

# THE AUSTRALIAN CHRISTIAN

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

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## "The World's Best Seller."

AS we write, Bible Sunday is being celebrated. The minds of men are being turned to a consideration of God's Word and the wonders of its circulation. From hundreds of pulpits testimonies to its power are being given, and thankful acknowledgment is being made of the beneficent work of one of the greatest agencies for the dissemination of light—the British and Foreign Bible Society.

Many Christian people feel that the setting apart of Sundays for special work, with the consequent labelling of the day, has gone too far; but few, if any, will cavil at this day. Anything which will turn the minds of people to the illuminating Word of God is to be encouraged. The Divine Book is our guide and stay; it is a lamp unto our feet and a light unto our path. It is our comforter and strengthener. It enables us to become wise unto salvation. Hidden in our hearts it keeps us from sin. It nourishes us in the faith and sustains us. It was given that the man of God might be complete, thoroughly furnished unto every good work. On this Lord's day, and every day, we should value the revelation of himself that God has given to us.

For a hundred and twenty years the British and Foreign Bible Society has been doing its work. It sends out without note or comment the Scriptures in the language of the people. Since its foundation in 1804 the Society has sent out nearly 350 million copies of the Scripture. The languages in which it has helped to publish or circulate the Scriptures number 566. This includes the complete Bible in 136 languages, and the New Testament in 130 more. The Society has published, or assisted in circulating, editions in embossed type for the blind in about 40 forms of speech. It presents Greek New Testaments and Hebrew Old Testaments to students in theological colleges.

Nearly every missionary society is indebted to the British and Foreign Bible Society. It makes grants at reduced prices to missions. It undertakes the printing of the translations of missionaries. Our own New Hebrides work was assisted by the Society's printing of the translations of A. T. Waters. To many mission fields the Society sends the Scriptures, and is satisfied to receive such returns from sales as may be possible. Its name "The Partner of Missions" has been well earned. Every helper of the Society may be assured that he is investing money to the best advantage.

The Society has been styled "the greatest seller of books the world has ever known." The distinguishing feature between it and all other publishing houses is that "it does not seek profits, and as a matter of fact the more books it sells the more money it loses." The missionary aspect of the work is ever to the fore; for this reason many editions are sold under cost, and large numbers of copies are given away. Out of every pound of income the Society receives, about 7/9 is derived from sales of the Scriptures, and 12/3 represents gifts.

The potency of the Word of God is not only declared in Holy Scripture but is abundantly attested by human experience. That the law of the Lord converts the soul

is proven by many happy souls. It was by the reading of the English Bible, for example, that Paul Kanamori, the great Japanese evangelist, was brought to faith in Christ. The power of the Word in the formation of Christian character is equally demonstrable. Where there is a love for the Bible and a diligent reading of it, there you may expect a robust Christian character. Souls are well nourished which are fed upon the divine Word.

The Bible is not only the book with the biggest circulation: it is still the most loved and the most widely read book in the world. But, alas, many possess the Scriptures, believe the Scriptures, and profess to honor the Scriptures, who do but little reading or study of them. A speaker at the closing session of the Glasgow Bible Institute remarked that the great danger in Scotland was not so much open hostility to the Bible, or open disbelief in it, as downright neglect of the Bible and gross ignorance of its contents and teaching among men and women generally. The Bible was the foundation upon which Scotland's greatness and independence, in past years, had been built, and every effort possible should be made to safeguard it so for the years to come. A similar testimony regarding other lands could probably be given with equal truth.

Of all people in the religious world we make the most insistent claim to stand by the Word of God. "Where the Scriptures speak, we speak." So we declare, and therefore it becomes imperative that we know what the Scriptures do speak. Our whole position is based on the Bible. We should therefore be a Bible-reading people. We would direct attention to the plan of daily reading published on our Almanac and also recently in the pages of the "Christian." If members were encouraged to read "Through the New Testament in 1925" there would be much gain to their individual Christian life and the church would benefit exceedingly.

### The Holy Book.

"Oh, that the vacant eye would learn to look  
On very beauty, and the heart embrace  
True loveliness; and from this Holy Book  
Drink the warm-breathing tenderness and  
grace  
Of Love indeed! Oh, that the young soul took  
Its virgin passion from the glorious face  
Of fair religion, and addressed its strife  
To win the riches of Eternal Life!"  
—Thomas Hood.



# A Workman Unashamed.

"A workman that needeth not to be ashamed." The words are a great Biblical definition of the ideal for Christian service. And what, exactly, is their bearing? Is it that we are not to be ashamed of the cause we are serving, or that we are to work so consistently and blamelessly that we have no need to be ashamed of anything? These are both important lessons for the servant of Christ; but it seems plain that they are not exactly what is in view here. For what are the words just preceding? Timothy was to give zealous diligence to a great purpose, solemnly stated—viz., to present himself unto God as approved, a workman that needeth not to be ashamed (2 Tim. 2: 15). Surely that phrase gives the key!

The servant is to work with the recollection that the Master's eye is ever upon his service. That will be both a spur to faithful diligence and a purifying influence for the spirit and method of the service rendered.

## I.

And what are the characteristics of this service? That, of course, is a question to which answer might be given in many words of Scripture. But the point that concerns us here is that, in this particular passage, *only one is definitely mentioned.*

In our familiar version it is represented thus—"rightly dividing the Word of truth." And in whatever other way translators may prefer to render the unusual term, made familiar to us as "rightly dividing," the point remains which we are now first of all considering. The distinguishing mark, *par excellence*, as it were, which characterises the workman who will have no need to be ashamed, either here or hereafter, is the way in which he deals with the Word of God.

How immensely vital a matter, therefore, that must be! The one thing here impressed upon Timothy, in connection with zealous diligence and care to seek the divine approval, has reference to the Word of truth. According to his faithfulness or unfaithfulness just here, and in this respect, he will have either confidence or shame, will be either approved or disapproved in the sight of God.

That seems to justify the most searching application to the requirements of the present time, when so many of those who are called to such work as Timothy's, or to a humbler share in the service of Christ, are busy about almost everything except this one thing.

## II.

And what is the bearing of that expression which is rendered "rightly dividing"? The answer is not easy; but some of the

lines of interpretation that have been suggested are so illuminating as to the lesson we are engaged in seeking, that we may briefly allude to their illustrative force, at any rate. The word itself, literally, signifies "rightly cutting"—or rather, it would mean that if we were quite sure that it retains its strict force according to its origin, which words do not always do. But supposing it does, the next question is—cutting what? Is it a metaphor from laying out a road, cutting its course straight and with truth? Or from the furrow driven straight across the field, the ploughman's eye being true and his hand firm? Or is it the idea of a father, or a faithful steward giving their portion to the household in due season?

It needs little imagination to see the aptness of all these points in illustration of the faithful workman's handling of his sacred task in dealing with "the Word of truth," although it is not possible to say whether any one of them was definitely present to the Apostle's mind when he wrote from his Roman prison.

Other interpretations have been suggested; but we need only concern ourselves with one, which again finds illuminating comparison with some other words of Paul—and, remarkably enough, from the same Epistle to the Corinthians. It is felt by many that this word, following a process of development common to words in all languages, possibly lost all direct significance of "cutting" anything, and is just used as a vivid representation of *faithful handling*. Taken as a whole, the interpretations agree in this that *faithfulness to the Word of God* is the main thing enjoined. And they are all—but the last one most especially—illuminated by that other contrast just mentioned. Referring, plainly, to the same sort of false workmen, Paul declares—"We are not as the many, *corrupting the Word of God*." The alternative meaning there—"making merchandise of the Word of God"—possibly contains another sinister suggestion; but the charge is probably that they "adulterate" the "Word of truth" (as Paul describes it to Timothy) by their false teaching—the very opposite of a faithful steward's work. We are not as they, he says; "but as of sincerity, but as of God, in the sight of God, speak we in Christ" (2 Cor. 2: 17).

## III.

Part of what has already been said is a warning of the perils that beset one who is occupied with the sacred Word. Many erred, in those days; and errors are of different kinds. We will speak of two.

The first is so constantly before our eyes that not much need now be said.

The Word of truth is handled the very reverse of "rightly," just where it ought to be most of all reverently treated, most carefully expounded. In only too many cases, at any rate, it is exactly where the ministers of Christ are being trained for the holy office of His "workmen" and "stewards," that the Word of truth is being mangled and corrupted. Instead of being rightly divided, it is recklessly dissected. Consequently, those sent forth to feed the hungry sheep are too often not dealing to God's household the portions due to them, but are concealing or corrupting the counsel of God, sometimes even presuming to *cut out* from "the Word of truth" such parts as they disapprove, and, as it were, throwing them to the dogs. That is their response to the call for *right cutting*, which may underlie the Apostle's injunction. What would he have had to say of all this?

But a different kind of caution arises also from our topic. This text is often quoted (under the rendering "rightly dividing") as if it meant the right application of different portions of God's Word to different subjects and spheres of His providence, and to different times and seasons. So far as there is plain and undoubted evidence of a real call for such treatment, it is, of course, a necessary part of the right handling of the Word of truth. But human nature needs ever to be on its guard against mistaking theory for truth. There are those who make much of the words of this verse in connection with strange perversions of the Word of truth, which they insist are cases where it needs to be "rightly divided." And the caution may sometimes be needed by more orthodox expositors. Scripture can be made to mean almost anything if a man starts with a theory and forces everything to fit it.

## IV.

"Workman" is a comprehensive term. The exhortation was, indeed, addressed to Timothy, and is, above all, one to be seriously laid to heart by those to whom is entrusted any kind of special commission in Christ's service. But its terms are broad enough to cover all of us. We are all, or ought to be, "workmen" for Christ, if we are His at all. We are all doing our work under the Master's eye. He is not always trying to find fault; He will give utmost credit for all faithful service; yet He does demand faithful handling of the most sacred treasure committed to our stewardship—His Holy Word. "The fire shall try every man's work of what sort it is": there will be no escaping that test. What must be the prayer and the sole confidence of the workman who would be unashamed? "Let my heart be sound in Thy statutes; *that I be not ashamed*" (Psa. 119: 80). "In Thee, O Lord, do I put my trust; *let me never be ashamed*" (Psa. 31: 1).—"The Christian."



# Baptising in the Jordan.

[The American "Christian Standard" of October 18 has an interesting article from the pen of Jesse R. Kellems written from Allenby Hotel, Jerusalem, on August 22. The writer gives an account of the baptism of five persons in the River Jordan. We cull the following paragraphs.]

It is a glorious thing when happy dreams come true. All of us have secret ambitions, cherished perhaps for a lifetime, and it is great indeed when these ambitions can become realities. Hence, when, this morning at 3.30 o'clock, the call came, we awoke with alacrity, for to-day a life dream was to come to realisation—we were to baptise some people in the Jordan, at the traditional place of the baptism of our Lord. Four ladies had planned to be baptised, but this morning one other was added to this list in the person of Dr. Edward C. Toy, for many years prominent Methodist minister of Buffalo, and at the present time in his fourth successful pastorate in that city. After we had retired last evening, there came a rap on the door, and then the voice of Dr. Toy, insisting that if room could be made with the special party going to the Jordan, he would like to go. Room could not be promised; but he was determined, and at last went to his room saying that he would get up with the rest of us anyhow, and, if something happened whereby it would be possible for him to go, he would accompany us. At breakfast, therefore, the author of this article suddenly turned to him and said: "Dr. Toy, why do you not embrace this wonderful opportunity, and be baptised as Jesus was, and in the same place

hallowed by that wonderful act?" To our delight, he answered, "I will." So room in the already crowded cars was made for him.

Our dragoman, Mr. Alexander Malouf, of Ramallah, is himself a Christian, and has had the privilege of baptising people in the sacred stream.

It was just seven o'clock as the little party assembled on the sacred bank under the welcome protection of the bright green trees. Five were to be baptised: Miss Kathleen Gran, teacher in Bryn Mawr, and an Episcopalian by faith; Miss Esther Reed, of Denver, a member of the Presbyterian Church; Miss Minnie Shawkey, of Warren, a faithful member of the Methodist Episcopal Church; Mrs. Stone, of Boston, a Congregationalist, and Dr. Edward Toy, pastor of Ripley Memorial Methodist Episcopal Church, of Buffalo, N.Y.

As we stepped down into the river, almost involuntarily the little party on the bank broke forth in the words of the mighty hymn of coronation:

"All hail the power of Jesus' name,  
Let angels prostrate fall;  
Bring forth the royal diadem  
And crown Him Lord of all.

"Oh that, with yonder sacred throng,  
We at His feet may fall;  
We'll join the everlasting throng,  
And crown Him Lord of all."

And then the quiet tones of Dr. Ira Warner's deep, rich voice were heard as he read the Scripture lesson, the third chapter of Matthew: "And in those days cometh John the Baptist, preaching in

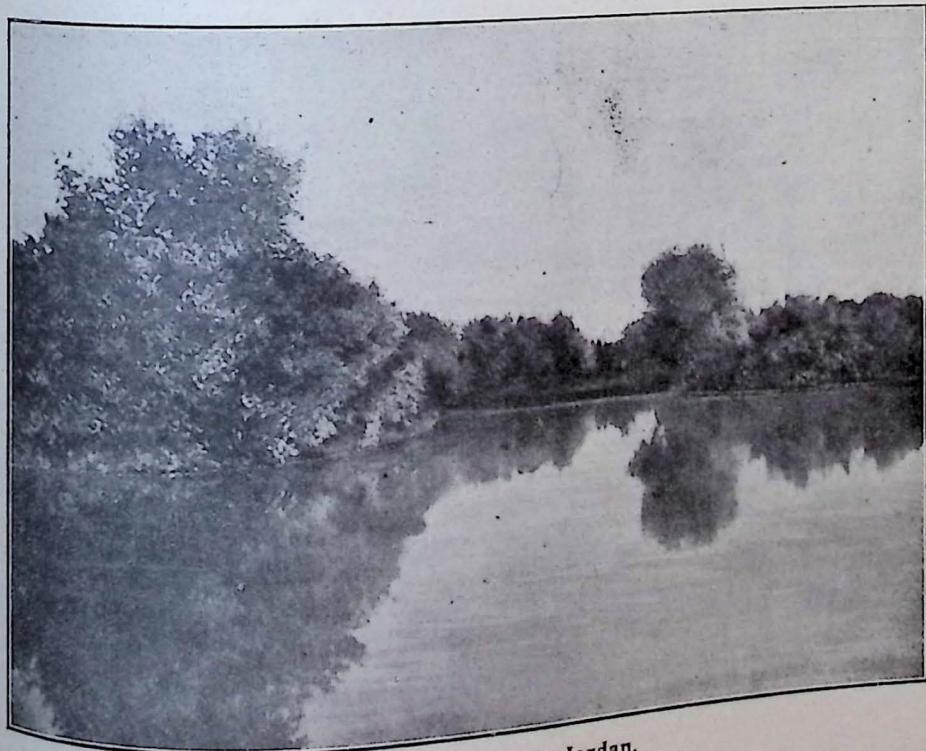
the wilderness of Judaea, saying, Repent ye: for the kingdom of heaven is at hand." As these words rang forth across the river to the yellow-white hills gleaming through the trees, we began truly to appreciate the place for the first time. It was here that that intrepid eremite, that lean, hungry prophet, had denounced the oily hypocrites for their hypocrisy; it was in this very place that his voice had rung with scorn and invective as he thundered into their hearts the message of repentance and baptism for the remission of sins. To this place had come streaming the wondering multitudes. Without a doubt, here also took place that which so many of us had either forgotten, or to which we had given but little thought—the baptism of the apostles of our Lord. Here, by John the Baptist, were immersed Peter and James and John and all the rest of that wondrous circle of men whose names were to become household words through all succeeding generations.

Bro. Miller led in the sacred act, and in succession Miss Kathleen Gran and Mrs. Stone were lowered beneath the waters and raised in triumph from them, in accordance with the divine command and example of our gracious Lord. And then it was the privilege of the author to baptise Miss Esther Reed, Miss Minnie Shawkey and Dr. Edward Toy. Never can we forget the solemn, reverent expressions upon the faces of the drivers of our cars, standing quietly with the group on the bank as the words of that formula rang across the waters:

"Upon the confession of your faith in Jesus, the Christ, and by His authority, I baptise you into the name of the Father and of the Son and of the Holy Spirit." One of the boys was a Roman Catholic, his home was in far-away Argentina; the other two were Mohammedans. Who knows but that something of the wonder of the scene may be used of Him whose eye is ever open to opportunities for the expansion of His cause, to bring the light of truth into the hearts of these two young men who listened so quietly and watched so respectfully the happenings of that ever-memorable hour?

While the baptists still stood in the water our guide, Mr. Alexander Malouf, stepped forward and began to speak quietly. For three minutes he related the story of the events which had transpired amidst these scenes; events which had already been running through our minds, but which lost nothing in inspiration from his telling. Here Israel had crossed into the promised land, and had builded their monument of stones; here centred the scenes in the strange experiences of Elijah and Elisha; here John the Baptist had stung the consciences of the multitudes; here the apostles had been baptised, and here our Lord had come forth from His life of

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Scene on the River Jordan.



# Bro. Thomas Bagley: An Appreciation

A. E. Illingworth

(President Conference of Churches of Christ in Victoria).

The news that reached us on December 1 that Bro. T. Bagley, our beloved organising secretary, had "finished his course," was not any surprise to those of us who had watched the progress of the distressing affliction from which he was suffering for close upon twelve months. It was in some senses a relief to know that our dear brother was no longer a sufferer, and that his ransomed spirit was with the "just made perfect." We were profoundly thankful that he had been sustained, by heavenly grace, in faith and hope, and clear and beautiful consciousness right to the very last moment.

We rejoiced to learn that his closing hours were sacred seasons of precious fellowship. He was able to speak quite a number of affectionate and pathetic messages—too sacred for publicity. It was the goodness of a merciful Father that gave him the strength he needed to thus say "Farewell" in the name of the Lord Jesus to his devoted wife, children, brothers, sisters and relatives, and bosom friends. Then, at last, to say as he lay back on his pillow, "I'm tired, and I think I'll now go to sleep." Thus God gave to his beloved servant sleep; yes, the blessed sleep and "rest that remaineth for the people of God." When I heard the story of his passing, Tennyson's lines referring to his late friend Arthur Hallam in "In Memoriam," flashed to my mind: "God's finger touch'd him, and he slept."

There were many things in Bro. Bagley's life and character which are worthy of remembrance. The sincerity of his faith and confidence in the Lord Jesus Christ as his Saviour and friend were most apparent. He frequently talked to me about his boyhood days, which were spent in and around Taradale and Drummond, and the admiration he had as a little boy for our late Bro. Stephen Cheek of revered memory. I think the "seed" of his enthusiasm for simple evangelistic preaching was sown in his heart in those days by the words and works of that great and good man. It germinated into a fruitful life when he was baptised at the early age of about 11 or 12 years by Bro. Spurr, at North Fitzroy. Bro. Bagley almost immediately expressed a wish that one day he, too, might become a gospel preacher. The atmosphere of the North Fitzroy church, Sunday school and mutual improvement society was particularly conducive at that time to the growth and development of his latent ambition. He learned the trade pursued of olden time by his Lord and Master, and became a "Christian carpenter," a qualification which was to serve him admirably in later years as a chapel builder. The Jews of old were surely very wise when they taught their sons, irrespective of social position, a trade. I am satisfied that every preacher of the gospel would be able to render still more effective service as a minister of the Word if he, too, in early life had, in addition to a scholastic career, some business training, or had learned some useful trade or vocation. The growing idea of becoming a preacher was not checked, but rather intensified, by his removal to New South Wales in his teens. There, with his pious and godly mother and brothers and sisters, he "grew in grace." The churches in and around Sydney furnished him with many opportunities to improve his speaking abilities. At last, after a great struggle, he was able to get enough money together to pay his third class passage to America and to work his way through a course of study at the College of the Bible, Lexington, Kentucky. His persevering efforts at home and abroad to qualify himself for this great service for Christ and the church were as praiseworthy as his simple trust and confidence in the Son of God. He returned to Australia, carrying with him his precious diploma. Thus closed the first half of his life.

The one outstanding feature of the second half of Bro. Bagley's life was his frank and open testimony to the salvatory power of the simple gospel of Jesus Christ. He held a firm conviction that the one great uplifting agency that this "old" world needed most of all was the gospel of Christ. He was always ready to "preach the Word." He would go anywhere and everywhere, in town or country, to preach Christ. It mattered little to him whether it was in a house, or hall, or tent, or chapel. He was a true evangelist, and used his gift to the utmost of his powers. He had often said to me: "Bro. Illingworth, I'd sooner preach the gospel than do anything else." He had a passionate passion for souls.

His consistent advocacy of tent missions never waned. He never lost his enthusiasm for winning souls for Christ. His devotion to this great ideal stands out pre-eminently in my close friendship with him for the last 25 years in both New South Wales and Victoria. His threefold purpose (which really constituted one definite objective) was: (1) Run a good mission. (2) Buy a good

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"Blessed are the dead which die in the Lord from henceforth; Yea, saith the spirit, that they may rest from their labours, and their works do follow them."

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"There's a wideness in God's mercy,  
Like the wideness of the sea;  
There's a kindness in his justice,  
Which is more than liberty.

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For the love of God is broader  
Than the measures of man's mind;  
And the heart of the Eternal  
Is most wonderfully kind."

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block of land and erect a good building. (3) Put in a good preacher to care for the converts, and in a very little while you will have a successful and self-supporting church almost anywhere. No amount of argument would convince him to the contrary.

He had unbounded confidence in the "Old Gospel" as the power of God still to the salvation of sinners. He had a deep-seated conviction that the church was not doing its duty unless it was zealously seeking to win souls to Christ. That was, however, only one part of his idea. He felt that you must in addition have a good building and a good full-time preacher to keep them in the faith and build them up. I think the "seed" for this larger vision was sown in his heart in America. He saw our progressive brotherhood there, educating preachers in their colleges and sending them out all over the place; and he saw, too, the brethren erecting great buildings to the glory of God. He came to the conclusion that this was a safe and sane policy also for Australia. On his return to New South Wales he promptly put into practice his ambition, and at the very first church he labored with in that State, namely, Paddington, he made his first heroic stand against critical opposition and successfully carried through a chapel building scheme. It was a courageous piece of work. I spent nearly four years in that self-same field, and learned much about the struggles and tri-

umphs of that splendid band of consecrated relatives and brethren who assisted him to finish it. During the last Federal Conference he heard with joy that the old mortgage deed had been burned and the church was free of debt. He was a master-hand at this sort of work, and churches like Paddington and Chatswood in N.S.W., and Preston and East Kew in Victoria, furnish fine illustrations of the wisdom of his policy. They stand to-day as monuments to his inspiring initiative genius, his untiring zeal, his thoroughness and devotion and his unmovable purpose to "finish the task." Personally, I found Bro. Bagley a very choice spirit. It was always a pleasure and an inspiration for me to be in his bright and cheerful company. He was "happy in the service of the King," though often like Paul over-burdened with the care of the churches, and anxious about the progress of the work. It was no less pleasurable to listen to his public advocacy of his "pet idea." His face fairly shone with radiant sincerity as he pleaded for the "good old book," the "old Jerusalem gospel," our "grand old plea." He won thousands directly or indirectly through his missions. I have known of tent missions yielding a 100 converts by his labors.

The staggering blow that came to him on January 1, when the doctor told him the true character of his complaint, almost stunned us all. We could hardly credit it. We said with David as he lamented over Saul and Jonathan, "How are the mighty fallen in the midst of the battle."

He was so admirably suited to the task of organising Home Mission enterprises, and seemed so strong and vigorous, that we could scarcely believe that our gallant pathfinder had been stricken down when, as he said, he "had such a splendid programme of work ahead." Our Commander-in-chief, however, has found it wise to call him from labor to reward, and we are left with the yet unfinished task of bringing in the kingdom and winning the world for our Lord. To quote the words of Bro. D. M. Wilson, our Federal President, "The Australian brotherhood mourns with you the passing of one of our most devoted men. His influence was felt in every State. His life's testimony will ever hold us to our task."

From whence came that influence? It can be traced to a godly mother's faith and love, and a faithful Christian wife's self-sacrifice. The proof of the genuineness of his religion is surely seen reflected, too, in the gracious effect it had on his children and relatives. He has left a dear wife, two daughters and two sons, five brothers and two sisters, to mourn his loss, and to all of them, in the name of a grateful brotherhood, I would express our sincere sympathy.

The funeral, which was most impressive, was attended by a large and representative company of brethren and sisters who loved and admired him. These services were ably organised by our acting secretary, Bro. R. Enniss, and were conducted by Bro. H. Kingsbury in his own sympathetic and inimitable way. At the house he was assisted by Bren. J. E. Shipway, R. Enniss and J. W. Baker. At the grave the pall-bearers were members of the Home Mission Committee, and the service was full of deep feeling. Bren. T. H. Scambler, A. R. Main, J. E. Thomas and the writer helped Bro. Kingsbury, and Bro. Huntsman closed with a beautiful and most appropriate prayer. There was a solemn hush over all hearts as the flowers were placed in the grave by his children, and laid on the grave by tender hands. It may be said of him as of another minister of the gospel, "His ministry continues in the realms of the redeemed."

With a few lines from Wordsworth I would close this all too imperfect testimony to one of the closest of my earthly friends and a good man:

"Some faithful eulogist may say  
He sought not praise—and praise did over-look  
His unobtrusive merit; but his life,  
Sweet to himself, was exercised in good  
That shall survive his name and memory."



Or to quote a greater than Wordsworth, the writer of that wondrous roll-call of Bible heroes (Hebrews 11), "He died, but by his faith he is speaking to us still." (Moffatt.)

### Brotherhood Memorial Service.

On Sunday afternoon, December 7, a very large and most representative gathering took place in Lygon St. chapel. Very careful preparation for the service had been made by Bro. Reg. Ennis, so that a fitting tribute might be made to the memory of our beloved brother. The great company was itself an evidence of the esteem and love of the brotherhood for him. Mrs. Bagley, her family and near relatives were present. The Conference President (Bro. A. E. Illingworth) was in the chair, and made feeling and appropriate reference to the work and character of Bro. Bagley. In a series of short speeches Bren' J. McG. Abercrombie (Past President of Conference), A. R. Main, J. E. Shipway, T. H. Scambler and H. Kingsbury also expressed appreciation. Miss M.

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E. Pittman, in addition to help as accompanist, gave an organ solo, "He Wipes the Tear from Every Eye," and Mrs. Vernon Walker sang "O Love that wilt not let me go." Some of the great hymns of the church, including Bro. Bagley's and W. C. Craigie read portions of the Scriptures. Bren. L. C. McCallum, P. A. Dickson and J. E. Thomas commended the sorrowing ones to God in prayer.

The service was most solemn and impressive. But, while hearts were sad, there was the brightness of the Christian hope, and thanksgiving was expressed for the faithful life of service and for the victorious death of our brother. Numerous references were made to the fact that the memorial service was held on what to Bro. Bagley was one of the great days of the year, the day of the annual offering for Home Missions. It was felt that we could best pay our tribute to his memory by carrying on the work he loved and by seeking to bring to maturity his plans for the evangelisation of the State.

of miracle and inspiration. I am conscious of the spiritual beings of that universe pressing on us and guiding us and restraining us. I look for a much clearer and fuller revelation yet to come from out of that universe into this: that is, I believe in the second coming of our Lord, and I look for the revelation of his glory from heaven."

### Death of Professor B. C. Deweese.

The American "Christian Standard" of Nov. 1 contains the following from the pen of Mark Collis:—

On October 24 our beloved brother, B. C. Deweese, at the age of seventy-three, passed to his eternal reward. He was born near Jacksonville, Ill. His parents, C. H. Deweese and Dorothy Ann Cassel Deweese, were Kentuckians. Bro. Deweese was reared on a farm, where he learned many valuable lessons from his father, who was a practical, hard-working man. He accepted the Saviour under the preaching of Enos Campbell, who saw the fine qualities in the farmer lad and urged him to devote his life to the ministry.

Bro. Deweese entered Kentucky University in September, 1870, and graduated from the Bible College in 1876. He took high standing as a student in every class of which he was a member. He had a special fondness for Greek. It was his custom ever since leaving college to read his New Testament through in the original at least once a year; sometimes it was read three or four times in the twelve months.

He preached for the churches in Henderson and Cadiz, Ky.; for the Richmond Street church in Cincinnati, O., and for the church in Columbia, Mo. He was then elected Professor of Latin and Greek in South Kentucky Christian College, and later was chosen president and Professor of Philosophy in the same institution. In 1889 he became the head of the Biblical department of Eureka College. In 1895 he was elected to a professorship in the College of the Bible in Lexington, where he did chiefly New Testament work.

In the summer of 1908, at the invitation of brethren there, he visited Great Britain and delivered courses of lectures in our churches in England and Scotland. This trip was greatly enjoyed by him, and he remembered with gratitude the courteous treatment that he received from his brethren during that visit.

Bro. Deweese owned the best private library with which I am acquainted, and he knew his books. How he loved them! When he could read them no more he would walk around the shelves and touch affectionately the volumes that had been his companions for so many years.

Though a great scholar, he was humble, modest and simple in his manner of life. He enjoyed the friendship of Robert Graham, J. W. McGarvey and I. B. Grubbs, his co-laborers, all of whom held him in the highest esteem. He was a man of implicit faith in God and his word, and of unquestioned loyalty to Christ and his church. He was a safe teacher. He helped to shape the lives of hundreds of young men who entered the ministry. His students always held him in the highest esteem because of his thorough instruction, his wise counsels and his godly example.

For nineteen years he served as a member of the Executive Committee of the Foreign Christian Missionary Society, and was one of its vice-presidents. For twenty-nine years he has been a member of the Broadway church, and most of that time served as one of its elders.

The writer feels a personal loss in the death of this good man. When I came to Lexington in the summer of 1874 he met me on the campus of Kentucky University, took me to the room of President Milligan and introduced me to that great and good man. For fifty years we have been close friends. For a short time we shall be separated. But we shall meet again. Perhaps Bro. Deweese will welcome me into the paradise of God and introduce me to many whom for a long time I have been anxious to meet.

## Religious Notes and News.

### "Before These Walls Crumble."

The "Children's Newspaper" contains the following paragraph:—

The Bishop of Liverpool, on his enthronement in the new cathedral at Liverpool, Engiand, referred to the support received for the new building from those of other churches, who felt that here was being built and planned a monument of Christian witness too great and too enduring to take strict account of present differences; and added the interesting and suggestive phrase: "Centuries before these walls begin to crumble we shall be one again."

### The Deluge.

A singularly mischievous conclusion of destructive criticism associates the Biblical record of the Deluge with Babylonian mythology. It has been held that Canaan was a domain of Babylonian culture, and that the religious traditions of the Hebrews were borrowed from Babylonia. In an illuminating article in a recent issue of "The Sunday School Times," of Philadelphia, Dr. Clay declares that this view is no longer tenable. The culture and religion of Canaan were not Babylonian, but rather were West Semitic, or Amorite. This is in complete harmony with statements in the early chapters of the Old Testament. As summarised, the Professor's facts are these:—

"The versions of the Deluge stories, as handed down by the Babylonians, Sumerians, Hebrews, and Greeks, all go back to a common tradition, which had its origin among the Western Semites, some of whom in an early period moved down into the Babylonia alluvial plain. The force in Nature responsible for the Deluge is not characteristic of Babylonia, but it is true to Amorite coloring; the references to mountains and other natural objects, such as the fig-tree, are not true to Babylonian scenery, but to Amorite; the gods which figure in the stories are not Babylonian, but are Amorite; the names of the hero and his pilot are not Babylonian, but West Semitic names; and there is much linguistic evidence found in the different versions to show that the Deluge story was originally Amorite."

As arising out of the facts thus set forth, we are once again taught the lesson of patience. Specialists in a hurry have misled the ordinary student, and the results have been prejudicial to confidence in the Old Testament Scriptures—a confidence which now finds strong confirmation through Professor Clay's investigations.—"Christian."

### Miracles and Inspiration.

"I believe in a spiritual universe surrounding this material one, and touching it at very point," writes Prof. T. J. Smith. "That spiritual universe is peopled by spiritual beings, good and evil spirits; and there are intrusions or revelations or interferences from that spiritual universe into our own. This seems to be the state of the universe as implied in Scripture if you interpret Scripture realistically. If you allow for the spiritual existence of the universe, then all miracles and inspirations become quite easy to grasp and believe. The physical resurrection of our Lord becomes as easy to believe as the appearance of an angel to Gideon; and the Ascension of our Lord becomes as easy to grasp as the Transfiguration, or as the story of Sinai. . . .

"Science first, then philosophy. And that philosophy of God makes me cling to him as transcendent and personal rather than an immanent and pantheist. . . . That being so, I find no difficulty in accepting a revelation which is not only based on a supernatural interference, but which is historical, miraculous, and inspired. I find no more difficulty in believing in our Lord being under the power of death for three days, than I find in believing the story about Jonah. Nor do I find the gospels any more difficult than Daniel. . . . To me, the Christian believer is one who accepts historical revelation as a fact. . . . I believe in the massive and eternal spiritual universe which surrounds and touches this transient material universe at every point. I believe in the revelation of God which came out of that spiritual universe into this material one by means



New Chapel, Warracknabeal, Vic.



## The Home Circle.

Conducted by J. C. F. PITTMAN

### Time.

"Remember, three things come not back:  
The arrow sent upon its track—  
It will not swerve, it will not stay  
Its speed; it flies to wound or slay.

The spoken word, so soon forgot  
By thee; but it has perished not:  
In other hearts, 'tis living still  
And doing work for good or ill.

And the lost opportunity,  
That cometh back no more to thee,  
In vain thou weep'st, in vain dost yearn,  
Those three will never more return."

### Tom Tiddler's Ground.

"Tommy," said Mrs. Tiddler, poking her head out of the water-lily roots, "just you keep near me and don't go swimming all over the place by yourself; you'll get gobbled up before you know where you are if you don't do as you're told." Mrs. Tiddler was always saying the same thing to one or another of her large family, and I am sorry to say that they paid very little attention to her wise advice, especially Tommy, who was the most reckless of them all, and always perfectly certain that he knew better than his mother.

This afternoon, however, Tommy was not so venturesome as usual, and actually stayed for quite a long time playing touch-tail (that's a very jolly game that tiddlers play together, something like touch-wood, except that you touch tails instead) round the lily roots, but he ended by getting tired of it, and went for a swim near the bank of the brook in which his home was. The banks were very pretty and covered with wild flowers, and as Tommy swam into the shallow water where the forget-me-nots grew, he heard some children singing, and to his utter amazement they were singing about him! This is what they sang:

"I'm on Tommy Tiddler's ground  
Picking up gold and silver!"

Tommy didn't wait to hear any more, but rushed off to tell his family what a wonderful creature he must be if humans actually made a song about him. "Mother, mother," he squealed in tiddler-talk, "they're singing about Me!" "Don't be silly, child," said his mother, rather cross at being woken up just when she was having a quiet nap; "as if anybody would!" "Oh, but they are," insisted Tommy; "do just come and listen." But Mrs. Tiddler wouldn't move, and when Tommy told her what the children had said, she told him to go and play and not talk nonsense.

So off went Tommy, but not to play—oh, dear no! He went straight back to the bank to hear what else the children had to say about him, but to his great disappointment they had stopped singing and were sitting on the bank making daisy chains. "There, now," said Tommy to himself, "now I shan't know where my ground is. I wish I could get up to them, for I'm sure they're still talking about me." He was so conceited, you see, that he thought everybody would find him the most interesting thing to talk about that they possibly could, but however hard he listened, he could not hear a word of what was being said; then all at once one of the children ran down to the brook with a little pail and dipped it into the water. "Now's my chance," thought silly Tommy; "I'll soon hear what they're saying," and he popped into the bucket, and was soon being carried up the bank.

"Look here," cried the little boy who had the pail, "I've caught a tiddler." "Poor thing," said his big sister, "he'll be ever so frightened. Put him back in the water, Billy."

"I'm going to take him home and keep him," retorted Billy, and he put the pail down carefully and went off to climb a tree. At first Tommy was very pleased with himself and his cleverness at getting out of the brook, but after a time he began to get very tired of swimming in such a small space and began to wish himself out of the pail and home again. He was hungry, too, and rather frightened as well as disappointed, for not a word did he hear about that wonderful ground of his where you could pick up gold and silver.

"I declare," said Billy's big sister, "I'm going to put that poor tiddler back in the brook." She did so before Billy had time to protest, and Tommy was very pleased to find himself at home again, and never bothered his head about Tom Tiddler's ground any more.

### Kitty's Laugh.

When Kitty laughs it's just the way  
That ripples all begin  
To spread around a little pool  
When you've dropped pebbles in—  
At first there's just a tiny ring,  
And then they come so fast,  
Each one more crinkled on the edge,  
And rounder than the last!  
But always, long before they reach  
The time for getting through—  
When Kitty laughs you somehow find  
You're in the ripples, too!

—Exchange.

### The Town of Nogood.

"My friend, have you heard of the town of 'Nogood,' on the banks of the river Slow, Where the 'Sometime' or other fills the air, and the soft Go Easy grows?  
It lies in the valley of 'What's the Use,' in the province of 'Let Her Slide';  
It's the home of the reckless 'I Don't Care,' where the 'Give It Ups' abide;  
The town is as old as the human race, and it grows with the light of years;  
It is wrapped in the fog of the idler's dream, its streets are paved with discarded schemes,  
And are sprinkled with useless tears."

### Cou for Cow, Eh?

"My cows," said Farmer Brown in glee,  
"Give better milk each day,  
Because no more I yell 'Coo-boss!'  
But cry instead 'Cou-e!'"

### Partly Returned.

Algy—"You say she only partially returned your affection?"  
Clarence—"Yes, she returned all the love letters, but retained all the jewellery."

### Poor Nursing.

Alice for the first time saw a cat carrying her kitten by the nape of its neck.  
"You ain't fit to be a mother," she cried scathingly. "You ain't hardly fit to be a father!"

### The Midnights.

Johnny came home from Sunday school quite thrilled by the lesson. "It was all about Midnights," he said.

"The what?" asked his father.  
"The Midnights," repeated the boy. "Teacher told us how Gideon fought the Midnights and knocked the daylight out of 'em in no time"

## The Family Altar.

J. C. F. P.

### SUNDAY.

Redeeming the time, because the days are evil.—Ephesians 5: 16.

"Time is—the present moment well employ;  
Time was—is past; thou canst not it enjoy;  
Time future—is not, and may never be;  
Time present—is the only time for thee."

Reading—Ephesians 5: 15-21.

### MONDAY.

Whatsoever thy hand findeth to do, do it with thy might—Ecclesiastes 9: 10.

"No work that God sets a man to do—no work to which God has especially adapted a man's powers—can properly be called either menial or mean."

Reading—John 13: 3-9.

### TUESDAY.

The love of Christ constraineth us.—2 Corinthians 5: 14.

"When someone asked a missionary if he liked his work in Africa, he replied, 'Do I like this work? No; my wife and I do not like dirt. We have reasonably refined sensibilities. We do not like crawling into vile huts through goat refuse. We do not like association with ignorant, filthy, brutish people. But is man to do nothing for Christ he does not like? God pity him, if not. Liking or disliking a thing has nothing to do with it. We have orders to 'go' and we go. Love constrains us.' Such a love begets the strength to do the all things."

Reading—2 Corinthians 5: 11-15.

### WEDNESDAY.

The time is already past.—Matthew 14: 15.

"Come, gone—gone for ever—  
Gone as an unreturning river—  
Gone as to death the merriest liver—  
Gone as the year at the dying fall—  
To-morrow, to-day, yesterday, never—  
Gone once for all."

Reading—Colossians 4: 2-6.

### THURSDAY.

We must work the works of him that sent me, while it is day: the night cometh, when no man can work.—John 9: 4.

"Having set ourselves a task, we must follow it as regularly as the sun rises and sets, and the day comes or the night follows; or, once let it slip, it will drop into a chaos."

Reading—Matthew 25: 14-30.

### FRIDAY.

A certain Samaritan . . . came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.—Luke 10: 33, 34.

"When you rise in the morning form a resolution to make the day a happy one to a fellow-creature. It is easily done; a left-off garment to the man who needs it, a kind word to the sorrowing, an encouraging expression to the striving—trifles in themselves, light as air—will do it at least for the 20 hours. By the most simple arithmetical sum, look at the result. If you send one person, only one, happily through each day, that is 365 days in the year. And if you live 40 years only after you commence that course of medicine, you have made 14,600 beings happy, at all events, for a time."

Reading—Luke 10: 25-37.

### SATURDAY.

Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; for their works follow after them.—Revelation 14: 13.

"Dreams pass; work remains. They tell us that not a sound has ever ceased to vibrate through space; that not one ripple has ever been lost upon the ocean. Much more is it true that not a true thought, not a pure resolve, not a loving act has ever gone forth in vain."—F. W. Robertson.

Reading—Revelation 14: 13-16.



# Prayer Meeting Topic

December 24.

## The Wonderful Advent.

(Matthew 1: 18-25.)

Horace Kingsbury.

"When the fulness of time came, God sent forth his Son, born of a woman" (Gal. 4: 4). "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth" (John 1: 14).

"It is impossible to conceive of any other method of making God known to man as a personality, save in terms of a human life." The late J. J. Haley wrote: "We are familiar with the old but suggestive story of the skeptic who called the attention of his travelling companion to an ant hill, launching into a criticism of the Christian doctrine of the incarnation, which he did not hesitate to pronounce an impossibility, utterly beyond rational conception or belief. 'If you had a revelation of yourself to make to those ants,' said his Christian companion, 'how would you go about it?' 'Well,' replied the skeptic, 'the only possible way, I suppose, would be to become an ant myself.' 'That is just the answer I wanted you to make,' retorted his Christian friend, 'that is just what the infinite God did when he had on his hands the huge problem of revealing himself to little finite man.'"

The actual birth of Jesus differed in no way from that of the birth of any other Jewish child of his day, except for the humble circumstances and the sad lack of creature comforts, but he was conceived of the Holy Ghost. The virgin birth of our Lord has been the subject of much controversy, and the battle is not yet over, but most of those who read these lines will accept as both final and satisfactory the angel's answer to Mary's inquiry: "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God" (Luke 1: 35). "To deny the truth of this account of the initial crisis is to be left to the contemplation of effects for which no sufficient cause can be found. The whole is of one piece: the virgin birth is as natural at the beginning of the life of such a One—the Divine Son—as the resurrection is at the end."

"Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel; which is, being interpreted, God with us" (Matt. 1: 22, 23).

"And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word" (Luke 1: 38). So she revealed her dutiful and beautiful spirit, and in due time became the mother of our Lord. The familiar incidents of the journey to Bethlehem, the failure to gain admission to the overcrowded inn, the cradling of the new-born babe in a manger, the message of the angel of the Lord, the singing of the multitude of the heavenly host, and the visit of the wondering shepherds—all endear Jesus to us and draw our hearts out to him this Christmastide.

No honors we may pay Jesus at this season will count for much if we do not give him entrance into our hearts.

"Oh holy Child of Bethlehem!

Descend to us, we pray,  
Cast out our sin and enter in,  
Be born in us to-day."

Suggested Hymns—Sankey's Collection.

31—Oh Come, All Ye Faithful.

33—While Shepherds Watched.

30—Hark! the Herald Angels Sing.

44—Have You any Room for Jesus?

## THE AUSTRALIAN CHRISTIAN.

799

# Our Young People.

Conducted by W. CALE

## Tasmanian Notes.

The new secretary of the Tasmanian Bible School Union is Mrs. N. J. Warmbrunn, Burnie, Tasmania. New schools have been opened during the year at Goodwood and Invermay, making a total of eighteen Bible schools in the State. Of these, twelve schools are planning to enter the coming examinations.

## Belmore, N.S.W.

The Bible school at Belmore is one of the largest of our N.S.W. schools. It has always been well to the fore. At the recent anniversary services, 249 scholars and teachers were present at the afternoon session. The superintendent, Bro. Alf. Morton, reports that £33 was raised at the anniversary services and picnic.

## Bambra Rd., Vic.

This school has just closed a very successful half-year of work. The "baby" of the Bible Schools' Department has grown to fine proportions, amply justifying the efforts of the department. Mr. Chas. Schwab is the preacher, and Ernest K. Stewart the secretary. Mr. Cec. King, of the College of the Bible, is the superintendent. The enrolment for the six months has increased from 222 to 251, all departments participating in the advance; the average attendance has shown a corresponding increase—from 160 to 183. Twenty-one scholars entered for the Bible schools' examination—six gaining merits, five certificates, and three passes. Seven scholars have confessed their faith in Christ.



Bible School  
at  
Warracknabeal,  
Vic.  
Four weeks old;  
96 scholars

## Something New—"The Mission Birthday League of Joy."

It's true that these days there's nothing new in having something new. Though it has been said that there is nothing new under the sun, but here is something new for your Bible school.

The Bible school at Surrey Hills, Vic., had the pleasure of a visit from Miss McFarlane, of the China Inland Mission. Her address made a deep impression. As a result of her message, the "Birthday Mission League of Joy" was launched.

It is not another institution to tax the already full programme of weekly meetings, but a league with a very definite missionary programme working in conjunction with the Bible school.

It began at a birthday party, when each one present made a contribution for Foreign Mission work. At this a committee was appointed to outline a policy whereby a more definite interest in missions could be effected. The result was a constitution prepared, and an organisation founded, upon Nov. 3. Believing that there is something here for our Bible schools, and knowing that scores of schools will be interested, the following constitution is reprinted, with the permission of Mrs. W. Luke, of Highfield Rd., Surrey Hills, Vic., and Mr. H. A. G. Clark, M.A., from whom additional information can be obtained.

## The League.

There is something in a name. The name of the League was suggested by Teddy's great idea, as told elsewhere.

It is a Birthday League in that its membership is made up of those who are willing to give on their birthday to the needy.

It is a Mission League, because the gifts are to be used in helping those in foreign fields.

It's a League of Joy, because we believe that those who seek to live for others find true joy. The three letters of the word joy are suggestive.

J stands for Jesus, he comes first.

O stands for Others, they come next.

Y stands for Yourself, and takes last place.

When we put Jesus first, others second, and ourselves last, we have learned the secret of joy.

Our name means much; let us seek to be worthy of it.

## What the League Is.

1. The Aim.—The aim of the League is to cultivate and maintain a practical interest in Foreign Missions.

2. The Method.—1. By arranging for missionary addresses to be delivered as opportunity offers.

2. By requesting each member to make a gift for Foreign Missions on the first Sunday of the month following their birthday. 3. By providing a library on missionary activity for the use of the members. 4. By asking members to pray definitely for the missionary enterprise.

3. Membership.—Membership is open to all members of the senior school, and to any others in sympathy with the aim.

The Officers.—The officers consist of a president, vice-president, secretary, treasurer, and three

others, elected at an annual meeting, and holding office for one year.

The Executive.—The executive consists of the president, vice-president, and secretary.

Meetings.—These shall be convened at the discretion of the executive.

## Teddy's Idea.

Teddy was the son of a minister. One day he said to his father, "Oh, dad, I do hate to have such jolly fine presents, whilst others in heathen lands have never even heard of Jesus; I'm awful sorry for them."

His father replied, "If you're sorry, be sorry worth something."

The boy thought of these words, and later went to his father and said, "I've a great idea." This time his father said, "Great ideas are no good unless they grow into deeds."

Teddy resolved to put his idea into action, and he gathered some of his mates together and told them his idea.

He had made up his mind to give his best birthday gift to Foreign Missions. Some of his mates agreed to do the same. Teddy gave a half-sovereign that had been given to him, a little girl gave her doll, and others gave different presents.

Teddy and his mates were sorry worth something. He had a great idea that grew into a noble deed. Jesus said, "It is more blessed to give than to receive."



## Foreign Missions.

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

### A Bush Burial.

A. Theo. Waters, Nduindui, Oba, New Hebrides.

I'm just returned and weary from a burial service in the high hills. The early sun was shining through the bush and cocoanut trees, and as we passed by or near the bush homes and huts the voices of children and birds were heard in our land. Still ascending, we reached a dry water-course, a rugged path of rocks and roots, which we (I Vale was guide and companion) followed for about a mile. Leaving this we now heard, still high up, the long-drawn native wailing for the dead.

The thunderous roar of dynamite, shot off by a plantation recruiting cutter or ship, rolled up through the bush, over the hill-tops crested with cocoanut palms and outlined against the sky—like a peacock's "nice fellow hat"—and rolled on up the mountain to the top of the island and the hot lakes, our "safety valves" (volcanic), 5,000 feet above the sea. And in answer to this sound, the natives gave their startled "ndou" or bush yell, suggestive of the Zulu women, in unison, clapping their hands and shouting their laugh!

Upon arrival at the scene of death, there was the "spread out" of huts; many people—some bush-naked, and besotted with kava drinking, and bestial in appearance, because such in conduct—raw heathen they were; burial mats dotted about the yard, and the corpse, wrapped to three or four times its size with burial mats.

After prayer, and during the second hymn, the dirt and rubbish about the corpse, which was on the ground, was now observed—rather late—and I required some one to sweep up, while we sang on. Then the gospel message, suited to the occasion, was given in the language, by the writer. Then Andrew Tarinatu (thousand children), one of the few "Queensland" men remaining, spoke, as did one or two others. Finally the brother of the deceased, Peter Virakwahe, another Queenslander, and the teacher here, followed in speaking. Over the left eye he wears a white eyebrow, and is a refined appearing man. He approached the corpse, and affectionately fondling the huge bundle and the flowers upon it, he burst into sobs and flowing tears, and blurted out in his language, "I love you my brother, I love you. I remember your grand fashion to me since we both heard the Word of God (in Queensland), and trusted in Jesus. Though before that we used to hate and fight each other, I love you, my brother Joseph!" Then he blew his nose mightily, which

"fogged" his glasses (silver rimmed), which had slipped off his moist black "Uncle Tom" face. Being now relieved and more composed, he delivered his message from his "Fus Class Book."

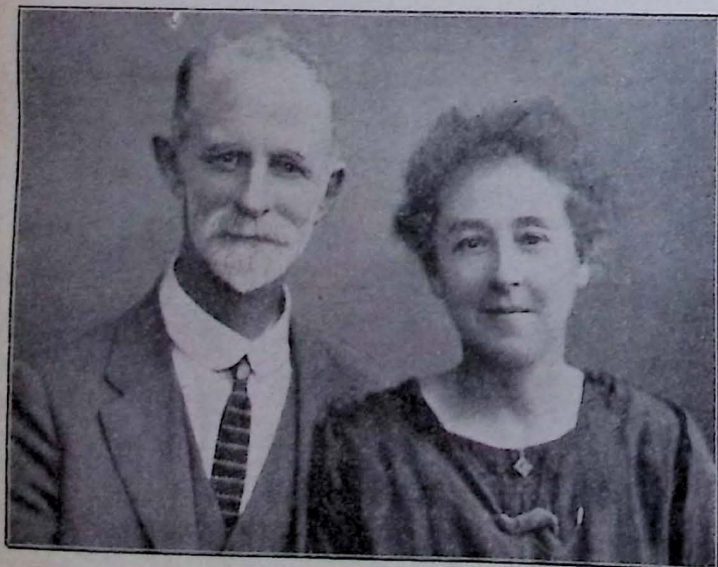
The burial service being over at this place, where he had come or had been carried to die—for, as these people can pretty well die *when* they like, so they also die *where* they like—the corpse was carried across a deep and dark rocky water-course, now dry, the sides of which have ladders of posts, rocks and roots. A nasty place—especially with ghostly company—so that a half-dozen or more had to jostle and tug with it. Then it was deposited in a deep grave, quite like our own, in his home yard, in front of his hut. Flowers, instead of earth, were thrown upon the dead, and then the earth was filled in quickly by shovels, hoes and hands, while we sang, "Sleep on, beloved, sleep, and take thy rest."

The F.M. Board hopes to announce shortly the name of a nurse to take Miss Master's place at Hweilichow, China.

Have you sent for our F.M. Calendar for 1925? Price, 10d. post free, from Austral Publishing Coy., 530 Elizabeth St., Melbourne.

Miss Voong, our Shanghai Bible woman, has had a marriage arranged by her family, and has resigned her position. She has done a splendid work in Shanghai.

Our Foreign Mission forces mourn the loss of Bro. Bagley, who was a real missionary. Though his labors were limited to Australia, his sympathies were world-wide, and he gave liberally to Foreign Mission work, and rejoiced in its successes. There will be sorrow in India, China and New Hebrides when the news is received that Bro. Bagley is dead. They all loved him, and rejoiced in the great work he did in Australia. They knew that his success meant further help for Foreign Missions. We all mourn his loss. Bro. Bagley was a Christian in whom there was no guile. For several years T. Bagley, D. A. Ewers, P. A. Dickson, and the writer were the only full-time preachers in New South Wales. We all loved Tom; now he is with David Ewers—half of the quartette with the church triumphant! Missionary and F.M. committees join in sincerest sympathy with Mrs. Bagley and family.



Mr. and Mrs.  
J. Sheriff, who  
left Melbourne  
by s.s. "Ballarat"  
on Dec. 6 for  
their work at  
Rhodesia,  
South Africa.

### BIRTH.

SEABY.—On November 26, to Mr. and Mrs. Seaby, of Wongan Hills (late of Bassendean), a daughter (Stella).

### IN MEMORIAM.

DREW.—In loving memory of my dearly beloved wife, Sarah Eliza Drew, who fell asleep on Dec. 15, 1918. Deeply mourned.

### BEREAVEMENT NOTICES.

BAGLEY.—Mrs. Thomas Bagley and family wish to express appreciation of the exceeding kindness of friends in their sad bereavement. Beautiful letters, telegrams, cards, messages and floral tributes have been so numerous as to render personal acknowledgment almost impossible. Friends are asked to accept this expression of appreciation of their very practical sympathy. A terrible loss and sorrow is being the more courageously borne through the love and prayers of friends in all the churches and in every State.

Mrs. Grindrod and son desire to thank the officers of the church, Lygon St., the mission band, Sunshine committee, the Junior C.E., and all friends for letters, cards, telegrams, etc., for their kind expressions of sympathy during their recent sad bereavement. Will all friends please accept this as a personal expression of our gratitude?  
—Bell St., Coburg.

### FOR SALE.

Kindergarten Chairs, folding, 50, for sale. Write to J. W. Baker, 65 Alfred Cres., North Fitzroy.

### TO LET.

At Chelsea, for one month or longer, from Dec. 14, furnished bedroom, sitting-room, and use of kitchen. Married couple preferred. Member, this office.

Chelsea, accommodation for 6 or 7 adults. Every convenience, five minutes from everything. Church of Christ family preferred. Apply Hammond. "Embankment Grove," Chelsea, Vic.

### COMING EVENTS.

DECEMBER 13.—Ringwood Church of Christ Ladies' Sewing Class Sale of Work, to be opened by Mr. H. Gray, evangelist. Afternoon and evening. Drapery, sweets and ice cream, home-made cakes and jams, Christmas tree. Come and spend a happy day. Afternoon tea and tea available. E. Morgan, pres.; L. Cochaud, sec.

DECEMBER 14.—Opening services Gawler chapel, S.A. 7 a.m., prayer meeting. Speakers, 11 a.m., R. Raymond; 3 and 7 p.m., A. C. Rankine. Great thanksgiving day Bring church hymnals, and 1,200 edition Sankeys. Visitors not accommodated in homes, bringing baskets, can lunch in vestry. Hot water provided. Also meetings in evening, Monday to Thursday inclusive.

DECEMBER 17.—A Farewell Social is to be tendered Bro. P. D. McCallum, at the South Melbourne chapel, corner Dorcas and Iffla Sts., on Wednesday, December 17, at 8 p.m. A welcome is extended to all who wish to join us, in wishing our brother and sister well, in their work with American brotherhood.

Chelsea, Christmas holidays. The brethren at Chelsea extend a hearty invitation to all visiting members to meet with them in their new home.

SWANSTON ST. CHURCH, DEC. 21.  
Special Christmas Service at 7 p.m.

PREACHER—JAMES E. SHIPWAY.

The Choir will sing Maunder's sacred cantata, "Bethlehem."

Soloists, Mrs. Vernon Walker, Messrs. Geo Grainger, Eric Jones, Ernest Watson.  
Pianist, Miss Olive McKillop.  
Organist, Mr. C. H. Mitchell.  
Conductor, Mr. J. Harold Barrett.

An offering to provide Christmas cheer for the poor will be taken.



## Here and There.

The following telegram reached us on Wednesday morning: "Bro. Forbes conducting great mission Hobart; wonderful interest; thirty-one decisions.—Nightingale."

The Lotteries Bill met its Waterloo in the W.A. Legislative Council on Nov. 25. On the division, the bill was defeated by 15 votes to 10. Mr. H. J. Yelland, M.L.C., who is a member of the Lake St. church, took a leading part in opposing the bill.

It is with deep regret that we report the serious illness of Bro. Jas. McGregor, one of the oldest and most faithful of our Melbourne brethren. He is in a private hospital and has recently undergone an operation. Many friends will remember him in their prayers.

The next meeting of the Victorian General Dorcas Class will be held on Wednesday, December 17, in the Swanston St. Church of Christ lecture hall, from 10.30 a.m. till 4 p.m. All sisters welcome. As this is the last meeting in the year, a good attendance is requested.

Good reports are to hand from several Victorian churches concerning the Home Mission offering. It is pleasing to learn of churches giving more than ever before. Preachers and church secretaries are requested to again bring the offering before the brethren on Sunday next.

The new chapel at Gawler, S.A., is completed. It is a very neat and well-built stone structure, and an attractive addition to the town. The opening services are to be held on Lord's day, Dec. 14, when Bro. A. C. Rankine will be the speaker. The anniversary services will follow on Dec. 21; Bro. W. L. Ewers is to conduct these.

The tent mission at Bamba Rd., Vic., continues with unabated interest. On Sunday, visitors were welcome from Ararat and New Zealand. The record number of 167 broke bread. There were two confessions at night, and four on Monday night, bringing the total to 66. The mission concludes with a thanksgiving service next Monday.

The 72nd anniversary of Prahran church, Vic., passed off very successfully on Dec. 7. In the morning about 140 brethren broke bread. In the afternoon a children's day service was held. In the evening the choir sang items by special request. Bro. L. C. McCallum spoke at both meetings, and an enjoyable day was spent among old friends.

Ascot Vale mission, Vic., conducted by Bro. Combridge, was very successful. Ten were added to the church, and the messages delivered were most helpful. On the last night, words of appreciation and thanks were spoken to those who had helped in a special way—Bro. Combridge (missioner), Mrs. White (organist), and Bro. G. Gardiner (song leader). Home Mission offering, £15 to date.

Good meetings at Sydney City Temple, N.S.W., on 7th inst. Bro. Southgate gave a much appreciated address at the worship service, whilst at night a men's service was held. Splendid vocal items were contributed by male members. One made the good confession. Bro. Southgate's first year with the church was completed on 30th ult. A social was held on 3rd inst. to celebrate the event. The Home Mission offering on 7th amounted to £84.

At Balwyn, Vic., five were received into fellowship by faith and obedience since last report. Mr. H. Kingsbury spoke on morning of Dec. 7. Home Mission offering was £42/1/9; ordinary collection £10/13/-. Mr. Douglas Pike, C.I.M., gave an interesting address to school. Bro. Thomas preached to a fine congregation in the evening. Two lads from the school confessed Christ. The boys held a successful social on Saturday evening last.

The South Australian Home Mission work requires that constant free-will offerings be made to support the funds. It is the work the

brotherhood is committed to do, and the committee relies upon the churches and individual brethren pray and pay can the evangelisation of the land be maintained. Conference has decided that an evangelistic team be placed in the field in the new year. Contributions are asked for a big work. Hundreds of souls may be won and added to the church. Every offering sent to help evangelise the homeland will be gratefully received and gladly acknowledged. The financial secretary, H. J. Horsell, Blandford St., West Croydon, S.A., will be pleased to hear from helpers.

The all-day rally of the Moreland, Vic., sisters' sewing class resulted in three dozen garments and 9½ dozen secondhand garments being sent in for the Armenians from the church. On Nov. 30 Bro. A. W. Connor, from Ballarat, exhorted at both services. One was received in by faith and baptism. On Dec. 3 the young men's class took the mid-week meeting, and Bro. Cecil Watson gave the address nicely to a fine attendance. On

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Dec. 6 the sisters visited the Old People's Home at Royal Park. On Dec. 7 Bro. A. W. Connor again spoke at all services. In the morning seven were received in—six by letter and one by faith and baptism. There was a record attendance, 222 and baptism. In the afternoon Bro. Connor being present. In the afternoon Bro. Connor gave a talk to the combined young people's class, and at night gave the gospel message.

The men's challenge rally arranged by the W.A. Home Mission Committee proved a great success. The spirit of conquest prevailed as the Home Mission offering was organised. The State was challenged to raise £400; the respective churches accepted the challenge of definite amounts as their part. The following were the enthusiastic speeches and speakers:—"The Challenge of Year 1924-25," Thos. Hagger; "The Challenge of the Occupied Fields," Albany Bell; "The Challenge of the Unoccupied Fields," S. H. Mudge; "The Challenge of a State Mission Campaign," D. R. Stirling; "The Challenge of the Treasury," W. R. Hy. Wright; "The Challenge Accepted," W. R. Hibbert.

Interest in the Hinrichsen-Pratt mission at War-racknabeal, Vic., has even increased. Recently the church business meeting was held, when church officers were appointed, a large number of members being in attendance. Meetings were exceptionally well attended on Sunday. The morning service was splendid. Bro. Pratt delivered the message, and a number of converts were received into fellowship. Bible school attendance stood at a record—100. Bible class attendance averaged about 30. At night the tent was crowded, and a great number listened from without. Bro. Pratt led the singing in a splendid manner, and Bro. Hinrichsen gave a powerful and convincing address. There were three decisions for Christ. The final week of the mission has been entered upon, and a continuance of great blessings is expected.

"The Place of the Church in the Purpose of God" is the title of a neat 24-page pamphlet now being issued by the Austral Co. Bro. H. G. Harward delivered the address as President of the recent Federal Conference. Single copy, 2d., posted 3d.; per dozen, 1/8, posted, 1/10.

Bren, Gale and Withers, of Moreland church, Vic., are with the Dawson St. church, Ballarat, in a brief special effort. Attendances have been good and the work of the brethren highly appreciated. Open-air services on Friday nights gave a good advertisement. Visits have been paid to Peel St. and York St. Up to date two have confessed Christ, and many are interested. Bro. Connor has gone down to Moreland for the Sunday services.

Bro. Robert Barr, of Carey St., Magill, S.A., celebrated his ninety-second birthday on December 1. His health is good, and he is still able to attend St. Morris church. He is a bright Christian, and never absent from the Lord's table when he is able to attend. Our brother came from Scotland to South Australia fifty years ago. He has a large family of children, many grandchildren, and 125 great-grandchildren. We wish him "many happy returns of the day" and much joy and blessing in the service of the Lord.

Services at Lygon St. on Sunday last were saddened through the death of our beloved Bro. Bagley, who with his family was in membership with the church. Bro. Bagley was once preacher and always had an interest in the welfare of the church at Lygon St. Just before his death our brother expressed his wish to contribute £5 to the Home Mission fund. The presiding brother feelingly referred to the love of the members towards him. The church prays our Heavenly Father to comfort Sister Bagley, her family, and his brothers and sister in their great loss. F. T. Saunders spoke at both services on Sunday. The marriage of Bro. Nat Haddow, jun., and Miss Alma Haines took place in the chapel on Saturday last, the celebrant being Bro. J. E. Thomas.

In many ways the love of the brethren for Bro. Thos. Bagley has been manifested during the last few days. The large attendances at the funeral and memorial services, the great number of floral tributes, and messages of condolence bore eloquent testimony. It would be easy to fill our pages many times over with appreciations. Bro. A. J. Fisher telegraphed: "Queensland churches grieve at the great loss to the whole brotherhood, but rejoice that the faithful labors of Thomas Bagley, who was one of God's noblemen, will bear fruit in many redeemed lives here and in many glorified lives hereafter." After most of this issue was in type, a very great number of our church reporters in different States included messages of appreciation and regret. In most cases these notices had to be omitted to make possible the insertion of church news. Our Victorian Conference President expresses in this issue the feelings of us all, and his longer and representative tribute is better and much more adequate than could be a large number of short appreciations in which there would necessarily be much repetition.

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## Suggested Prayer Meeting Topics, 1925.

- Jan. 7—The Opening Year.—Prov. 3: 1-6.  
 " 14—Our Heavenly Father.—Psalm 103: 1-14.  
 " 21—A Saviour from Anxiety.—Matt. 6: 24-34.  
 " 28—The Gospel of Matthew.—Matt. 27: 27-37.
- Feb. 4—Beginning the Christian Life.—Matt. 16: 21-27.  
 " 11—The Word of God.—Psalm 119: 9-16.  
 " 18—A Saviour from Pride.—Luke 22: 24-27.  
 " 25—The Gospel of Mark.—Mark 10: 35-45.
- Mar. 4—Reading the Bible.—Acts 8: 26-39.  
 " 11—Sin.—Gen. 3: 1-24.  
 " 18—A Saviour from Doubt.—Mark 5: 21-43.  
 " 25—The Gospel of Luke.—Luke 19: 1-10.
- April 1—Praying to God.—Matt. 5: 5-15.  
 " 8—Faith.—Heb. 11: 1-6.  
 " 15—A Saviour from Hatred.—John 15: 9-14.  
 " 22—The Gospel of John.—John 20: 19-31.  
 " 29—Perpetuating the Truth.—Deut. 6: 1-15.
- May 6—Working in the Church.—Eph. 4: 1-16.  
 " 13—Repentance.—Luke 13: 1-5.  
 " 20—A Saviour from Selfishness.—Luke 16: 19-31.  
 " 27—The Letter to the Church at Ephesus.—Rev. 2: 1-7.
- June 3—Speaking for Christ.—Acts 1: 1-8.  
 " 10—Confession.—Rom. 10: 1-13.  
 " 17—A Saviour from Sin.—Matt. 1: 18-25.  
 " 24—The Letter to the Church at Smyrna.—Rev. 2: 8-11.
- July 1—Evangelising the World.—John 17.  
 " 8—Baptism.—Rom. 6: 1-13.  
 " 15—The Bread of Life.—John 6: 22-35.  
 " 22—The Letter to the Church at Pergamum.—Rev. 2: 12-17.  
 " 29—Paul's Picture of an Ideal Church.—Rom. 12: 1-13.
- Aug. 5—Growing Stronger.—2 Peter 1: 1-11.  
 " 12—The Lord's Supper.—Matt. 26: 26-30.  
 " 19—The Light of the World.—John 8: 12-20.  
 " 26—The Letter to the Church at Thyatira.—Rev. 2: 18-29.
- Sept. 2—Giving of Our Means.—Luke 21: 1-4.  
 " 9—Fellowship.—Acts 2: 36-47.  
 " 16—The Door of the Sheep.—John 10: 1-10.  
 " 23—The Letter to the Church at Sardis.—Rev. 3: 1-6.  
 " 30—A Vision and a Mission.—Isaiah 6: 1-13.
- Oct. 7—Conquering Evil.—Eph. 5: 1-21.  
 " 14—Consecration.—Phil. 1: 21-30.  
 " 21—The Resurrection and the Life.—John 11: 1-27.  
 " 28—The Letter to the Church at Philadelphia.—Rev. 3: 7-13.
- Nov. 4—Bearing Fruit.—Gal. 5: 17-26.  
 " 11—Acquiescence in the Will of God.—Matt. 26: 36-45.  
 " 18—The Way, the Truth, and the Life.—John 14: 1-6.  
 " 25—The Letter to the Church at Laodicea.—Rev. 3: 14-22.
- Dec. 2—Helping Others.—Gal. 6: 1-10.  
 " 9—Patient Continuance in Well Doing.—Rom. 2: 1-11.  
 " 16—The True Vine.—John 15: 1-10.  
 " 23—God's Gift to the World.—John 3: 16-21.  
 " 30—The Closing Year.—Psalm 65.

A Suggestive Treatment of the above Topics will appear each week in the "Australian Christian."

## Queensland Women's Auxiliary.

The executive met in the Ann St. chapel on Nov. 20. Mrs. Wendorf presided. After devotional exercises the minutes of last meeting were read and received. Correspondence included a letter from H.M. Committee, also resignation of recording secretary, Mrs. Berlin. After eight years of capable and faithful services Mrs. Berlin has had to relinquish her position through ill-health. It was decided to place on record the valuable service she had rendered. The corresponding secretary, Mrs. Morton, was elected as general secretary till next conference.

## REPORTS.

Home Missions.—Received from Ann St., 1d. per week, £1/3/2; also £1, Mrs. Wendorf.

Prayer Meeting.—Mrs. Larsen reported the meeting held at Albion, when the topic was Foreign Missions. A collection amounting to £1 was passed to the Foreign Mission treasurer.

Obituary.—Mrs. Feuerriegal sent six letters expressing sympathy with bereaved ones.

Isolated.—Mrs. Hardcastle is doing a great work amongst sisters who are not so fortunate as we are in meeting together. In two months 40 letters were sent and 10 replies received, all expressing appreciation.

Bible School.—Miss Wendorf gave a splendid report of work being done in the Young People's Union. In the recent increase, attendance and membership tournament, there has been an increase of 188 scholars, while the honorary membership totals 490. The aim was 500. In the Federal Scripture examination Queensland gained the honor of tying with New South Wales by securing four prizes out of a total of eleven presented. This should be an encouragement to Bible school workers.

We value greatly the work of our organiser, Bro. A. J. Fisher, who spares no effort and thinks no task too great to accomplish.—M. Morton, Secretary.

## District Conference at Wanganui, N.Z.

The conference of the Churches of Christ of the Manawatu, Taranaki and Wairarapa district was held on Saturday, Nov. 22, in the chapel, Mathieson St. Mr. H. Grinstead, president of the district, occupied the chair. G. D. Verco welcomed delegates, who came from as far south as Levin and north from New Plymouth.

Reports of the churches were mostly optimistic, and showed good work.

Mr. Geo. Day, chairman of the Dominion Home Mission Committee, presented greetings.

The president delivered a stirring address in which he made an earnest appeal for a restoration of the New Testament ministry, and a more energetic evangelism. Lunch was provided by Wanganui sisters.

The first part of the afternoon was taken up with Bible school work. Mr. J. W. Greenwood,

of Hawera, gave a fine address on "Bible School Work." This was followed by an able address by Mr. Wallace Wright, of New Plymouth, on "Work in the Bible Class." Miss Marjorie Allan rendered a pleasing violin solo, which was followed by a telling address on "Women's Work," by Sister Duxfield. Mr. Geo. Day made a strong appeal for Home Missions.

Bro. Rodger moved "That this conference record its strong disapproval of the action of Parliament in enacting legislation for the increase in the number of racing days in the Dominion. It deeply deplores the gambling spirit that infests the community and urges all members of our churches to discourage in every way the practice of raffles, art unions, etc."

Bro. Verco moved: "Believing that the prohibition movement is essentially a Christian movement, and that the aim of the N.Z. Alliance will not be attained until the churches get solidly behind it, we recommend that the churches represented by delegates here to-day, associate themselves actively with the aims of the Alliance. We deplore the trade's new attempt to secure licenses in the King Country, thereby going back on our agreement with the Maoris in the historic pact into which we entered with them. We deplore the reactionary nature of the Licensing Committee report, and we demand, in the name of democracy, a ballot without a third issue." Both resolutions were carried.

It was decided to hold the next conference at Hawera. Cordial thanks were extended to the President, the sisters, and all who contributed to the success of the gathering.

A most inspiring meeting was presided over by Bro. Verco in the evening. Bro. Grinstead spoke of "The Task Before Us." Bro. Rodger spoke on "The Forces at Our Command," and Bro. Leng, of Wellington, on "The Worthwhileness of the Task."



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## OBITUARY.

**McMAHEN.**—The church at Paddington, N.S.W., has suffered the loss of another faithful disciple. Sister Mary McMahon linked up with the church during the ministry of Bro. Collins, having been transferred from the North Melbourne church, where she had fellowship for many years. Although not enjoying good health for some years, she was in constant attendance at the services. Her greatest joy in life was to meet around the Lord's table, and she looked forward to that as the brightest spot in all the week. The Master's call came suddenly; she passed away quietly in sleep on Nov. 22. We commend to the Father's love the son and daughter-in-law, who mourn the loss of a devoted mother.—J.C.

**PAINE.**—Ellen Paine, after many months of suffering, passed in her sleep to be with the Master. A believer for many years, she fully obeyed the Lord, in baptism on September 12, 1924, being baptised in her own home. Not long after she underwent an operation, and after a few weeks' intense suffering entered into rest. To Bro. Paine and all the loved ones the sincerest sympathy and love of the church is extended.—C.P.H., Northam, W.A.

**TEAGUE.**—Bro. Tom Teague was added to the number of the saved during the Chandler-Clay mission at Moonta, on February 25, 1920. He became a faithful and consistent disciple and served the Master and his church, wherever he could do so, with humbleness and efficiency. Not being able to get work in Moonta, he and his wife went for a time to Whyalla, where they set up the Lord's table, sending their contributions regularly. Later Bro. Teague went to Adelaide and his wife to Tweedvale. On October 22 he sat down to eat his mid-day lunch, when he said, "I am in great pain," and in a few minutes had passed away. The writer, assisted by Commandant Penrithy, conducted the funeral service, many friends from Moonta being present. To Mrs. Teague and loved ones we extend our loving sympathy.—W. G. Oram, Dulwich, S.A.

## Baptising in the Jordan.

(Continued from page 795.)


seclusion to do the glorious work of His Father. To this spot also every year repair thousands of pilgrims from every part of the world to do as we had done.

At the Jordan all questions regarding baptism are settled; all problems are resolved. Here we were that morning of many different communions, but at the Jordan we were one. In the presence of the act of our Saviour all sophisms were forgotten, and every man and woman faced only the fact that Jesus had come to these waters; that He had gone down into them, and had been buried in them, and that from them He had emerged into His saving ministry. After all, the words of Dr. Toy, as later in the city he explained why he had done this thing, express the very centre of the whole matter: "I decided I would do it just like I know Jesus did it." In Him we can be one. There never will be any other way.

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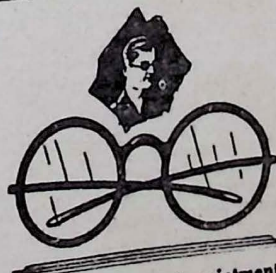
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## News of the Churches.

### Tasmania.

Splendid meetings at Devonport on the 21st ult. A married woman decided for Christ. Good attendances again on the 28th. The meetings for the young, people and Bible study are being enjoyed by all.

Ulverstone church continues to have good meetings. On Nov. 30 Bro. Hale, after a few weeks' labor, preached his farewell message. The church still without a preacher, but local brethren are arriving on faithfully. The church regrets having had to say farewell to Sister Miss Hutton, who has acted as organist for many years. On Nov. 30 she was presented with a handsome present from the church for her faithful services. All wish her every happiness in her new sphere.

### New Zealand.

On Nov. 23 there were six confessions at Wanganui. At the baptismal service on Nov. 26 two more decided for Christ. Bro. G. D. Verco, the preacher, is happy in the work.

At Nelson, Bro. Percy Bolton exhorted on Nov. 16. Bro. Ladbroke, from Invercargill, was present. In the afternoon and evening, at the School of Music, the Bible school anniversary was celebrated. Bro. Fitzgerald spoke in the afternoon on "Watchfulness," and at night on "Home." On Nov. 17 a public meeting was held, when songs, recitations, etc., were given by the children, and the annual prize-giving took place. There are on the school roll at present 261 members. All departments of work are flourishing. Bro. Fitzgerald spoke at both meetings on Nov. 23. At the gospel meeting he has commenced a series on "Ideals of True Protestantism." He dealt with "The False and the True Standard of Authority." Interest in these meetings is well maintained.

### Queensland.

The church at Bundaberg had a bright day on Nov. 30. At the morning service Bro. and Sister Fry were received into fellowship by letter from Roma. Eighty-four were present at the Bible school. Two married men have decided since last report, one a baptised believer.

Gympie improvement class had a bright meeting on Nov. 29. On 30th Bro. C. Trudgian exhorted on "The Great Physician." At night Bro. E. Trudgian preached on "Have We Been Deceived?" At the mid-week meetings the study of Acts is being continued. A young men's "Preparation for Service" class meets each Monday evening.

Zillmere had a splendid meeting on Sunday morning, Nov. 30. Six were received into the church. Bro. E. P. Aderman gave a fine address on "The Cleansing Fire of God." In the evening Bro. Ball preached a powerful sermon to a full house on "The Origin of the Churches." One young man made the good confession, making six decisions and three restorations to date. The mission continues for two weeks more.

New Veteran Bible school showed an increase of one. The children, under the leadership of the teachers, are preparing to give a demonstration, funds raised to go to purchasing Christmas gifts for slum children in Brisbane. Gospel service at night was attended by 35. Bro. C. Trudgian preached on "To-morrow." Reference to the donations to the building fund in previous report should have read, "With the exception of £2/2/- the whole of the money was donated from Queensland." £100 is still owing on the building.

### Western Australia.

Kalgoorlie reports two additions by faith and baptism, and two young men have made confession of Christ. Nov. 30 was observed as Bible Sunday. Bro. C. Garland exhorted on "I

Have Kept Thy Word." In the evening Bro. Hunt continued a series of talks on the Bible. An offering for B. and F. Bible Society was made. The sisters' sewing circle organised a Home Mission social on Dec. 2. Several short addresses were given on "Experiences in H.M. Fields."

Work at Fremantle continues to prosper. On morning of Nov. 30 two were received into fellowship. A very pretty wedding was celebrated on Nov. 29, the contracting parties being Bro. A. E. Saggars and Sister Lily Stephenson. Both have been very earnest workers. The Dorcas Society has presented the church with new carpet for the platform steps, and the Spartan club has been busy effecting improvements to the interior of the memorial hall. An enthusiastic meeting of men was recently held. Bro. S. H. Mudge presided, and Bren. Gracie, Thomson and Taylor gave brief addresses. It was decided to have these meetings periodically. The Dorcas sisters provided refreshments.

Northam reports fine meetings. Nov. 30 was a special Home Mission day. Bro. Albany Bell delivered a splendid morning address, and conducted a song service prior to the gospel meeting, when Bro. Hibburt gave a good address. On Dec. 1 a Home Mission rally was held. Addresses were delivered by the chairman (Bro. Hagger, Conference President), and Bren. Bell and Hibburt. Bro. Arnold Brown addressed the prayer meeting on 27th. Sister Paine passed away at the Perth Hospital on Nov. 12. The funeral took place two days later. A crowded service was held in the chapel, and a large number assembled at the graveside. An in memoriam was held on 23rd. Bro. Hughes delivered an address on "Sundown and Rest." Bro. Paul, of Lake St., and Sister Carrack, of Balaklava, S.A., have been meeting with the church for a few weeks. The Bible school is in a healthy condition. Bro. Bern Williams is now the secretary.

### Victoria.

Meetings at Ararat last Lord's day were well attended. Bro. Cambridge gave splendid addresses. The ladies held their sale of gifts on Dec. 4 and 5, and realised more than expectations.

At Swanston St. last Lord's day there were enjoyable meetings, fair attendances, and good addresses from Bro. Shipway. Offering for Home Missions amounted to £222.

At Hawthorn, Bro. T. H. Scambler preached morning and evening. Bro. Brooke spoke to the children at the evening meeting. The amount received for H.M. offering was £52, with more to follow.

Good meetings at Gardiner on Sunday. Bro. J. E. Thomas addressed the Junior Endeavorers and also the church in the morning, and Bro. Kingsbury preached at night. Home Mission offering is almost £45.

During past month Fitzroy meetings have been good. Bren. Main and Smith, with the preacher, Bro. Saunders, have delivered good addresses. Bro. Saunders gave a splendid address on H.M. work. All departments going on steadily, with good spiritual tone prevailing.

Middle Park reports splendid meetings. On Dec. 2 Mr. Eddy gave an interesting lantern lecture on the Mission to Lepers. On Dec. 7 a young woman was baptised. After the gospel address three senior girls from the Bible school and another young woman confessed faith in Jesus.

At Brim on Nov. 30 Bro. A. T. Eaton gave an inspiring address on Home Missions. Good attendances at both services. Three brothers and three sisters were received into fellowship at the afternoon meeting. The church is glad to have Bro. Roy McPherson back again from Glen Iris.

Ballarat East is having good meetings. Bren. Gale and Withers visited Peel St. church, and conducted a splendid meeting last Saturday night.

Bro. Gale spoke on Sunday morning, and Bro. Withers at the Bible school. Good meeting at night.

Boronia had fine meetings during the first week of the mission. Last Lord's day there were large attendances. Bro. Hurren's messages are creating an interest. One young lady has confessed Christ; she was baptised on Sunday evening. The singing under Bro. Waterman is a great help.

At Croydon, Bro. Black continues to give helpful addresses to appreciative audiences. Three new scholars for Bible school. Home Mission offering, £4/4/-; Bible Society, 17/- Bro. Black goes fortnightly to Brushy Park, where a new cause is being started.

Fine meetings at Shepparton on December 7. Bro. A. T. Eaton gave splendid addresses to fine gatherings. At the close of his evening address, two young lads decided to follow their Lord. Home Mission offering up till Sunday evening amounted to over £11/10/-, £2 of this being from Cosgrove.

At East Kew on Nov. 30 Bro. Rassmussen conducted both services. In the evening three were baptised. Last Sunday Bro. Andrews (St. Kilda) was the morning speaker. Bro. Cambridge welcomed one woman into the church. In the evening Bro. Rassmussen gave a splendid gospel address.

Colac meetings are well attended. Ninety-five were present on Dec. 7. Music supplied by Mr. O'Donnel and others was appreciated, also the piece by the girls' club. Bible school still growing; 47 scholars present, with four new scholars, on Nov. 30, and two more on 7th. The visit of Bro. Eaton was enjoyed. Home Mission collection to date, £6/10/-.

On Dec. 2 St. Kilda church held its annual meeting. Bro. Andrew occupied the chair. Reports from all departments showed good progress. The church paid £50 off the principal of building fund account. The following officers were appointed: Deaconesses: Sisters Davey and A. Dall. Deacons: Bren. Davey, sen., B. Burgess, C. Kenna, Bickham, V. Brown, Frie and W. Andrew.

The work at Stawell is progressing favorably. On Nov. 16 the Bible school anniversary was successful. The conclusion of the anniversary and the distribution of prizes took place on Nov. 19. The scholars did well. A visit from Bren. Hinrichsen, and Bro. and Sister C. H. Pratt, was enjoyed. A visit was received from Bro. A. T. Eaton on behalf of the H.M. offering.

Box Hill had good meetings on Dec. 7. Sister Pryor, of Castlemaine, was a visitor. At the morning service, Bro. Allan paid a tribute to the memory of Bro. Bagley, who had helped the church in its early days. The church regrets to part with Sisters Pettifer and Read, who, with their families, are removing to Ripponlea. Sister Pettifer has helped much with her ministry of song.

Bet Bet had good meetings on Nov. 30. One young girl was received into fellowship. Bro. Cave gave a helpful address. At the close Mr. A. Russell, on behalf of the church, presented Bro. Cave with a wallet of notes as a token of esteem. Bro. Cave is leaving for a visit to take home in New Zealand, but will return to take up his duties in the new year. At the evening service four Bible scholars confessed Christ.

Cheltenham on Sunday had fine meetings. F. W. Martin gave a good address on Home Missions. The offering will be a good one. The Pitt-school was good in all its branches. Bro. Pittman preached at night on "The Bible." A Bible school lad was baptised. Four of the men rendered a quartette splendidly. The church has received a great uplift in the two weeks' visit and splendid addresses of H. M. Clipstone, of Castlemaine.

At Thornbury recently six have made the good confession and been baptised. The Bible school attendance every Sunday is about 270. The sisters' class held a birthday party, and £10 was raised toward the building fund. Mrs. John Bell, a foundation member, who has been seriously ill, is making satisfactory progress towards health, and is expected home from hospital in a week or



At City Temple, Lismore, on Nov. 30, Bro. P. J. Pond preached on "Obedience a Condition of Christian Knowledge." On Nov. 29, the annual picnic of scholars and parents took place. Over 200 journeyed to East Bullina beach in motor-lorries and cars. On Lord's day, Nov. 24, two of the young men visited Bangalow. Bro. W. T. Atkin spoke acceptably in the morning. At night Bro. C. Byrnes preached with power, and a young man made the good confession.



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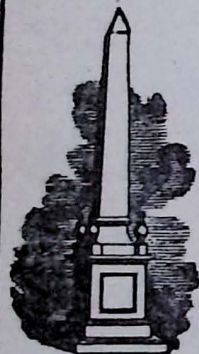
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