-fold natures, the Divine and the human, of Jesus Christ from the time that he became Man for our redemption. The other is a belief in the infallible church with the infallible head established by our Lord. When an agreement has been reached on these two points it will be seen that this church must trace its origin back to Christ and his apostles; it must teach the doctrine to all its members, which comprise all classes of mankind irrespective of time and place, of political

Value of a Kind Word.

Do you know a heart that hungers
For a word of love and cheer?
There are many such about us;
It may be that one is near.
Look around you; if you find it,
Speak the word that's needed so,
And your own heart will be strengthened
By the help that you bestow.
It may be that someone falters
On the brink of sin and wrong,
And a word from you might save him,
Help to make the tempted strong.

—Exchange.

convictions, and of nationality. The accomplishment of this grand purpose is the burning desire of our Saviour, as evidenced by the apostle St. John's—"Other sheep have I that are not of this fold: them also must I bring; and they shall hear my voice; and there shall be one fold and one shepherd."

The Romish church, then, is the "one fold," and that church is infallible with an infallible head, the Pope. We are glad to have this frank statement, which should tend to steady Protestants who may be in danger of becoming too complaisant. We may as well face the facts. Union of any Protestant church with Rome is a union of the kind accomplished by the tiger and the lamb, the Protestant role being that of the lamb.

We are glad to note that outside of the Anglican communion many leaders of religious thought are definitely opposing the thought of a compromise with Romish error.

Our position.

For ourselves, we can say that union with the Roman Catholic church seems possible only to those who forget not only the lessons of church history, but also those of the New Testament. The church which in the course of the ages has, with fiendish cruelty, persecuted and slain the saints of God should indicate some regret for its actions, and manifest a change of mind and policy, before the descendants of the persecuted ones can be expected to indulge in barter or "conversations." Members of Churches of Christ have expressed themselves as willing to unite with any people at any time on the basis revealed in the New Testament. We should be as willing thus to unite with a Roman Catholic as with a Protestant. In our congregations are those from the different Protestant communions. We would not differentiate. But church union, and specially union with the Roman church as such, is quite impossible to an enlightened Christian and believer in the authority of the Word of God. Let us not waste our time discussing whether it be possible to seek recognition by or union with the church which, while many of its practices are pagan or Jewish in origin, yet claims to be the one church of Christ and the infallible church, which has as its bishop one whose titles are derogatory to the Headship of Christ and whose claim to infallibility is as false and unscriptural as it is ridiculous in the light of the foolish and contradictory utterances of the popes of the centuries. Let those who will make void the Word of God by human tradition, and believe in the Romish hierarchy and priesthood, the worship of images and of saints, transubstantiation and the sacrifice of the mass, the immaculate conception of the Virgin, purgatory and extreme sacramentarianism. A great host of Christians will refuse to give up the Word of God and will stand fast in the liberty wherewith Christ has made them free.

Our Best Investments.

The Late Dr. J. H. Jowett.

In the passing of Dr. J. H. Jowett the whole Christian world suffered a loss. He was not a great theologian or a leading scholar, but he was one of the world's greatest preachers! He influenced preachers as few others have done. He had great "heart power." Numerous papers during the last decade or two were enriched by his contributions on devotional themes. Readers of the "British Weekly" looked forward to his article, published weekly for a number of years. We print below one of these articles.—Ed.]

"Thou shouldest have put my money in the bank, that at my coming I might have received mine own with usury."—Luke 19: 25.

What kind of money have we to put into the bank? What sort of investments are we able to make for God? Have we anything to invest, and, if so, how much have we, and what is the nature of our wealth? I am starting with these challenging questions in order to suggest two perils to which I think we are all exposed. And the first peril is this, that if in the high realm of the soul we come to assume that we are not greatly endowed we soon reach the conclusion that we have nothing at all. When our gifts are not strikingly brilliant we are easily tempted to believe that we have no responsibility for their use. It was the man with the one talent, and not the man with the ten, who failed at the investment. Because he had little he acted as though he had nothing. The apparent littleness of his equipment destroyed his sense of obligation. He buried his talent in the earth, and so withdrew it from the general currency of mankind.

And the second peril is this, that when we make up an inspection of our possible investments we overlook some of our finest treasures. What I mean is this—we are conscious that we do not share the shining gifts which distinguish other people, but somehow or other we overlook gifts in our own life which are just as valuable, even though they may not lend themselves to purposes of display and self-advertisement. For instance, we may not have the gift of eloquence, or the gift of prophecy, or even the ministry of a large beneficence. But there are entrustments of a vastly superior order, and we keep them like treasure imprisoned in a vault, instead of investing them in the common currency to the benediction of mankind.

Here is one. *We can invest our understanding in the cause of Truth.* Everybody has some measure of understanding, but everybody does not devote it to noble use. Our understanding may have no commerce with the Truth. We can have no interest in it. New revelations may be coming from God to a stale and tired world, and the revelations are seeking the fellowship of our understanding and the suffrages of our will,

but we may be altogether unconcerned about them. Nay, worse than this, we may side with error, or with dull tradition, or with lazy compromise. We may be more concerned to be dull and comfortable than to be radiantly intelligent. We may be more eager to be safe than to be true. We may seek refuge with the majority which is out to defend ancient custom, instead of taking our place with the small minority which carries the torch of God and has fellowship with vital Truth.

There are others who invest their understanding in the cause of Truth. They follow the gleam. They grapple with ignorance. They root out error. They are sons of the day, lovers of the light from whatever part of the compass it shines. They invest their minds in the holy purpose of their Lord. And that is something which everybody has, and which everybody can do. We can dedicate our understanding to the service of the Kingdom of God. We can invest it in the quest for Truth. We can seek for Truth as a speculator explores the land for hidden treasure, or as a merchantman seeks for goodly pearls. Everybody can lay this gift upon the altar. Everybody can be a large investor in the Truth.

And here is a second investment in which all can share. *We can invest our consciences in the warfare against moral evil.* We can take our conscience into the general traffic of life, and we can use it as a factor in the ordinary shaping of all our circumstances. We can take it into our own affairs. At present, perhaps, we are only putting unmoral energy into our business; let us work a revolution by putting as much conscience into it as push. Let us transform our business by investing it with as much scrupulousness as tenaciousness. Let us invest our conscience with all other investments, and never let one be made without the presence and the influence of the other.

And we can invest our conscience in public affairs. We can invest it in our politics. We can meet our politicians with an understanding which is refined and guarded by a wakeful conscience. We can listen to their proposals through the medium of conscience, and we can let its mystic light fall upon the policy which they present to us. That is what the investment of the conscience would mean in the affairs of State. It would mean taking it into every street in the city, and into every channel of social communion. This is the true investment, the investment of a conscience in the cause of virtue and on the side of God. We must put conscience into the bank, that at his coming he may receive his own with usury.

And, for a third thing, *we must invest our affections in the cause of the loveless, the unlovely, and the unloved.* There are multitudes of folk, men, women, and children, whose souls are starved from sheer

want of love. Their spirits are like the body when it is deprived of oxygen. They are like plants which lack sunshine and rain. They are unloved. There are other folk who are even worse off than the unloved; they are the unlovely. Somehow they have lost their grace and their graces. It may be that an ugly selfishness has wiped them out. It may be that an even more venomous vice

has consumed them. Whatever the cause, there they are, as unattractive as lepers. They are the unlovely! What a market is here for the investment of love! And what a return there would be from the investment! "Love never faileth!" Love which is invested in the service of the loveless possesses the holy power of the love and grace of God.

"Out of Touch."

Only a smile, yes, only a smile,
That a woman o'erburdened with grief
Expected from you; would have given relief,
For her heart ached sore the while;
But weary and cheerless she went away,
Because it happened that very day
You were "out of touch" with your Lord.

Only a note, yes, only a note
To a friend in a distant land;
The Spirit said, "Write," but then you had planned
Some different work, and you thought
It mattered little; you did not know
'Twould have saved a soul from sin and woe;
You were "out of touch" with your Lord.

In these lines Jean H. Watson vividly brings before us the calamity it is, not only for *ourselves*, but for *others*, for us to be "out of touch" with our Master.

I had an illustration last November of what it meant to be "out of touch." It was evening, and I was riding in a tram in a main road, when the arm came off, and whether it was the darkness, or something broken in the arm I know not, but tools had to be used, and before we could get the arm on, six trams had been brought to a standstill behind us. Lights were fixed to give warning to traffic; and the buses passed by—you could almost imagine them laughing—but nothing could *move* us, until again we got "in touch" with the power-station. Then we and the six stationary trams were able to proceed. We were utterly dependent one on the other; and our *loss*, brought loss of time and opportunity to all those in the other trams.

So it is in the spiritual realm, we are so often influenced by those with whom we are in contact; lack of spirituality in *one* is oft-times contagious, and brings loss to the other, unless we are living in real touch with God. Satan is so ready to suggest that it does not matter, and that we need not be too particular in our walk.

I saw in the daily paper the following: "There were seventy barges in Pembroke Dock, containing, in all, about 3,000 tons of coal; they were all linked together. One leaked and gradually filled with water and sank, dragging down with it the other sixty-nine barges." Does it not make you think of many churches, with preachers having no spiritual life, who have gradually brought things to a dead level of worldliness and selfrighteousness, with a loss greater than that of 3,000 tons of coal?

Only a word, yes, only a word
That the Spirit's small voice whispered "Speak,"
But the worker passed onward, unblessed, and weak,

Whom you were meant to have stirred
To courage, devotion, and love anew

Because, when the message came to you,
You were "out of touch" with your Lord.

So it is often our excuse, that it is so little we can do. "Only a word," but faith does not rise to believing in its power, not realising that *one word* spoken in the power of the Spirit can be mighty through God. What a glorious surprise it will be in eternity to that working man who spoke the word "look to Jesus" which brought C. H. Spurgeon to Christ, to do his mighty work!

I think one thing the war taught us was the value of *small lights*. How we prized those tiny ones that illuminated our dark corners! So, though you may not be called upon to do great things, you can just as truly be witnessing for God. The electric bulb in the basement is as useful as the expensive lamp in the library, and gets its *power* from the *same source*. So if you and I are where God has placed us, we can count on his fulfilling in us all his good will. We work out what God works in; his Spirit is the energising power. Spencer Walton said "he wanted to do God's will, nothing less, nothing more, nothing else." That is the place to keep "in touch" with God, because it means constantly looking up to *learn* his will, abiding in him to *do* it.

How much worse it would have been for the trams, if the electricity had failed at the power-station! What a comfort to know that the source of our power is God's Holy Spirit, who can *never fail*! It is like the mighty Niagara, overwhelming in its fullness, inexhaustible, beyond our imagination. I revel in those three words in the Lord's prayer "*And the power.*" Yes! it is ours for ever and ever.

God has his own way of bringing us into touch with himself. A Christian worker in London had got "out of touch," and everything seemed wrong, and heavy, and irritating. So she resolved that for her holiday she would go to Llandrindod Wells, as a Convention was being held there. She might get an uplift! She boarded with another lady (Miss X), and day by day went to the meetings, but nothing seemed to grip her. Was she not further off than ever? One day, returning from a meeting, she overheard a lady saying to another: "Cauliflowers are dear down here." "Yes," said the other, "I have just paid tenpence for a small one." As she passed into the house, she laughed to herself, and said: "If cauliflowers are cheap, or if cauliflowers are dear, it is all the same to me, for Miss X. provides." She returned home, and was soon

deep in her work, with the old trials and worries. She went to God, telling him of her sorrow and care; and God came very near, and said to her: "When you were away, you said: 'If cauliflowers are cheap, or if cauliflowers are dear, it is all the same to me, for Miss X. provides.' Cannot you now say the *same thing of ME?*" Light flooded her soul—she was again "in touch" with her faithful Lord, and work, or finance, or worry were as nothing to her. With such a God to provide—strength and courage, money and calmness, according to her need—she had all-sufficient supplies.

If you feel "out of touch," follow that lady's example—tell him. When Jesus gave sight to a blind man, he touched him, and the blind man could "see men as trees walking." It needed the second touch before the man saw clearly. So let us go to Christ—for his touch, yea, for his second touch—that we, too, may see things *clearly*. We shall find him standing near, and life will be different; for we should be complete in him—Alice E. Leader, in the "Christian."

Christian (?) Cannibals.

Thos. Hagger.

For wild beasts to devour sheep causes no wonder, but if sheep started to devour sheep all the world would wonder.

Christians are the sheep of Christ, and being such, it is quite unnatural for them to bite and devour one another, and yet an apostle had to warn the early Christians about this very tragedy (Gal. 5: 5:). And to-day we often have to witness such a sad thing going on, and to lament over the havoc thus wrought. Is not this Christian cannibalism? And is it not just as horrifying as the cannibalism of which some races of earth have been guilty, or even worse? Those who devour human flesh generally restrict such efforts to the devouring of the flesh of their enemies, but when Christians devour one another it is their own kith and kin by faith upon whom they prey.

Unfortunately, individual Christians and whole churches have been destroyed in this way, and sometimes there has been rejoicing on the part of those who have done the devouring, and they have made a triumphant declaration that the church is better off without those who have been devoured. Contrast this with the Good Shepherd's care for the straying sheep, and the teaching which he gave as to the value of one sheep of the flock. And having done this let us beware of the biting, snarling, and snapping in which we are, at times, prone to indulge, for in this we might be guilty of devouring some lamb, or sheep which belongs to Christ, and so meet with the Shepherd's merited rebuke.

One of the great needs of the present time is for Christians to cultivate one for the other that love which "thinketh no evil," and which at all times "suffereth long and is kind," and if this be cultivated, biting and devouring one another will be things of the past.

Religious Notes and News.

I am perfectly certain that the dress Bishops wear is a disaster, so far as they are concerned, for it imposes a handicap upon them in their efforts to reach the people," declared Canon Bell, of York, in an address at a conference of the Church of England Men's Society.

An Editorial Convert.

Dr. Harold Balme, of Shantung Christian University, tells of an interesting incident in connection with the Tsinanfu Hospital. "Among our patients three or four years ago," he writes, "was the editor of one of the local newspapers. During the time that he was in the wards he became keenly interested in Christianity, and left us a professing Christian. Since that time we have been more or less in touch with him, and a short time ago he called at the university, together with the editor of another local newspaper, whom he had been instrumental in interesting in Christianity. They proposed that we should supply them with the apologetic of Christianity, and with any matters illustrating the growth and development of Christian service. These they offered to insert freely in three or four newspapers which they control between them in this city and province. It is a golden opportunity."

World's Greatest Preacher.

The death of Dr. J. H. Jowett removes the most outstanding figure from the English-speaking pulpit (writes Mr. C. Irving Benson). To no man of this generation did nature give a richer endowment of pulpit faculty—voice, presence, gesture, charm, and manner of speech. His was the career of a man who consecrated his rich gifts, cultivated by years of quiet study, to one supreme task.

In 1895 Dr. Jowett succeeded Dr. Dale at Carr's Lane, Birmingham. His ministry there is historic. Fifth Avenue Presbyterian Church, New York, called him in 1911, and the King invited him to lunch before his departure. Jowett acted as an ambassador of goodwill and did splendid service in interpreting Britain's attitude during the early months of the war. He was invited to Westminster Chapel, London, in 1917. President Wilson urged him to stay in America. Lloyd George pleaded with him to return home. He looked at the invitation as the call of his country, and responded.

During those grim days he sounded to the nation with an authentic Englishness the organ note of English character, making it ring through men's souls.

The Order of the Companion of Honor was bestowed upon him in Mr. Lloyd George's dissolution honors list.

"The Tokyo Christian."

We have received a copy of the "Tokyo Christian" for September-October, published in Seattle, U.S.A. The following editorial paragraph from Bro. W. D. Cunningham's pen is of special interest:—

"The world is shocked at the catastrophe that destroyed two thirds of the city of Tokyo by earthquake and fire Sept. 1. 97,000 bodies have been disposed of, 410,000 buildings were destroyed, and a million and a half people rendered homeless. Fifty-one church buildings and a number of mission homes were burned. Most marvellous to relate, the Yotsuya Mission did not lose a life or a building—although a number of our members were wounded and all of our twelve buildings in the city were damaged. We offered the use of all our chapels for sheltering refugees. Our kindergarten is full of refugees. Supplies of our

books on sale in three book stores were all lost. We have not yet heard whether our printing press was destroyed. Food supplies were shut off. We are ordering from America. The cost of repairing our buildings will be great. Of course there is great suffering and an overwhelming need of assistance. Literally millions need help. This mission will serve as almoner for those who wish us to do so. Please don't forget that perishing souls need at least as much help as perishing bodies. Mail was destroyed in the Tokyo fire. If you have no reply to a letter you wrote, please write again. The Sept. T.C. was in the printer's hands when the shock came—hence this double number."

British Baptists and "Organic Union."

Dr. John Clifford, in the "Baptist Standard," of October 18, 1923, in probably one of his last letters wrote as follows:—"It appears from your press that some of our friends in America have been disturbed by accounts of the 'conversations' which have taken place between the archbishops of Canterbury and York and two or three bishops of the Church of England and several of the leaders of the Free Churches on the subject of organic reunions between the churches represented.

"Permit me to assure our Baptist brethren that there is not the slightest need for anxiety concerning British Baptists. Nothing will come of these talks in the way of re-union. No Baptist church is committed by them: no Baptist assembly or council. Baptists may be trusted to stand fast in the truth by which they have been made free, from sacerdotalism. To any appeals to compromise they will say with Paul, 'To which we gave place by subjection—no, not for an hour—that the truth of the Gospel may remain with men.'"

"Personally I am sure that whilst the Baptists of Great Britain and Ireland are eager for unity of action with all men for the maintenance of international peace and brotherhood, the suppression of the drink traffic, betting and gambling, and other social vices, they will be entirely loyal to the essentially vital principles of the 'Stockholm memorandum.'"

Fitness for Baptism.

The editor of the S.A. department of the "Australian Baptist" seeks in the following manner to warn his brethren against undue haste:—"Cases have come under our notice of parents insisting upon their children being immersed when the minister could find little evidence of any knowledge or seriousness in the young people. They were at an impressionable age and readily responded to their parents' wishes, but their conduct later showed they had not understood what they were doing. It would have been better if they had been more fully instructed and allowed some opportunity to bring forth fruit worthy of repentance before making the solemn profession. Under the circumstances the baptism might as well have been administered at an infantile stage. And it appears to us the same when emotional people are hurried into the baptismal waters under the excitement of large evangelistic services. We will not deny that there was excitement on the day of Pentecost. But then and in the early centuries there were dangers and trials that would check undue haste. And even under persecution it was soon found advisable to have catechumen classes. The Anglican catechism very scripturally defines baptism as the symbol of 'a death unto sin and a new birth unto righteousness.' This being so, it is proper to seek for evidence of death before people are buried."

A Few Impressions of the British Churches.

G. P. Pittman.

In my recent stay among the British churches I was impressed with the kindly spirit, the faithfulness to principle, and the consistent lives of the rank and file of the brotherhood. It is well known that the British brethren have peculiar difficulties to contend with. The Established Church, the conservative habits of the people, and the uncertain climate, added to the extraordinary conditions created by the war, combine to hinder the rapid growth of the movement. Those churches which were established by our American brethren, financed by American money, and ministered to by American preachers, have proved less successful than the British churches themselves. My observations led me to believe that neither American nor Australian preachers will prove a permanent success in Great Britain, though several of them have done excellent service for short periods. The British churches will have to depend on British preachers, who know the genius and prejudices of their own people.

The churches as a whole are slowly but surely coming to see the need of a permanent ministry in the local church. The old method of an open, unplanned platform for the morning service is everywhere giving place to the plan, and greater care is being exercised to ensure that only edifying speakers are appointed. Those churches which cannot support an evangelist are placing only their best speakers on the evening platform. Up to the present only a very few churches have evangelists entirely to themselves, but it has been fully proven that this system is the most successful, and in the future it will obtain more and more. The method of shifting evangelists every few weeks or months, leaving weak churches to dwindle and die for the lack of a local ministry, has been demonstrated to be the height of ecclesiastical folly, and the brethren everywhere, with the exception of a small minority, are determined to adopt common-sense evangelistic methods. Evangelists are now staying for longer periods, and are being given a freer hand in their work. I hope the time will soon come when the preacher has control of the evening platform, without being obliged to accept a president appointed by the officers.

The Overdale Bible College has captured the hearts of the brethren. The appalling need of an efficient ministry has compelled the churches to support the College, and each year sees a great increase in its popularity. A number of students have already made good in both the home and foreign fields. The Principal, Wm. Robinson, is an able and beloved brother. So long as the College is true to the Word and the plea, it can depend on the wholehearted support of the brotherhood.

I was sorry to observe a tendency among the younger and better-educated members of the churches to adopt Modernist views of the Bible. I feel sure they are doing so, in many cases, without having studied the literature of the conservative position. I think the time is opportune for the publication in our periodical of selections from the works of great scholars who still hold the orthodox view. The conservatives have the truth, but the radicals make the most noise, and they should not be allowed to have it all their own way. I hope Bro. Albert Brown, the able and genial editor of the "Christian Advocate," will soon give his readers a selection of articles from the works of such men as Orr, Sayce, Kyle, Finn, and others on the defensive side, to fortify the waverers, if not to convince the extremists.

A peculiarity of the Home Missions Committee is a permanent chairmanship, a system which in my judgment is inadvisable, as it tends to give too much power to one man. The Australian and more democratic system of an annually elected chairman is safer, well-organised, and the discussions and speeches generally reach a high level. I noticed, however, a tendency to side-track evangelisation in favor

of discussions of minor matters which, however interesting, are not the main purpose of such a gathering. Everything should be cut out except evangelism at home and abroad.

There is a small Cave of Adullam, occupied by sticklers for the oldest of the old paths, but they and their little paper, the "Bible Advocate" (a title they seized as soon as the old B.A. changed its name to C.A.), are not taken very seriously by the churches as a whole, but I am afraid the Modernist drift will play into their hands.

In Foreign Missions the churches are loyally supporting the Committee, and the work in Siam and India is progressing. Not all the churches take up the half-yearly offering, but they are gradually coming into line. At present there is no paid secretary, and the secretarial work is being shared by members of the Committee, who give their time and talents gratuitously to the work. Much more money could be raised if the envelope system were adopted.

The energetic Temperance Committee has found an efficient organiser in R. H. Parker, late of Australia, who has developed into an effective speaker. The Committee does a fine work in the publication of temperance posters which are displayed outside the church buildings of all denominations. The British brethren specialise on Sunday school work, employing an organiser and a lady assistant. The schools generally are in a healthy condition. Another notable feature is a band of Home Mission sisters, who wear uniform, and do good service in visitation, etc. They are especially useful in churches which do not employ an evangelist. A number of the churches now use instrumental music, but I found only two which had the individual cups for the Lord's table.

As a Londoner I was of course interested in the progress of the cause in my native village. With the notable exception of Twynholm, the nine or ten London churches are small, and almost unknown. Several of them have fine chapels in crowded districts, and if they could employ evangelists to settle in their midst for a number of years, large churches could easily be built up. But it will be a long time before suitable men are available from the College, and the churches are so small that it will be difficult to raise the money for their salaries. What is urgently needed is for the whole of the British brotherhood to take up the problem of London, and unite to establish the cause firmly in the capital of the Empire.

The Child at the Door.

There's a child outside your door;

Let him in!

He may never pass it more;

Let him in!

Let a little wondering waif

Find a shelter sweet and safe

In the love and light of home,

Let him come!

There's a cry along your street

Day by day,

There's a sound of little feet

Gone astray.

Open wide your guarded gate

For the little ones that wait,

Till a voice of love from home

Bids them come.

There's a voice divinely sweet

Calls to-day;

"Will you let these little feet

Stray away?"

Let the lambs be homeward led,

And of you it shall be said:

"You have done it faithfully

Unto me."

—Selected.

Shadows.

Only when the sun is shining,

And the shadows fall.

Take life's ills without repining,

Love's behind them all!

Our Book Table.

"Atheism in Our Universities."

For over thirty years Alfred Fairhurst was Professor of Science in Kentucky University, Lexington, U.S.A. On retiring from teaching, he spent much time in writing. He was greatly concerned about the harm done by a too-ready acceptance of the theory of evolution. "He held that theistic evolution destroys the Bible as the inspired word of authority in religion as effectually as does atheistic evolution." Previously, we alluded to Prof. Fairhurst's volumes entitled "Organic Evolution Considered" and "Theistic Evolution," both published by the Standard Publishing Co., Cincinnati, O., U.S.A. The same publishers have now issued a third book, "Atheism in Our Universities," containing material collected over a period of several years. The author believed that "the teaching of evolution should be eliminated from the primary and secondary schools, by law if necessary, on account of the immaturity of the pupils and the incompetence generally of the teachers of such schools to properly present, explain or teach the subject." His opinion of what goes on at the University is clearly indicated by the title of his third volume. This book contains chapters on Law, Evolution and Fashion, Design in Nature, Spontaneous Generation, and Failures of Evolution. Then follow six chapters containing answers to a questionnaire. Notable educators in America—University professors, heads of high schools and members of State educational boards, were asked to define evolution, to say whether they regarded it as a science or a theory, and to frankly state what they believed to be the effect of the teaching of evolution upon faith in the miracles of Jesus and the records of the New Testament. The answers of these men make more than interesting reading. Prof. Fairhurst's shrewd and pungent criticism is valuable. In his closing chapter containing "Some Conclusions," our author states: "I may say that what I have written, is aimed especially at the 'evolution,' and at those views of evolution that eliminate the supernatural as taught in the Bible." "I feel sure," he says, "that a considerable per cent. of professors' chairs in many of our leading universities are occupied by agnostics and atheists. They are, for the most part, quietly doing their deadly work with those who are to teach the present, and, through their influence, the future, generations." Prof. Fairhurst died in May, 1921. The manuscript he left has been arranged by his daughter who shares her devoted father's enthusiasm for the Bible. The volume is both interesting and informative. The Austral Co will be glad to fill orders as soon as possible; price 6/6, posted.

The Gospel in the Development of Humanity.

Benjamin J. Radford, LL.D., was an honored teacher of Eureka College, U.S.A., for thirty years. He was a preacher and writer as well as teacher. The Standard Publishing Co. has issued a book bearing his name as author. The attractive title is "The Place and Power of the Gospel in the Development of Humanity." The volume of about 120 pages contains an introduction by H. H. Peters, who bears testimony to Prof. Radford's ability. "He was a Platonic philosopher with the faith of a Christian." The volume before us "is a cross section of his philosophy, faith and life." A short biographical chapter is given. Then comes the article on the theme indicated by the title, and this is followed by reflections on the topic collected from other addresses. A poem on "The Spiritual Man" closes the book. There are many helpful paragraphs in this volume. The writer exalts the Lord Jesus Christ: "The Jesus of the Gospels is the perfect type of all human excellence; the actual embodiment of all human powers in fullest development and harmonious adjustment, and it is not in the powers of philosophy or fiction to improve upon it one whit. So then

Christianity offers to humanity the highest conceivable destiny, and the highest conceivable leadership, final perfection of powers and Jesus." It is good to hear this note of faith and certainty sounded in our Colleges. The price of Dr. Radford's volume is 4/6, posted.

An Apologetic.

"Godless and Hopeless" is the title of an essay in Four Parts by J. Mad. Williams, published by the Standard Publishing Co., Cincinnati, U.S.A. The aim of the author is to show the failure and worthlessness of materialistic atheism, and to extol the Christian faith. "Despite the fact that certain devotees of science have sought, and sought in vain, to find God and his favor in the vast realm of physical nature, multitudes of simple, sane, honest, intelligent, spiritually minded souls have found him and his love, care, comfort and guidance as they journey through life. . . . They have found God the great companion, about and over and within nature. They found him, not through the sole instruments of experiment and logic, but through the spirit's activity of faith." A hesitating thoughtful man would be helped by this essay, while its perusal might deepen the faith of the intelligent Christian. The little paper-covered volume of 56 pages could be obtained through the Austral Co., price, 1/3, posted.

For Others.

"He came not to be ministered unto, but to minister."

Oh, how weary and tired the dear Master looks as he sits by the well, waiting for his disciples to come back with the food he needs so badly. What a change comes over his face when the opportunity comes to speak of his Father's business, and to point out to a soul the way of life. His face is alive with animation and sympathy for a woman who has gone astray. Spirit has predominated over his bodily weakness. We never read that he ever studied his own physical requirements before the needs of others. Oh, the unselfishness of Jesus! Just look at him, as he stands before that vast concourse of people that have followed him when he left them quietly, to go with his disciples to obtain the much-needed rest. How his heart throbs with pity to see the people as sheep without a shepherd. He turned to them, and spoke loving words of help and truth; and healed the sick they brought with them. Then he gave them food for their bodies to sustain them on their journey back home. He did all this when his own body was in great need of rest. Truly he has set us a wonderful example of patient love and selflessness. We would do well to follow him in his unselfishness, day by day during the ensuing year.—(Mrs.) S. Herbert.

We Go This Way But Once.

We go this way but once, O heart of mine,
So why not make the journey well worth while,
Giving to those who travel on with us

A helping hand, a word of cheer, a smile?

We go this way but once, Ah! never more

Can we go back along the self-same way,

To get more out of life, undo the wrongs,

Or speak love's words we knew but did not say.

We go this way but once. Then let us make

The road we travel blossom and sweet

With helpful, kindly deeds, and tender words

Smoothing the path for bruised and stumbling feet.

—Florence Jones Hadley.

I will fear no evil so long as Jesus leads me
every step of the way.

The Home Circle.

Conducted by J. C. F. PITTMAN

My House.

May nothing evil cross this door,
And may ill-fortune never pry
About these windows; may the roar
And rains go by.

Strengthened by faith, these rafters will
Withstand the battering of the storm;
This hearth, though all the world grow chill,
Will keep us warm.

Peace shall walk softly through these rooms,
Touching our lips with holy wine,
Till every casual corner blooms
Into a shrine.

Laughter shall drown the raucous shout;
And, though these sheltering walls are thin,
May they be strong to keep hate out
And hold love in.

—Louis Untermeyer.

Old John.

The doctor had called at Old John's shop, to see if his shoes had been mended, and finding that the cobbler had one finished, and was busy on the other, he had decided to sit down for a chat until it was ready.

"Well, doctor, I be real glad to see ye with a minute to spare!" said the old cobbler genially. "Sit ye down, sir. And put this here newspaper on top of that there box afore ye sets y'rself down, else ye may be a-soilin' of y'r clothes."

"No fear of that, John," said the doctor. "This box is spotless compared with some of the places where I have to sit down! You're looking very well, John!"

"Ay, doctor; not so bad for an old 'un, praise the Lord!" said the cobbler. "So long as I be able to keep on a-workin' I feels all right in meself, doctor."

"That's the way," said the doctor. "There's nothing like work for keeping you fit, so long as you have the strength to do it. If you hadn't your work to keep your mind and your muscles active, the chances are that you'd have been laid in the churchyard years ago."

"Very likely, sir," said Old John. "I often finds meself a-pityin' them old fellows what retires, as they calls it, thinkin' they be a-goin' to enjoy life at last. But what do it amount to very often? Why, just a-sittin' around a-readin' of the newspapers, an' feelin' bored to death all the time."

"I never were one of them," continued the old cobbler, "what keeps a-lookin' forward to a good time comin', when they thinks that they'll begin to take life easy, and enjoy 'emselves at last. For meself, doctor, I'd rather enjoy life first than last! What I says is: Enjoy life as ye goes along."

"That's sound sense, John!" agreed the doctor. "Those who can't enjoy life to-day aren't likely to do so in ten or twenty years' time!"

"It don't take much to make one happy if they has a contented mind, an' keeps on a-lookin' at the bright side," suggested the cobbler.

"No, it doesn't," agreed the doctor. "And what are called the good things of life have very little to do with it. Health has a lot to do with happiness, but not always. I was seeing a girl this mornin', who has never had her feet on the ground, and has lain in her bed for twenty years. And yet, when I went in, she smiled to me as though she hadn't a care in the world. She had just finished knitting a bed jacket, and she gave it to me to send to someone in a hospital in London. She has knitted hundreds of things like that, and always gives them away to someone who, as she puts it, 'is worse off' than herself."

"Well, now, doctor," said Old John, who was quite touched, "ain't that more'n wonderful? Fancy that there poor girl a-thinkin' of other individuals

instead of herself! If that ain't pure Christian love, I don't know what is.

"And ain't it a lesson to the likes of us what be in health and strength?" continued the cobbler. "Speakin' for meself, doctor, I've often felt hurt 'cos I thought other folks weren't a-givin' me all the attention what I expected! We gets into the habit of expectin' them what be about us to wait on us hand and foot. Aye, but most of us falls a long ways short of forgettin' self, and thinkin' of others first, and ourselves last."

"That is certainly a hard lesson to learn, John, and we cannot hope to learn it all at once," said the doctor. "If we are trying to learn it, that's a great thing."

"Ye must see a wonderful contrast, as ye might say, in the way different folks meets trouble, doctor?" remarked the old cobbler, after a thoughtful pause.

"Yes," said the other. "Often those who have least the matter with them make the most fuss. And many a one, and especially middle-aged mothers, who ought to be taking things easy, and lying down every afternoon, keep on slaving for strong, lazy children until they break down altogether. These are the sort who worry us doctors most of all."

"Well," he added, as he got to his feet, "the shoes are finished, are they? Oh, just put a bit of newspaper round them! I'll just put them on the floor of the car!"

"Good-bye, doctor!" said the old cobbler pleasantly. "Come in and have another chat afore long. Don't ye be a-waitin' until we has to send for ye! A chat like what we've had this 'ere afternoon, does I as much good as any of y'r old medicine!"

Dropped in a Cent.

"Old Deacon Horner,
He sat in the corner,
As the contribution box passed by:
Sweetly content
He dropped in a cent
And said, 'What a good churchman am I!'"

The Little Maid.

The little maid, aged about four, came running to her mother, "My dolly's sick," said she in a tone of great concern, "and I don't know what's the matter. I gave her water, and she can't swallow that; the doctor gave her a pill, and she can't swallow that."

"Then," said her mother, "I think you had better try Christian Science for her."

"I've tried it," answered the little one, "and she can't swallow that."—Exchange.

Not a Gentleman.

"A parishioner told the new vicar. 'I like you better than the other man. He was too much of a gentleman. There is nothing of that sort about you.'"

At Sunday School.

A Sunday school teacher, after conducting a lesson on the story of "Jacob's Ladder," concluded by inviting the children to ask questions.

Little Susie raised her hand.

"Have you a question, Susie?" asked the teacher.

"I would like to know," said Susie, "if the angels had wings, why did they have to climb up the ladder?"

The teacher thought for a moment and then asked: "Is there any little boy who would like to answer Susie's question."

The Family Altar.

SUNDAY.

Thou shalt call thy walls salvation, and thy gates praise.—Isaiah 60: 18.

Bunyan wrote: "Now I saw in my dream that the highway up which Christian was to go was fenced on either side with a wall, and that wall was salvation."

Reading—Isaiah 60: 15-22.

MONDAY.

He saith to the snow, Fall thou on the earth; likewise to the shower of rain, and to the showers of his mighty rain.—Job 37: 6.

"If all our lives were one bright glare
Of sunlight—clear, unclouded;

If all our path were smooth and fair
By no soft gloom enshrouded;

If all life's flowers were fully blown
Without the sweet unfolding;

Should we not miss the twilight hours,
The gentle haze and sadness?

"If none were sick and none were sad,
What service could we render?

I think if we were always glad
We scarcely could be tender.

Did our beloved never need
Our patient ministration,

Earth would grow old and lose indeed
Its sweetest consolation.

"If sorrow never claimed our heart
And every wish were granted,

Patience would die and hope depart,
Life would be disenchanted."

Reading—Job 37: 9-13.

TUESDAY.

Canst thou with him spread out the sky, which is strong as a molten mirror?—Job 37: 18.

Would the evening sky glow with a many-tinted, ever-changing play of color if the sun had not gone down beneath the western sky?"

Reading—Job 37: 14-19.

WEDNESDAY.

And God prepared a worm when the morning rose the next day, and it smote the gourd, and it withered.—Jonah 4: 7.

"God often breaks the cistern in order to bring us to the fountain. He withers the gourds that he, himself, may be our shade."

Reading—Jonah 4: 6-11.

THURSDAY.

Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the help of my countenance, and my God.—Psalm 42: 11.

Reading—Psalm 42: 6-11.

FRIDAY.

Casting all your anxiety upon him, because he careth for you.—1 Peter 5: 7.

"Nobody knows but Jesus!

'Tis only the old refrain

Of a quaint, pathetic slave-song,
But it comes again and again.

"I only heard it quoted,

And I do not know the rest;

But the music of the message
Was wonderfully blessed.

"Nobody knows but Jesus!
It is music for to-day,

And through the darkest hours
It will chime along the way."

Reading—1 Peter: 6-11.

SATURDAY.

If any man would come after me, let him deny himself, and take up his cross daily, and follow me.—Luke 9: 23.

"Life without a cross is the heaviest cross of all."

Reading—Luke 9: 21-26.

Prayer Meeting Topic

January 23.

Paul's Prayer for the Philippians.

(Philippians 1: 9-11.)

Horace Kingsbury.

"What a blessed friendship is that of which the natural language is prayer! We have many ways, thank God, of showing our love and of helping one another, but the best way is by praying for one another." (Maclaren.)

"This I pray, that your love may abound yet more and more in knowledge and all discernment." Love abounding! F. B. Meyer writes: "The Greek word is—That your love shall pour over—as the bucket which stands under a streamlet issuing from a fissure in the rocks pours over on all sides; I pray," he says, "that your love may pour over towards each other, and specially towards God." Love is not necessarily blind. "The more we know the better we shall love; the more truly we love the better we shall know."

"So that ye may approve the things that are excellent." Discrimination! "Ask as to things, not merely, Is there no harm, but is there any good, and which is the best?" "All around us there is glamour, and so within us there is need for careful watchfulness and quick discrimination." "Nothing makes a man more sensitive to evil than a hearty love to God."

"That ye may be sincere and void of offence unto the day of Christ." "Examined in the sunlight and found pure!" This prayer of Paul for the Philippians reminds us of David's prayer for himself: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any way of wickedness in me, and lead me in the way everlasting." (Ps. 139: 23, 24.) "There must come a day when the shams are done away with," says Ozora S. Davis, "and life is shown in its true character. This is the 'day of Christ.' No blame can then attach to the soul that has been wholesome in its tastes, pure in its choices, and blameless in its devotion."

"Being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God." "It is not enough to aim at the negative virtue of sincerity. . . . There must also be the actual presence of positive righteousness filling life in all its parts." "To be a Christian is more than to believe something or to belong to something or to worship in a certain way. It is a way of living." Jesus said: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. . . . Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples." (John 15: 4, 5, 8.)

"Do not concern yourself so much with the fruit end of the bough," writes F. B. Meyer, "but with the end of fibrous wood which is connected with the vine. See to it that you live always in union with Jesus Christ, for without him, severed from him, you can do nothing. Abide in him, and let him abide in you. Let the one agony of your life be to keep near to Jesus. See to it that every morning in your prayer you touch him, that you meditate on the Bible, that all day the union is kept unbroken, so that the living Christ may pour through you the sap of his own vitality, and fill you with the fruits of righteousness."

"What can I do my Maker to praise?" I can live in vital union with his Son, and be filled with the fruits of righteousness, which are through him.

Suggested Hymns—Sankey's Collection.

242—Love Divine, All Loves Excelling.

582—More Holiness Give Me.

659—My Jesus, I Love Thee.

791—Will Jesus Find Us Watching?

Foreign Missions.

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

George Saunders' Interesting Letter.

Laoag, Ilocos Norte
Philippine Islands,

October 20, 1923.

Dear Bro. Walden,—

It is two weeks ago to-day since it was my great joy and privilege to meet the party of workers going by our Philippines to China. At 6 o'clock I was at the wharf, the agents having informed me that she would be outside the breakwater at dawn. More than an hour later I saw her out in the bay. She anchored a long way out, a fact that was freely and profanely remarked upon by a gentleman at my side on the launch. For I had brazened my way aboard this vessel, thus getting to meet our friends before the ship reached the pier. I would be brazen enough to do almost anything to get to meet a group of Australians, especially of our household of faith, and more especially if devoted to the mission of bearing the healing and saving tidings of the Christ to heathen fellow-creatures. It was a day of lifting up for me. I had to journey 330 miles to Manila. But to meet Australian and brethren or "sistren"—it was worth it.

The steamer stayed at Manila 24 hours. The party came ashore as soon as they could. I telephoned to Mrs. Wolfe, who was quickly on the spot with the Wolfe "Ford," an intensely useful gift by some of the home brethren. We took them first to our own Mary Chiles Hospital with its sixty patients crowding its rooms and wards. Later in the day we visited San Lazaro Hospital for the insane and infectious diseases. I don't think any of us can ever forget things that we witnessed there. First of all, we were introduced to the lepers—419 of them, many with sorrow in every line of their faces; others happily engaged in games. It is a unique sensation to find yourself parading amid an assemblage of lepers. Try it some time and see for yourself. Worse by far was the mad-house. Great gates rolled back, released from their chains and heavy locks, to admit us. They came together in sinister manner behind us. Locked in with 100 maniacs! These were all women, young and old. They said the men were worse. Perhaps that is why they did not take us up to see the men. None of us minded the omission. In a typhoid fever ward we met one of our own bright little Filipina graduate nurses, Miss Isabel Tabios of Laoag. It was a pleasing thing to introduce this little brown girl to her sister nurses and Christians from our own bright and beautiful land.

The missionaries—the Stipps and the Wolfes—

did everything they could to show the visitors a good time. I am sure the three of them will long remember the day they spent in our glittering Philippines metropolis, a city just a shade larger than our own glorious and matchless Adelaide. I am personally grateful to the two families named for all they did for those whom they regarded as my friends. They could not have done more than they did. It was 10 o'clock that night when Bro. Leslie Wolfe and I faced down the gangway and saw the last of the visitors. I am afraid I am too sentimental for these things. I could not look back, and had to hurry off: I felt indescribably lonely. Next morning at 8 o'clock, on my way to preach at a suburban church, I slipped down to the Tondo beach, hoping for a possible glimpse of the steamer out on the shining bosom of the wide bay, but it was not to be. The "St. Albans" was over the horizon. They had come and gone.

Baptisms on Oba, New Hebrides.

Bro. Waters writes:—"Soon after our last letter we had an interesting meeting at Nduindui headquarters, when 34 were baptised in the sea while about 500 people looked on, school people and heathen. Among the 'girls' baptised were two grandmothers, but most of them were young boys or girls. I observe that these make the best class of Christians. I mean the youth who grow up in church fellowship. After this baptismal service there was a largely attended meeting for gospel service discussion, in which a number of our gospel helpers took part. No heathen were present, I regret to say. In the evening magic lantern pictures were shown on the life of Christ, on the church land under cocoanut and mango and orange trees; a nice cool moonless night. Some 400 or 500 were present, a pretty scene, with good singing. Used the two languages, and also had to operate the instrument. In preparation for this baptismal service much work had to be done, as general cleaning of the school grounds, burning of coral lime and lime washing of the church school house, preparation of food, etc., but personally I did not have to turn a hand, so good are the natives in helping. In fact it is not helping but doing the whole thing, for which I am thankful for the God influence in them. The natives are very free from the evil of stealing. When last I paid Isabel her wages she got 1/- by error; this she brought back. I accepted it with thanks, commended her for her Christian honesty, and handed it back to her. From us they steal nothing, not even food such as sugar."



Mr. F. Filmer and Children at the Grave of Mrs. Filmer, Ambrim, New Hebrides.

Our Young People.

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

Children's Year.

The Joint Council of Religious Education in New South Wales is planning to make 1924 "Children's Year." A committee has been appointed, of which A. L. Haddon, M.A., is the convener. The purpose is to specially emphasise, during this year, among all the churches the importance of child life and the great need for religious education.

Rally Day.

Mr. Superintendent, are you planning to rally your forces after the holiday break? Why not fall into line with Rally Day, February 10. Plan to get every teacher and every scholar present on that day. It will be a good way to rally your forces for the New Year's work. It can be done.

1. Lay the matter before your teachers and enlist their co-operation.
2. Announce plans to the school and call for support and enthusiasm of every scholar.
3. Announce plans to the church and ask for co-operation of all, especially of the parents.
4. Send, either by letter or by person, a special invitation to all scholars who have been away since the beginning of the Christmas holidays.
5. Keep the Rally Day well before the church and school and sound loud and long the slogan, "Every teacher and every scholar present on February 10."
6. Plan special music and see that the school session goes well. Make it an interesting and happy time.
7. Do not lose sight of the real purpose of Rally Day, viz., getting together and getting ready for the best year's work your school has known.

The Kindergarten—Expression Work.

Emily C. Gill.

(Continued.)

The work must be the child's own. The teacher will be ready to help with her suggestions and to guide the child, but not to do the work for him. Every child experiences a great amount of pleasure, when on the completion of his work, he is able to say, "I made this myself." Every child should be encouraged to put forth his best effort in the production of his work. The slow and backward ones need encouragement, and no matter how faulty the work is, provided it is the child's best work, it should be accepted.

The teacher should be interested and sympathetic enough to see the best in every child's work. Mistakes should be pointed out and corrected in a kindly way. The work planned for the child, and the material used must be graded to suit his age, and stage of development. For the little beginner the handwork will, of necessity, be simple; while the primary child will desire to make something that requires more skill and thought. The giving of work that is beyond the child's power to perform often causes discouragement, whilst to the one who is capable of doing the harder work, the accomplishment of the easy task affords no satisfaction. The handwork should be varied. It is a mistake to give the one kind of work to the same group of children week after week. The children tire of this; but appreciate a change. The handwork should not remain unfinished. The child sometimes finds it impossible to complete the work in the short time allowed him. It may be carried over to the following Sunday, if suited to the lesson, and finished then; otherwise time should be given after the lesson to complete it, as the child has no interest in an unfinished piece of work, and,

further, it is useless as an illustration of any part of the lesson. The handwork should illustrate the main point of the lesson, and not unimportant details or side issues. It is well for the teacher so to arrange that the co-operative handwork of the children will, when finished, serve to illustrate the whole story. Although expression work is an essential of the kindergarten programme, we must always remember that it occupies a secondary place to the lesson. It is a means to an end—that of illustrating and further impressing the main thought contained in the lesson, and of allowing the children to express their own ideas concerning the story; but it must not be allowed to usurp the place of the story. The best ways in which the beginners can express the story are on the sand-tray, or the table. This form of expression admits of co-operative work, as the children are helping to build up a picture of the lesson. They are also forming a mental picture that will be remembered by them for a long time.

Forms of expression work.

Building with blocks, cotton reels, or match boxes is suitable to beginners. This is best done on low tables (small folding ones will serve the purpose where the accommodation is limited), or failing these, the children can build on the floor.

Outlining in sticks, shells, or flat seeds (melon, pumpkin, or bean) is a form of expression work that the youngest may use.

It helps in teaching them to draw the outlines of objects.

Other forms of handwork suitable to Beginners are:—

- (a) Modelling with small seeds—lentils, split peas, rice, linseed. The story of "Elijah fed by ravens" can be splendidly expressed in this way. The picture should be previously drawn in chalk on the table by the teacher. It may be worked out in the following way:—Split peas or maize for brook, linseed for cave, lentils for hills, black beads for birds, figure of Elijah outlined with flat seeds, trees outlined with green peas, intervening spaces filled with rice.
- (b) Modelling of easy objects in plasticine. This should be done in solid form—not outline, the foundation of most of the work being the ball. When working with plasticine the children should be provided with a sheet of paper or back of writing pad to protect the clothes.
- (c) Simple paper folding and tearing.
- (d) Easy cutting on lines.
- (e) Pasting lesson cards.
- (f) Making a simple poster.
- (g) Blackboard drawing with white or colored chalks.

Some stories can be expressed through play, each child impersonating some character in the story. In the story of the Baby Moses, the following characters might be represented:—The baby, father, mother, sister, princess, maids; whilst the remainder of the children might represent reeds. For the Primary children the handwork will be of a more advanced nature. These have entered the day school and are learning to read and write. The following occupations will be suitable for children of from 6 to 8 years:—Paper folding; tearing and cutting; free drawing; poster picture; coloring text; forming text with letters; mounting lesson card and writing text; threading with boot-laces; pricking text; writing verse of hymn; composition; plasticine modelling; brush drawing, making books for sick children; or for use in foreign fields.

Objects mentioned in the Bible, and suitable for handwork are:—Buildings; tents; temples; palaces; eastern houses; battlements; walls of city; prison; gateways; eastern well; sheepfold; stairs; windows; steps; eastern table; couch; and ark.

These may be built of blocks, cotton reels, or match boxes by the younger children and constructed of paper or cardboard by Primary children.

(To be continued.)

A Child's Kindness.

The blessedness of little deeds of kindness is well expressed in the following verses. A child in Canada was seen one winter struggling through the snow every day battling with the winds that she might spend an hour with an old sick woman, to whom her visits were like those of the angels. She was a bright, golden-haired child, brought up in a wealthy family, but her little heart went out in pity to the poor, lone, sick woman, who was waiting at the edge of the dark river for the angels to bear her home. So someone embodied her kind-hearted action in the little poem, which is here quoted:—

Somebody came to see Nobody once.

Nobody's poor, you know.

And Nobody's old and Nobody's sad,

So Somebody came through the snow.

Nobody's days are a little dark,

Like autumn days with rain,

When Somebody came it's sunshine showers,

Which glistened and gleamed again.

If Nobody dies before Somebody dies

And goes to the land of light,

The story of all that Somebody did

Will be told in that region bright;

And then when it's Somebody's turn to go,

What music sweet there will be,

Of welcome, welcome, sounding from far

Like church bells over the sea.

And oh! the gladness, and oh! the joy

When Someone and No-one meet,

Where the pleasant paths of Paradise

Are instead of the wintry street;

For the kindly deeds that are done on earth

Are remembered there, as we know.

And just such a story as angels love

Is Somebody's walk through the snow.

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Here and There.

Mr. Ernest Lins, of 93 Cowper St., Footscray, is now secretary of the church at Footscray, Vic.

Bro. Theo. Edwards intimates that he is relinquishing the work at Warrnambool, Vic., and will be open for engagement at the end of March.

Sister Vera Blake expects to leave Melbourne for India on March 18. Parcels for the field from Victorian churches and societies should be left at the Austral office before the end of February.

The Victorian Anti-Liquor League will hold its annual bay excursion to Sorrento on Tuesday, January 15. The steamer "Weeroona" has been chartered, and the various temperance societies are co-operating.

The Victorian Dorcas Committee and workers are holding their annual outing at the Botanical Gardens on Wednesday, January 16, at 2 o'clock. The outing will take the form of a basket-tea. All are asked to meet at the tea kiosk.

Queensland Home Missions are full of hope. The future is bright, but extensive work will depend upon the response to the appeal for £750 on Feb. 3. All members are urged to participate in the forward move which is being planned.

The Victorian F.M. secretary, J. E. Allan, reports that the Bible schools in this State have passed the aim of £125 or 30,000 pennies for the Children's Day appeal. The total to date is £145, and some schools are still to be heard from.

The Queensland Bible School Union is anxious to prepare a teachers' reference library for free loan to the schools of the State. Any friends who have suitable volumes which they are able to spare are invited to donate them to the Union. Post or send them to the organiser, A. J. Fisher, "Fassifern," McLennan St., Woolloowin, Queensland.

Any readers who know of isolated members resident in the State of Queensland are asked to write immediately to A. J. Fisher, "Fassifern," McLennan St., Woolloowin, Qld. The Qld. H.M. Committee is anxious to get into touch with all such isolated members, in order to assist them and to consolidate the work in the whole State. Any isolated members who are readers of the "Christian" in Queensland are also invited to write to Bro. Fisher.

The Tasmanian Home Mission Committee, assisted by the Federal Executive, is anxious to start a church at Devonport. Bren. E. C. and A. Hinrichsen and J. Warren were to commence the effort in the State tent on Jan. 6. Bren. Nightingale, Warren, Foster, Clark, Warmbrun and Reynolds have all helped to prepare the way for the mission. Will the whole brotherhood unite in prayer that the Lord might be glorified in the salvation of many souls and extension of his kingdom?

It will be full moon on the evening of January 21, when the third annual bay excursion, under the auspices of the Victorian Bible School and Young People's Department, will be run from Port Melbourne. There will be an orchestra on board, and a programme of popular songs and hymns is being arranged. Tickets may be secured from representatives of local Sunday school. Those desiring to travel to Port Melbourne by motor will find an enclosed parking area available adjacent to the pier.

East Kew church and school have been saddened by the loss of Sister Pearl McDougall, who with her younger sister Eileen was drowned in the Yarra last Thursday. Pearl was a valued kindergarten teacher, and Eileen a bright scholar in the Bible school. They were the only girls in the family, and deepest sympathy is felt with the sorrowing parents and brothers. Bro. H. B. Robbins conducted the funerals, and has been released by East Camberwell church to conduct a memorial service at East Kew on Sunday night next.

Considerable interest is being taken in the Hostel for lady students of the College. Bro. Enniss reports having received from Bro. J. W. Baker, administrator of the estate of the late Mrs. Kelly, a promise of £250 toward the cost. As a permanent memorial of Sister Kelly the dining room will be known as the Hart Kelly memorial room. In similar fashion Mrs. E. C. Hovey of Brim is contributing £250. Out of this sum the sitting room will be furnished. The gift is made as a memorial to Mrs. Hovey's late daughter and the sitting room of the Hostel will be known as the Emma Hovey memorial room. It is hoped that other individuals as well as societies will follow this splendid lead. A single bedroom can be furnished for £20, or a larger room for £30.

At Sargent's cafe, Melbourne, on Friday, Jan. 4, a company of ladies and gentlemen, representing the Victorian Home Mission (Conference) Committee and the Department of Social Service, met at dinner to bid farewell to Bro. Gifford Gordon prior to his departure to America. Many references to the fine work of Bro. Gordon as a church member, preacher and organiser in the anti-liquor forces were made in the speeches by the brethren. There was a splendid feeling in the gathering, and the hope was expressed generally that our brother might some day return to church work, where numerous opportunities await such men. At least it is hoped he will return to work in Victoria. Bro. Gordon has been appointed organiser for "The World's League Against Liquor," and in consequence will probably visit many countries in the interests of world-wide prohibition, having headquarters in U.S.A.

A pitiful sidelight upon the growth of credulity and spiritual instability is afforded by the "little Lourdes" which has been instituted in the Scottish village of Carfin, near Motherwell. In their hours of idleness during a coal strike, two or three years ago, some miners built a rock garden in a field close to the house of a Roman Catholic priest. Later, the scheme was elaborated into a replica of the shrine at Lourdes, and various idolatrous images were set up above a hollowed basin into which a phial of water from Lourdes was poured. The "Daily Telegraph" reports that since the "shrine" was dedicated, about twelve months ago, pilgrimages of invalids have been continuously made to the grotto—and that as many as 70,000 people have visited Carfin in a single day. Of course, "cures" are reported, but it is unlikely that the misery of disappointed hopes and misdirected faith will be given equal publicity in Roman Catholic propaganda. Our nation is reaping the harvest of tares that must spring up when the religious education of the young is neglected. The lack of such education does not leave the mind barren—awful, as such barrenness would be; rather, it invites the poisonous weeds of paganism and superstition, which mock the starving husbandman when he turns to seek for food.—London "Christian."

The Federal Foreign Missionary Committee regret to state that, owing to continued attacks of malarial fever, the Indian Field Council, acting on the imperative advice of the doctors at Poona, have sent Bro. and Sister Leach home to Australia a year earlier than their natural furlough time. The Field Council at the time of writing did not know the steamer by which Bro. and Sister Leach and baby would return, but were anticipating it would be by the "Osterley." As soon as definite news is received we shall inform the brotherhood. We are sure that the sympathy of the whole brotherhood goes out to our brother and sister in their enforced retirement owing to Bro. Leach's illness, and the prayers of our heavenly Father will ascend from all, that Bro. Leach may be soon thoroughly restored to health and strength again. The Indian Field Council

express their very great sorrow at losing Bro. Leach from their ranks.

Services at Enmore, N.S.W., on Christmas Sunday and New Year's Sunday, as well as watch-night services, have been well attended. Bro. Walden conducted all meetings. The church helped in a large number of cases with Christmas parcels among the poor. The choir attended Prince Alfred Hospital on Christmas morning as usual, and sang to the inmates. The work in general is on the upgrade.

The Victorian Christian Endeavor Committee has arranged for competitions in the following:— (1) Platform speaking; (2) Essay writing. Entries for either or both should be sent to the secretary, J. H. McKean, St. Elmo Av., Alphington. All entries free. The competition in Platform Speaking will take place during the second week of March, and all essays to be sent in by March 14. (1) Platform Speaking: Time limit of 10 minutes. Subject to be of a devotional nature, chosen by competitor. The competitors will be grouped into the following divisions:— (a) Females under 18 years; (b) Females 18 to 25; (c) Males under 18 years; (d) Males 18 to 25. The following is the allocation of maximum points: Matter, 40; Delivery, 40; Construction, 20. (2) Essay Competition: Limit of 1,000 words. (a) Both sexes under 18 years. Subject, "Consecration." (b) Both sexes 18 to 25. Subject, "Christ's Need of Me in the Service of His Church." The above competitions are open to all members of Victorian Churches of Christ C.E. Societies, except those attending as students of the College of the Bible, including Helpers of Intermediate and Junior Societies. Prizes will be awarded. All entry forms should be endorsed by the preacher or superintendent.

For a long time the hope of the members at East Camberwell, Vic., has been to have a church home in keeping with the surrounding neighborhood. The hope is being realised. On November 24, the foundation stone of what will be a very fine Gothic structure of brick was laid by Bro. R. C. Edwards in the presence of a large gathering of brethren and friends. The building is situated on the most commanding spot in the Riversdale Road along which runs the electric tram to Wattle Park, and is the main thoroughfare of this important and delightful suburb, and will always be a distinguishing landmark of the district. Good progress is being made by the contractor, and it is expected that the building will be ready for opening by the end of next month. The erection of such an imposing church home is a big undertaking for this comparatively small church, but their faith in God and the efficacy of the plea for primitive Christianity inspire them to look forward to a strong and vigorous church. Bro. Robbins has been laboring with the church as evangelist for the last two months, and has been engaged for the ensuing year. During the last two months several have made the good confession, one being the husband of a sister who took her stand during the Kellems Mission.

Ten Good Things to Have.

1. A good body. "Your body is the temple of the Holy Ghost" (1 Cor. 6: 19).
2. A good head. "The thoughts of the righteous are right" (Prov. 12: 5).
3. A good heart. "Our heart shall rejoice in him" (Psa. 33: 21).
4. A good temper. "Mercy with cheerfulness" (Rom. 12: 8).
5. A good face. "A merry heart maketh a cheerful countenance" (Prov. 15: 13).
6. A good outlook. "Blessed is the man whose hope the Lord is" (Jer. 17: 7).
7. A good judgment. "God giveth wisdom, and knowledge and joy" (Eccles. 2: 26).
8. A good occupation. "The labor of the righteous tendeth to life" (Prov. 10: 16).
9. A good friend. "A friend loveth at all times" (Prov. 17: 17).
10. A good book. "Thy Word have I hid in mine heart" (Psa. 119: 11).

Own a Bible

One of the most glaring inconsistencies shown by professed Christians to a critical world is their ignorance and neglect of their very rule of faith and practice—the word of God. That policy of the Roman ecclesiasticism of keeping the Bible out of the hands of the people so that ignorance may be capitalised for the glory of the hierarchy, is, in large part, overcaution. Protestant peoples, with every evangelising force among them, as well as the very logic of their position urging and demanding that they ground themselves in the Word of truth, are almost as ignorant and are nearly as gullible and open to ecclesiastical manipulation and exploitation as their Roman Catholic neighbors.

Let any self-seeking or self-deluded prophet of a "new religion" come to town with a message based on garbled Scripture, and a host of ignorant, but good-intentioned, Protestants are caught by the claim of Scriptural authority and led to pay tribute to systems in every respect contrary to the teachings of Christ. We confess we have more respect for the victim of Catholicism than for the Protestant who is ignorant of the Scripture. The former has usually been born into bondage; the latter is willfully ignorant of the truth that frees.

Increasingly this lack of even a modicum of knowledge concerning the Bible on the part of great numbers of Christians is being used by foes of Christ to belittle him and his cause. Not only does the one neglectful of the Book harm himself, but he becomes in the hands of the scoffer a means of bringing ridicule upon all Christ's followers.

Christians only, who stand before Christendom as well as the world on a strictly Bible platform, pleading for the unity of all Christ's followers on that foundation, are of necessity students of the Book. Ignorance of the Scriptures is incompatible with our position.

Any sincere attempt to build a church after the New Testament order must contemplate great emphasis upon "teaching them to observe all things whatsoever I have commanded." To that end, and as a starting-point, it is simply common sense to urge that every member of the congregation who is able to read should own personally a copy of the Bible. Brethren, there are thousands in plain churches of Christ who are not ready and equipped to begin study of the Word. They are without the Christian's most essential material possession. They do not have Bibles of their own.

Wanted.—A thousand congregations to appoint "Own your own Bible" committees, canvass the membership and see that every one able to read is equipped with the Book.

We shall be glad to give space early in January for an honor roll of all congregations of which every member owns a Bible. Of course, ownership of the Book in itself will not solve the problem of ignorance and neglect of Scriptural teaching, but it will be a sane starting-place. Brethren, it is time to start!—American "Christian Standard."

A flower unknown; a book unread;
A tree with fruit unharvested.
A path untrod; a house whose rooms
Lack yet the heart's divine perfumes;
A landscape whose wide border lies
In silent shade, 'neath silent skies;
A wondrous fountain yet unsealed;
A casket with its gifts concealed;
This is the year that for you waits
Beyond to-morrow's mystic gates.

—Horatio Nelson Powers.

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OBITUARY.

BANKS.—The church at Dunolly deeply feel the loss of Sister Banks, who, at the age of 72 years, fell asleep in Jesus, her beloved Master. This dear sister was baptised three years ago, and the influence of her true Christian life was felt whenever one came in contact with her. She has left a family of ten children. One son, and his wife and son are members of the Maryborough church. One daughter and granddaughters are members of the church at Dunolly. She was a sister whom we revered, because she lived her life for her Lord and Master; always happy and cheerful. We miss her greatly. It used to do us good to hear her sing.—F.J.S., Maryborough, Vic.

HUDSON.—There passed away at the home of his daughter, Mrs. Geo. Simpson, of Wantirna, Bro. John Hudson. The late Bro. Hudson was an old pioneer in the church. When the church at Collingwood used to meet in Foresters' Hall, Smith St., and in Langridge St., he was one of the church officers, and for many years was superintendent of their fine Sunday school. Many of the old scholars are prominent to-day in church work, our pioneer foreign missionary, Sister Mary Thompson, being one of Bro. Hudson's S.S. scholars. About 35 years ago he came to reside in Doncaster, and soon his services were availed of by the church in this place. He was for many years an officer in the church, taking his turn presiding at the Lord's day meeting. He frequently addressed the church. His wise words, and his courteous manner made him a most acceptable speaker and an ideal presiding brother. For several years he suffered from rheumatism and was unable to attend the regular services of the church. He enjoyed the visits of the brethren and loved to talk of the old days of Bren. Surber, Earl, Carr, Bennett, Edwards and other well-known preachers. He was always cheerful, and it was a benediction to visit him. He was a staunch teetotaler, and on the side of social reform. He was 83 years of age. His wife died many years ago, and his only surviving child is Sister Simpson, of Wantirna, Vic.—T. Petty, Doncaster, Vic.

ROE.—On Sunday morning, November 30, at 10.30, Bro. A. O. Roe, member and beloved honorary deacon of the Petersham Tabernacle Church of Christ, passed home. It seemed fitting that our brother's death should take place at the time when he was wont to arrive at the chapel in order to set things in order for the Lord's table. Bro. Roe has been a member of the Petersham church for over a quarter of a century, and was originally baptised in the Elizabeth St., Sydney, church. For the last six years he has been a sufferer, and gradually got weaker and weaker. He bore his sickness patiently and with Christian fortitude. Many little acts of service will keep his memory green at Petersham in days to come. He was a faithful husband and father and a devoted Christian, and will be missed in the church and in the home. He leaves a widow, two sons and two daughters (Ernest, Mervyn, Mabel and Elsie). The sincere sympathy of the church is extended to these dear ones. The body was laid to rest in Rookwood Cemetery, and a service was conducted in the home and at the graveside. A memorial service was held in the Petersham Tabernacle. Our brother has gone to be with the Lord whom he loved in life and in death.—R. P. Arnott, Petersham, N.S.W.

Mrs. J. THOMPSON

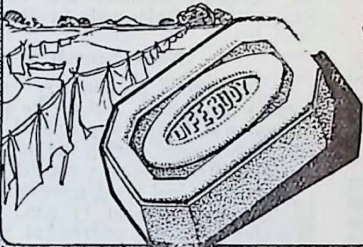
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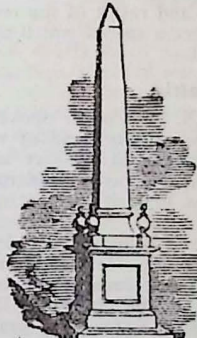
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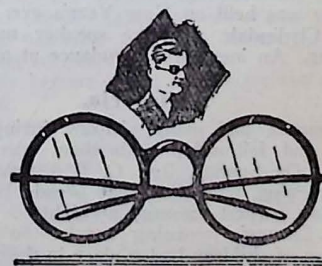
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News of the Churches.

Western Australia.

Bunbury reports a fine meeting on Sunday night, Dec. 30. At a recent prayer meeting there were 36 present, and 22 at Harvey.

Queensland.

At Annerley the work is progressing steadily. On recent Sundays, Bren. Suchting, Fisher and C. Young have exhorted or preached. All day Christmas Sunday special addresses were given. In spite of the holidays the attendances are well maintained. On Christmas Sunday afternoon the school and friends had a special service, when Bro. Fisher told "How the Fourth Wise Man Found Jesus." A recent social gathering in the home of Sister Street was well attended and proved a happy function. On Dec. 27 the mid-week service took the form of a review, when Bren. Olsen and Reick told of the foundation of the church and the origin and result of the recent mission. On New Year's eve a special watch night service was well attended.

Tasmania.

Bren. Nightingale and N. A. Cooper spoke at Collinsvale, when one received the hand of welcome. Good spiritual services at Hobart also. Sister Mrs. W. H. Wallace helped considerably with beautiful Gospel solos, both at the tent mission and Collins St.

At Kelleve the speaking is being done by local brethren. On Dec. 23, Bro. H. Herburgh, from Hobart church, journeyed from Dunally to exhort in the morning and preach in the afternoon. Bro. W. Clifford has taught in the S.S. for many years; now Bro. L. Woolley has relieved him of the Bible class. On Christmas night the S.S. scholars gave an enjoyable entertainment. A beautiful Christmas tree was decorated with balloons and presents. Bren. W. Clifford and J. H. Woolley presided, and Bro. L. Woolley distributed the gifts to all S.S. scholars. On Jan. 1, the annual S.S. picnic was held. It was well attended by parents and friends.

South Australia.

At Strathalbyn the last Lord's day of 1923 was extremely hot, yet good meetings were held morning and evening. At close of Bro. Mason's address two fine young men came forward to confess Christ.

At Grote St. on Sunday, Dec. 30, the morning service was addressed by Bro. Jackson, and the evening service was taken by Bro. E. R. Manning. Sunday, Jan. 6, marked the commencement of Bro. A. C. Rankine's ministry with the church. Our brother spoke at both services. At the evangelistic meeting his subject was "What is Your Life?" Both meetings were well attended, and many visitors were present. Bro. Rankine also spoke to the Bible school and the Men's Bible Class, and all look forward to a fruitful season of service under his leadership.

At Lochiel on Sunday, Dec. 16, one young man decided for Christ and was baptised the same hour, along with the young lad who previously confessed Christ. On Dec. 23, Bro. Farson and Bro. Harding were received into fellowship. Dec. 30 there were several visitors—Sister Kerley from Balaklava, Sister Norma Fullston from Kersbrook and Bro. and Sister Dealy from Gawler. At the gospel service two quartettes by Sister Fullston and Bren. Dealy, Durdin and Bartley were enjoyed. Bro. Tease continues his labors faithfully.

At Milang amongst the visitors during the Christmas season was Bro. John Cremer, from Broken Hill; his message to the church on Dec. 30 was much enjoyed. Bro. Newell preached at night. Meetings are rather small, but Bro. Mason faithfully preaches every fortnight. The

sisters got together a nice Dorcas parcel for old folks and children just before Christmas, and sent it to Adelaide for the poor. Two S.S. scholars recently received nice prizes in connection with the Scripture memory test examination. Sister Stoner is still laid aside by sickness.

New South Wales.

At Chatswood on Sunday, Bro. J. Whelan addressed the church, and at the gospel meeting his sermon was highly appreciated. Splendid attendances maintained during the holiday season. Home Mission offering was a record, £89.

Petersham had good meetings on Dec. 23. Bro. G. Stimson spoke at 11 a.m., and Bro. W. H. Wooster gave the address at 7 p.m. Both messages were helpful and appreciated. Bro. Arnott took both services last Sunday, after a holiday in the country.

Mosman reports good meetings for some time past, with additions. By unanimous decision of the church, Bro. Davis was engaged for another term of service. Several baptisms of young folk, who confessed their Lord from the Bible school, have taken place recently; these have been received into fellowship. Interest is growing.

Good meetings generally are reported by North Sydney. Two confessions have resulted from Bro. Gray's efforts, both being baptised the previous Lord's day, and received into fellowship Sunday morning. Sister Mrs. Jackson was received into fellowship, being transferred from Lismore. Christmas morning, a service was held in the chapel, a large gathering being present. Bro. Larcombe's brief address was much appreciated. The Christmas tree for the children was a great success.

At Erskineville the work is steadily progressing; attendances well maintained. Since last report five have been added by faith and baptism. The young men of the church have formed a brass band, to be used in mission work, and under the able tuition of bandmaster Berry are making good progress. All are thankful to the church at Enmore for providing the scholars (about 160) with a Christmas treat, and for many other acts of kindness; also to churches at Chatswood and Hornsby for gifts of clothing, toys and sweets given for distribution among the poorer folk.

On Dec. 30, Bro. W. D. Lang was the speaker at Rockdale in the morning, and Bro. Clydesdale in the evening. The Bible school, which is growing, held its quarterly examination, Mrs. Sorrell's class gaining the "Star Class" banner for the next three months. The young men's training class is proving a great help and blessing. At the close of the year the members of the class presented a gold ever-sharp pencil to Bro. J. Clydesdale as a token of esteem and appreciation of his loving and patient teaching. A fine well-attended watch night service was held on New Year's eve. On Jan. 6 Bro. Clydesdale was the speaker morning and evening. An increased attendance at all meetings.

Victoria.

Hampton had many visitors during the holidays, and fellowship with them was much enjoyed. On Sunday, Bro. G. P. Pittman spoke in the morning, when 82 broke bread. Bro. Tinkler gave an earnest message at night.

At Carnegie morning service on Sunday, a number of children had a place in the service, and this is hoped to be a regular feature. B. W. Saunders' address was appreciated. At the gospel service a young man decided for Christ.

At Moreland on Dec. 23, one young man made the good confession. From Sept. 2 to Dec. 30 inclusive, 18 Lord's days, the average attendance was 172. Home Mission collection, £20. Jan. 6, attendance for day, 156. Bro. Wm. Gale is still preaching the gospel.

Thornbury reports good meetings on Sunday. At the night service the father and mother of one of the school boys made the good confession.

Bro. J. W. Enniss very acceptably exhorted the church at Gardiner on Sunday morning, and in the evening, following a good address, Bro. Reg. Enniss had the joy of taking the good confession of his daughter Lola; and also that of George Cantwell, one of the Bible school young men.

During the past few weeks the church at Croydon has been pleased to have fellowship with several visitors from suburban churches. Services conducted by Bren. Dickens, Smith, Waters, Klix and Rodgers have been much appreciated. The solos by Bro. Waters were enjoyed.

The church at Warrnambool has enjoyed fellowship with a number of visitors during the holiday season. Last Sunday morning Bro. Edwards spoke on the words, "Go Forward," and in the evening he delivered an address on "The Life that Succeeds." Sister Mrs. Edgworth is ill in hospital.

The church at Kyneton has enjoyed a visit from Bro. W. B. Blakemore; also the fellowship of Sisters W. Leng and G. Smith, of Laen and Dunmunkle. Visitors during the holidays have been Sisters Gibbs, McKay and Purtin, the latter being from Brighton. The services latterly have been conducted by Bren. Gibbins, from Bendigo, and W. Andrew, of St. Kilda.

At Rochester on Jan. 1, a fine combined picnic was held between the Echuca brethren and the church at Rochester. Two lorries were kindly lent by brethren to convey visitors to the picnic site, about 1½ miles up the river. Sunday, Jan. 6, finest meetings since Bro. Earle has been preaching in Rochester. His subject for the evening service was "The Persuasion of Better Things." A visit was paid by Bro. C. Bull, from Bendigo.

On December 19, Balwyn Bible school received a visit from Father Christmas, who presented each child and teacher with a gift from the Christmas tree. A Christmas service was held on Dec. 23. The choir rendered special appropriate music, and Bro. Thomas preached on the theme, "God's Gift and Ours." The meetings last Lord's day were all well attended. Three new scholars at Bible school. Bro. Thomas preached morning and evening.

On the last Lord's day of the year, Cheltenham was delighted to have fellowship with Bro. Alex. Wilson, of Swanston St., and have him speak to the church in the morning, say a few words to the school in the afternoon, and preach in the evening. On the first Lord's day in the New Year Bro. S. Northeast, of Fairfield, gave kindly messages to the church, and to the people at the gospel service. Amongst visitors at morning meeting was the President of the Conference, Bro. J. McGregor Abercrombie.

At South Yarra the usual recess socials have been held, and the various auxiliaries are having a rest. The kindergarten held a Christmas tree. Great credit is due to Miss Sturges and her helpers for the way they catered for the little ones and friends. Bro. R. G. Cameron has accepted a part time engagement with the church, and his messages are appreciated. Bro. Wm. Quirk is re-engaged as visitor in conjunction with Bro. Cameron. Amongst visitors have been J. Fullwood and L. H. Cameron, Merbein. Last Lord's day there was a marked improvement in the attendance.

On Dec. 23, Bro. T. Bagley gave an appreciated message on Home Missions at East Kew, when three S.S. scholars were welcomed into the church. The evening service was conducted by Bro. A. Hinrichsen, when one lady made the good confession. On Dec. 30, both services were conducted by Bro. A. Hinrichsen, and were both well attended. It was his last gospel address before leaving for the Tasmanian mission. At the close one lady was baptised. On Wednesday, Jan. 2, with much regret the members held a farewell service to Bro. A. Hinrichsen, when he was presented with a travelling case. On Jan. 3, much grief was caused among the members when two departed this life to be with Jesus. On Jan. 6, Bro. Raisbeck addressed both services, which were well attended.

Meetings at Ararat on Sunday were well attended. Many members have been away during the holidays, but are now returning. The organist, Sister Grant, has had to give up her office for a time owing to ill-health. Sister Telfar is going to the city; all are sorry to lose her.

Warragul reports very fine meetings. On Sunday, Dec. 30, there were several visitors from South Yarra, including Bro. and Sister Warne, two Sisters Sear, and Sister Davison, also Bro. Quirk, who spoke at both morning and evening meetings, and was very much appreciated. Sunday, Jan. 6, another fine meeting, several visitors again present, including Sister Davison, sen., also Bro. Styles, of Murrumbidgee, who presided over the morning meeting. Sister Olive Sear gave the children a very nice address at Sunday school, and rendered a fine solo at the evening service.

The Horsham church has been saddened by death over the end of the year. On Sunday, Dec. 29, Bro. Allan Butler passed away after a very serious operation. His death was unexpected until the last day, and coming at the age of only seventeen, it was a great shock to all. On Dec. 30, Sister Mrs. Albon passed away at the age of 89. The deepest sympathy of the church is with the loved ones, especially those who have lost one at the threshold of manhood. The meetings continue about the same. It was a joy to the church to have Bro. Vivian present on Jan. 6, after over twelve months' absence through illness. He is still unable to walk, but is making progress. The brethren are praying always for his full recovery.

Despite the holiday season, meetings at Newmarket have been very fairly well attended. By a unanimous vote of a recent business meeting, J. I. Mudford was requested to continue in the ministry of the word during 1924. One new member has been received by faith and baptism since last report. The church received with regret the resignation of Bro. A. Stewart from the office of evening organist. Bro. Stewart has rendered valued service for a number of years; Miss Hatty was appointed to the vacant position. On Saturday last, Mrs. Woodbridge, sen., passed away in her 91st year, at the home of her daughter, Mrs. Ravenhall. She was a devoted Christian woman who, as long as her strength permitted, served her Master faithfully in the church and in her family circle.

Where is Christ's Money?

On the railway between New York and Toronto I made the acquaintance of a pleasant fellow-traveller. He was secretary of the Y.M.C.A., in a town of New York State, and an earnest evangelist. The local Association was large and growing, and it was recognised by all that new premises were urgently needed, but the builder's estimate of 30,000 dollars was beyond all apparent resources.

A great social function drew men of all the churches together, and the secretary saw an opportunity of presenting duty in a new light. Observing that tobacco-smoking was general, he said to some of his friends: "You are an Episcopalian; I should like you to give me some idea how much the men of your church spend on tobacco." The man reckoned himself an average smoker, and thought there would be a hundred men in his church of similar habit; so he multiplied by 100 what he knew to be the cost of his own tobacco. Similar questions were put to men of all the other churches, and the sums reached set down. Then their common friend invited the men gathered about him to say what they found to be the approximate total, and they agreed it was in the neighborhood of 30,000 dollars.

"Now, gentlemen," said this worthy representative of the Y.M.C.A., "you see that your churches spend on tobacco in one year as much as would give us the building you all want but think you could not pay for!"

That American town was a microcosm, showing the conditions of nominally Christian civilisation.

Conventional indulgences or imaginary necessities are a first charge on all resources; when that is met, if its constant increase ever allows a disposable margin, the claims of Christ and the needs of the world may be languidly considered, and a contribution, measuring a small fraction of what a consecrated life would joyfully offer, may be secured for all the interests of the cause of God. Christian women may waste in dress as much as the men dissipate in tobacco; and on either side the unconscious self-indulgence of unconsecrated life is only indicated by an outstanding illustration.

The evangelist, the doctor, and the teacher might, as God's agents, transform the world. God chooses to work by human agency, freely conceded, but churches are often like the Jewish community among whom Jesus "could do no mighty works because of their unbelief." The unbelief that cannot see opportunity or hear appeals, because of worldly preoccupation, is making the greatest tragedy in the world. Practically, we decide that the mass of misery occasioned and maintained by Paganism, Mohammedanism, and Popery, shall remain as it is, because we will not deny ourselves the pleasures and superfluities which cost about as much as would provide evangelists, doctors, and teachers in such numbers as might give to all the world the blessings of the Gospel.

If Christians, rich and poor, will, each in his own life, recover for the Divine Master his money that is wasted in self-indulgence, or hoarded in fear or foolish fondness, the Spirit of God will, even from the "dry bones" of the churches raise up promptly "an exceeding great army," to carry his cause triumphantly through the world.—J. F. B. Tinling, in the "Christian."

A Psalm of the Indian Highway.

For the freshness of early morning;
For the pure air;
For the red dawn in the east,
And for the broadening light;
For the pale blue mists wreathing the hills;
The cool breezes blowing in my face;
For the clear sky,
And the level gleam of the sun on the still lake;
I thank thee, Lord!
For the sleep out of which men are waking;
For the fires they are kindling;
For the grain they give to their oxen;
For the wells by the wayside,
And for the water filling the lotus to the brim;
For the spreading trees over-arching the road;
Their shining leaves,
And quivering light and shade cast on the dust;
For the rest-houses offering shelter from the mid-day heat;
For the white stones fringing the path,
Set for the guiding of men who may walk in the darkness;
I thank thee, Lord!
For the errands run by willing feet;
For the songs the laborers sing;
For the babies the mothers carry;
An added burden lightening all others;
For all the nameless courtesies of the highway,
The greeting of peace,
The friendly gesture where words are not understood;
For day-dreams beguiling distance;
For the new roads planned, and for newly ploughed fields,
For great bridges that masons are building,
And for all the burthen they shall bear in the future;
For the sound of my own foot-fall;
For the wide spaces;
For the lessening numbers on the milestones I pass;
For the Home at the end of the journey;
And for those who wait there to welcome me,
To listen to my story;
I thank thee, Lord!

—Thomas H. Sheriff.

BIRTH.

HUGHES (nee Eva Everett).—On December 20, at Fernoy Hospital, Northam, W.A., to Mr. and Mrs. C. P. Hughes, of Northam, a daughter, Eileen Eleanor. Both well.

DEATH.

McDOUGALL.—On Jan. 3, 1924, accidentally drowned at Kew, two sisters, Pearl and Eileen McDougall.

Just when their lives were brightest,

Just when their lives were best;

God called them and they answered,

Now in God's home they rest.

—Inserted by Bro. Gibb and family, East Kew, Vic.

WOODBIDGE.—On Jan. 5, 1924, at her daughter's residence, 96 Barnett St., Kensington, Emily, relict of late Bartlett Woodbridge, aged 90 years. A faithful disciple for 59 years.

Sleep on, beloved, sleep and take thy rest,
Lay down thy head upon thy Saviour's breast;
We loved thee well, but Jesus loved thee best,
Good-night! Good-night! Good-night!

IN MEMORIAM.

DONALDSON.—In loving memory of Ruby Grace, dearly loved daughter of James L. and S. Donaldson, who fell asleep New Year's Day, 1913. 'Tis only a little way farther to go, O'er mountain and valley where dark waters flow; 'Tis only a little way, there shall I see My loved one in glory that's waiting for me. —Inserted by her parents, sisters and brother.

EARWAKER.—In loving memory of my dear husband, Thomas Earwaker, who died on January 5, 1917.

Dear is the grave where my loved one is laid,

Dear is the memory that never will fade;

Sweet is the hope that again we shall meet,

Kneeling together at Jesus' feet.

—Inserted by his loving wife, M. A. Earwaker.

COMING EVENTS.

JANUARY 21.—Moonlight excursion. Bible School and Young People's Department. Orchestra. Community singing. Mission hymns. Tickets 2/-, can be obtained from representatives of local school.

FEBRUARY 3.—Queensland Home Mission offering. Aim, £750, made up of gifts from every member. Help win Queensland for Christ.

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Victorian Women's Executive.

The usual monthly meeting was held. President Mrs. Gill presided. The devotional exercises were led by Mrs. S. Wilson, who gave a beautiful paper on "The Messiah." Minutes of previous meeting were read and confirmed. Apologies were received from Mrs. Moysey and Mrs. Johnston.

Additions from Bible schools:—North Richmond, 1; Brunswick, 6; Surrey Hills, 2; Bambra Rd., 3; South Richmond, 1; Footscray, 4; Thornbury, 5.

Reports were given by superintendents of departments:—General Dorcas, Mrs. Moysey; Benevolent Home, Miss Tuck; Social Questions, Miss Darnley; Isolated Sisters, Mrs. Clare and Mrs. Souter have written 30 letters during the month. Mrs. D. Pittman reported all missionaries well. Good work has been done by the superintendent and committee of hospital visitations. The gifts received for Christmas cheer were distributed amongst the inmates of the various institutions.

About 200 men and women of Sister Grace's Mission, Melbourne, were entertained with Christmas cheer. A bountiful tea was provided, and ample justice was done to all the good things. Musical and elocutionary items were given, making a very pleasant evening. Under the leadership of Mr. Shipway, the men sang some old favorite hymns. Thanks were expressed by Sister Grace, Mr. F. P. Morris, President of the Mission, and Mr. Bean, for giving the men and women such a treat.

Next meeting of executive will be held on Friday, February 1. Devotional will be led by Mrs. F. Lee. Address by Mr. Eaton.—Secretary, Miss Rometch, 240 Graham St., Port Melbourne.

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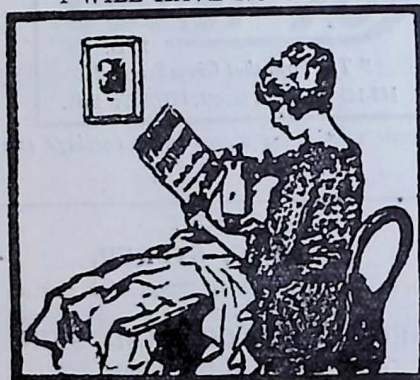
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