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## Wearing and Honoring the Name of Christ.

IN the New Testament there is a rich variety of names used to denote the people of God. They were willing to be known as believers, disciples, brethren, "those of the Way," sons (or children) of God, saints, and Christians. In addition to these names for individuals we have the collective terms "church of God" and "churches of Christ." Though the latter expression is found only in the plural, it would be fantastic exegesis to deny our right to employ the phrase "church of Christ" of the company of the redeemed on earth. Matthew 16: 18, Eph. 1: 22, 23, etc., would fully establish our right to this usage.

A great many names—some of them opprobrious—were hurled at the disciples in early days. Their enemies called them Jews, Nazarenes, Galileans, Greeks, sorcerers, atheists, worshippers of the cross, infatuated, etc. The disciples were not responsible for such names, nor did they accept or employ them. Those given in the former list, it is evident, were accepted by them and have for us the authority of Scripture. Regarding one of these—the name "Christian"—some people believe that it was a nickname invented by the wits of Antioch. There is no evidence for this. However the name may have originated, it was one in which an apostle declared the disciples should glorify God.

Members of churches known simply as Churches of Christ have been content to wear the names sanctioned by God's word. They have adopted the excellent custom of calling Bible things by Bible names. To make a practice of doing this removes an occasion of debate and discussion. Thus we may reach the catholic as well as Scriptural position for which the religious world is, somewhat vaguely and blindly, groping.

We use the name which honors the Lord. There is none other name given among men wherein we may be saved than the name of Jesus Christ. Our only hope of salvation is in him who "loved the church and gave himself up for it." He purchased

the church with his own blood; he called it "my church"—therefore it wears his name. Individual believers too are glad to be known as pupils in his school, followers of him; they are Christ's ones, folk who would be Christlike—they are glad, therefore, to be known as Christians. They use the name in no exclusive sense. They would not claim to be the only Christians, but rather, as often declared, "Christians only." That would be a happy day for them in which all who love Jesus would be content to wear the name of Christian, when the barrier of denominational nomenclature with every other sectarian hindrance to union would be removed.

The wearing of human names to indicate companies of believers and distinguish between them is forbidden in Scripture. Thus Paul the Apostle condemned the use of the party names at Corinth. Those who used thus the names of Cephas, Apollos and Paul are strongly rebuked. To use these names was to be carnal and walk after the manner of men.

A correspondent raises the question whether Paul did not (in 1 Cor. 1: 12) also condemn the use of the name of Christ. The Apostle writes: "Now this I mean, that each one of you said, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." Is not the fourth here put on the same level with the other three?

We have to remember that, no matter what interpretation a man may give of this passage, it is a fact that all churches are willing to use the name "church of

Christ," and all believers are willing to be regarded as "Christians." The only difference between them and us is, not in the recognition of the legitimacy of these terms, but in their sufficiency. We would wear Bible names alone; they in addition would use distinctive names which at the very best are extra-Scriptural or unscriptural.

If the Apostle Peter wrote wishing the disciples when suffering as Christians to glorify God in this name, and if the Apostle Paul wrote about "churches of Christ," then it would be foolishly wrong to twist 1 Cor. 1: 12 to mean that the use of the name of Christ is wrong. This would be a grossly unfair way of treating Scripture, and a gratuitous manufacture of contradictions.

Paul's argument, immediately following the words quoted, will be seen to justify the wearing of the name of Christ as surely as to condemn the using of the human names. "Was Paul crucified for you?" No; therefore do not wear Paul's name. But put the question thus: "Was Christ crucified for you?" and the affirmative answer will as much justify wearing Christ's name as did the previous negative one condemn the employment of Paul's. Again: "Were ye baptised into the name of Paul?" Had you been, the question implies, then with reason you could bear Paul's name; but, as it is, there is no ground for its use. If there is cogency in Paul's reasoning here, then it is cogent also in justification of the wearing of Christ's name, for assuredly disciples in early days were baptised into his name.

We have not discussed the question whether or not there was a Christ-party at Corinth rebuked by Paul. 2 Cor. 10: 7 suggests it, and there may have been. It is easy to use even a Scriptural name in a sectarian, unscriptural manner. Folk have done so since apostolic days, and some of the Corinthians may have done so, though that is not fully proven. But there is no uncertainty about this, that the reasoning of Paul gives sanction to the wearing of the name of Christ.

"I honor Peter, but I am not called a Petrian; I honor Paul, but I am not called a Paulian. I am named after no man, for I belong to God."—Gregory of Nazianzen (390 A.D.).

"Do not call yourselves Lutherans, but call yourselves Christians."—Martin Luther.

"I would to God all party names were forgotten."—John Wesley.

"Abandon all party names, and take the name Christian."—A. Campbell.



# A Christmas Meditation.

J. C. Ferdinand Pittman.

Luke 2: 19.

I can never forget the friendly chats I enjoyed with a Roman Catholic priest on board the "Orotava," bound for England in January, 1909. Courteous, humble, spiritually-minded, he was a true gentleman, although mentally chained by the dogmas of Catholicism. He was but one of a host of men whose lives prove that sincerity is no safeguard against heretical doctrine. I was sorry indeed that our journey together was of short duration, for the priest's destination was Fremantle, yet I am glad to have before me now the following verses he wrote me as a memento—

"Hail Queen of heaven  
The ocean star,  
Guide of the wanderer  
Here below.  
Thrown on life surge  
We claim thy care,  
Save us from peril  
And from woe.  
Mother of Christ,  
Star of the sea,  
Pray for the wanderer,  
Pray for me."

"Sojourners in this vale of tears,  
We sinners make our prayers through thee,  
Remind thy Son that he has paid  
The price of our iniquity.  
Virgin most pure,  
Star of the sea,  
Pray for the sinner,  
Pray for me."

These and scores of similar petitions expressed in prose or poetry breathe the spirit of deep contrition, and are rich in thought and sweet in sentiment.

Yet who of those whose authority is God's holy word can view other than with extreme aversion the placing of even his mother in the position which our blessed Lord alone rightfully occupies! "There is one mediator between God and men, himself man, Christ Jesus." Not even his mother, though by many regarded as "The Queen of a thousand titles," can stand between penitent souls and their Saviour; not even the virgin Mary may be the medium through whom prayers are offered, nor need she "remind her Son" "that 'he has paid the price of our iniquity,' 'seeing he ever liveth to make intercession, and is able to save to the uttermost them that draw near unto God through him.'" Yet care must be taken lest, in protesting against mariolatry, we swing to the other unwarranted extreme of overlooking the virtues of the mother of Jesus. Evidently she was a pure, humble, devoted, trustful woman.

There is probably no statement in the gospels which gives a clearer insight of Mary's disposition than that of Luke 2: 19: "But Mary kept all these sayings, pondering them in her heart."

But few are unacquainted with the Christmas story. The angel Gabriel came from heaven to the Nazarene cottage where dwelt the virgin Mary, and greeted her

thus: "Hail, thou art highly favored, the Lord is with thee." No wonder Mary was "greatly troubled at the saying," and perplexed to know the meaning of the supernatural visit and so strange a salutation. The angel whispered the word of comfort: "Fear not, Mary, for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus."

Then follows a prophecy of his wonderful future. "He shall be great," says Gabriel; "he shall be called the Son of the Most High: the Lord shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Yet another mysterious promise is given. "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also the holy thing which is begotten shall be called the Son of God."

Mary, believing the message came from God, though not understanding its full meaning, gives her consent thus: "Behold, the handmaid of the Lord; be it unto me according to thy word."

Soon afterwards Mary sings her song of praise, acknowledging the signal favor bestowed upon her, and rejoicing in God her Saviour. A few months passed. A general census by the government necessitated residents of Palestine journeying to their own cities for enrolment. Joseph and Mary came to Bethlehem, where, in a stable of an overcrowded inn, the child was born.

Shepherds from the surrounding fields visit the manger and tell of the angel's message, and "all that heard it," we are told, "wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, pondering them in her heart."

## Mary's meditation.

The mother, fondling the newly-born child, muses upon what she has heard. She meditates upon Gabriel's message, and the shepherds' story; ponders over the signal favor vouchsafed to her; reflects, probably, upon what she had read or been taught, as well as upon what is yet to come to pass. She would surely be acquainted with certain Old Testament prophecies concerning the promised One, and may have often read Isaiah's words: "A virgin shall conceive, and bear a Son, and shall call his name Immanuel." I can picture Mary musing much upon that text. She would surely be acquainted with another of Isaiah's prophecies: "He hath no form nor comeliness; and when we see him, there is no beauty that we should desire him," and she is puzzled to know how the words can be

applied to the beautiful babe she holds to her breast. She knows of prophecies sadder still: "A Man of sorrows, and acquainted with grief"—"Wounded for our transgressions, bruised for our iniquities"—"As a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he openeth not his mouth." Mary meditates and wonders; she doubtless has a faint idea of the awful significance of such Scriptures.

Holman Hunt had this in mind when he painted that masterpiece, "The Shadow of the Cross." Mary is looking into a coffer which contains the gifts of the wise men. She feasts her eyes upon the beautiful jewels, bracelets, and crowns, prophetic of the wonderful future of her son. She turns her head, and sees, in the shadow upon the wall, her son stretched upon the cross, and whilst wondering what it means the solemn words of Simeon flash across her mind: "A sword shall pierce through thine own soul." She could not then, perhaps, grasp the full significance of Simeon's words; possibly she never did until she stood at the cross when her son was crucified. But this much is clear to her, he, Jesus, was not of earth. He was miraculously given, and destined to a strange but wonderful future. She bows herself in humble confidence, and patiently awaits the future. There was yet another theme for meditation. The angel had spoken of her son reigning upon David's throne, and Mary believes, though she cannot explain how, that no matter how sorrowful her son's future journey may be, it will lead to the throne. She quietly reflects upon everything; carefully treasures in her mind all the words spoken to her, all the strange happenings; compares all that she has read or been taught with what she has lately heard and experienced, and is naturally anxious to know the full meaning of every mysterious word and extraordinary circumstance—"Mary kept all these sayings, pondering them in her heart."

## A suitable Christmas meditation.

The theme of Mary's meditation should also be the subject of our constant contemplation. The great truths hidden in her heart should be daily reflected upon by all of us. What a specially fitting theme for Christmas musings!

"On Christmas day the child was born,  
On Christmas day in the morning;  
He trod the long way, lone and lorn,  
He wore the bitter crown of thorn,  
His hands and feet and heart were torn,  
He died at last the death of scorn;  
But through his coming death was slain,  
That you and I might live again.  
For this the child of the maid was born,  
On Christmas day in the morning."

We do well to ponder over the amazing verities of the incarnation, atonement, and coming triumphs of our Saviour and King. We should delight in contemplating such marvels of grace, never forgetting that now, unlike Mary, we are this side of the cross, living in the full light of the gospel.



Realisation has taken the place of anticipation. The lowliest cradle has been exchanged for the loftiest throne. With probing we can, with Mary, sing: "My soul doth magnify the Lord, and my spirit hath

rejoiced in God my Saviour;" and exclaim, with Simeon: "Mine eyes have seen thy salvation;" and we can add the extra note of praise: "Worthy is the Lamb that hath been slain."

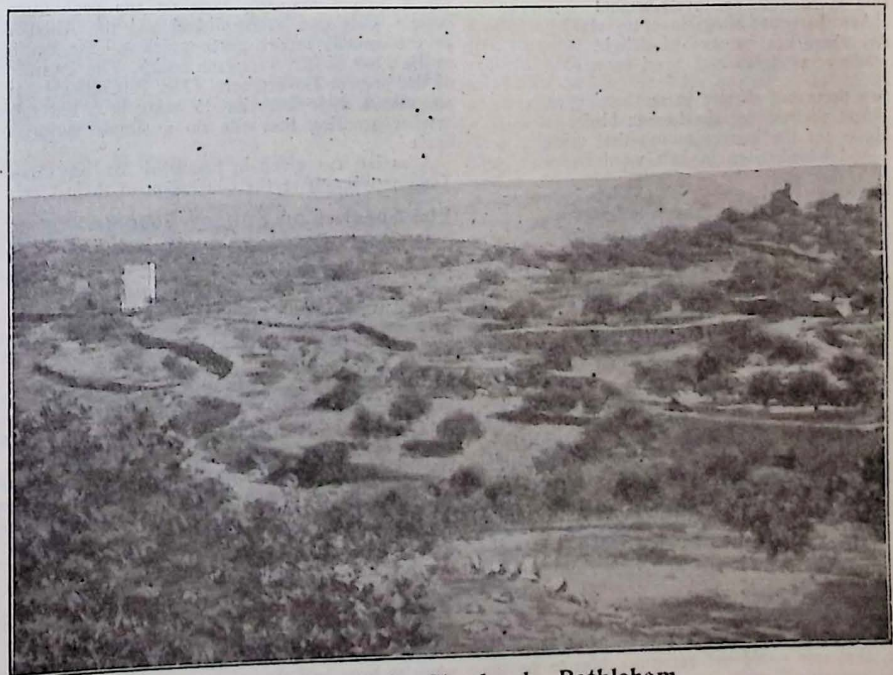
## The Spirit of Christmas.

Jas. E. Thomas.

There are very few great events in the world's history that have called for universal recognition. Whatever may be the spirit of the age it is to the everlasting memory and honor of our Lord that Christmas and Good Friday are the world-wide anniversaries in which all Christendom joins. Men that are so engrossed in business that they seem to allow the rush of daily life to crowd Christ out even on a Sunday seem to find time to pause long enough along the road to enter into the spirit of Christmas. Sometimes even unconscious of the significance of the fact they do honor to Christ by celebrating the anniversary of his birth. They enter into the ministry of giving, and like him of whom Christmas speaks, they go about doing good. Others, who are fascinated with selfish pleasure and find few but their own selves to live for, or to whom they do a kindly deed all the year, stop long enough at Christmas time to enter into the unselfish joy of helping to make others happy. This beautiful, infectious, spontaneous, joyous spirit did not come into the world in honor of some ancient mythical deity. It is not a continuance of some heathen custom or relic of the fancies of some ancient folklore. It is the legacy of the spirit that was in the hearts of the wise men of the East as they came with holy joy into the presence of the Christ Child. They were not misguided by some ancient tradition, but they stood in the presence of him who was the fulfilment of God's promise. Jesus did not come unheralded or unexpected to this world. The eyes of the world had looked for him, and like Simeon and Anna the hearts of men had longed for his coming. He came exactly as God had foretold. In the fulness of time, when the Divine plan had led to the wondrous moment, Jesus came; in Bethlehem—the least and humblest of Judah's cities—the priceless gift of the Father's love was born. When these old men came they saw with their own eyes the Christ that was the expression of God's love. There was no mistake. And as love begets love, so it drew from their hearts praise and worship, and the precious gifts of gold, frankincense and myrrh. The value of these gifts does not really matter. It was the motive that prompted them that was the supreme thing with God, and was the chief cause of their new-found, inexpressible joy. The gifts were an effort, insufficient and inadequate,

to make witness of the joy and gratitude that was in their hearts. Like the song of the angels and the adoration of the shepherds, this spirit of praise and worship has gone through all the centuries around the whole world. The first great visible though unexplainable fact of the world's redemption was not the promise of God, but the fulfilment of that promise in the gift of Christ at Christmas time. The centre of the world's new-found joy was among men. A new sacred joy came to this old world when Jesus came to it as the fulfilment of the Father's love promise. No one with any intelligence, however great their doubts on other things, can deny the fact that Christmas is the perpetual remembrance of a great fact. It is the constant reminder that God is real, and that he keeps his word. It is the assurance that he who gave us his Son in life and in death, will with him freely give us all things. The King is not dead. Herod could not slay him. Even though Pilate delivered him to be crucified he is not dead. Jesus lives, and the glad spirit of Christmas time is a feeble effort on the part of those who love him to express their gratitude to God for his priceless gift. God does not really

need our gifts. The cattle upon a thousand hills and the whole earth belong to him. What can we give him that he does not own? Yet he desires to be honored of us all. The way we may give to God is through others. If in gratitude to him we are willing to make our gifts to others, we do honor to our Lord. Thus we can say that like the sacred supper of our Lord, the humanly instituted festivals of Christmas and Easter time have become testimonies as to the reality and personality of Christ the Son of God. No other events in all the world have been so perpetuated as those that gather round his head sublime. The greatest joy we may have at Christmas is the consciousness of the presence of Christ whom we honor by our gifts. All the empty, thoughtless, selfish revelry of Christmas will bring little real joy. Such mirth will pass with the year. The true joy of Christmas comes when in loving gratitude to God for all that the season means, men make their gifts to others with the same motive of love that led God first to give Jesus to the world. This is the spirit that leads us to ask not what will men give to me, but what can I give to others to celebrate this glad Christmas-time. It is the carol of the awakening of old Scrooge that brings the greatest joy to our hearts. The Christians in Boleyn make their offering to God at Christmas. They bring from their little store their gifts of love to God, and in that way they are able to send men to tell to others the story of the Christ of Christmas and Calvary. This is the unselfish spirit that should be the mainspring of all our giving on this joyous season. For Christ's sake, who was rich and who for our sakes became poor, we are glad to make our gifts to those we may cheer in his name. Nor



The Field of the Shepherds, Bethlehem.



does God measure our gratitude by the value of our gifts. How many beautiful unrecorded acts there are at this happy season. How lovingly poor children and little children who have so little plan to make some love offering to their parents, or to those dear to them. Little brains plan their loving surprises to those they hold dear, and how sincerely and lovingly they tell with their gifts the fond wishes for a happy Christmas. How much poorer this world would be, how much of joy and gladness we would miss if there were no Christmas; and most of all how dark and lonely and unlovely this world would be if Christmas had never come, and there were no Jesus. We miss the real joy if it is only a season of receiving—though great is the joy of getting gifts from others at this glad time. The greatest joy will come to us if we bring our lives to God. Our hearts and love are the greatest offerings we can bring to him. Let us gladly give to him our lives more fully and unselfishly at this time, and let us come with the real Christmas spirit into the glad New Year. The world will be a brighter place to us if we see in it opportunities for doing grateful service to our Lord. We will think more lovingly of our fellow men, and know more of the real spirit of brotherhood if we look at them with the Christ-like Spirit of him whose birthday we celebrate at Christmas-time, and who for the love he had for men gave himself freely a sacrifice for all. May the spirit of joy and the willingness to give to others more freely and to give our lives more abundantly to the service of God enable us to have a very happy Christmas-time and a glad New Year.

### Life Is So Full.

Life is so full, so lovely-bright!  
Are there not songs in every star?  
Are there not banners of delight  
Wherever folks and firesides are?

Are there not shrines in mothers' eyes,  
And shelters for the broken birds,  
Meats for the hungry mouth that cries,  
And benedictions in soft words?

Life is so full! . . . A child is born—  
A woman stitches happy seams—  
A wide, rich field is plowed at morn.  
A maiden spins her shadowed dreams.

A voice goes singing down a road . . .  
An open door is set for me . . .  
To-night the moon is silver-bowed,  
And hangs upon my poplar tree.

Life is so full! . . . I have a friend—  
A child—a loaf—a holy book,  
A torch of truth to feed and tend,  
And tempt the blind to turn and look.

A cup of promise in my hand,  
A chalice of remembrance, too . . .  
It must be Love . . . who shaped and planned!  
Life is so full—so full and true.

Barbara Young in "New York Times."

It is possible that a man can be so changed by love, that one could not recognise him to be the same person.—Terence.

## Thomas Bagley Memorial Fund.

It is probably many years since our Australian brotherhood sustained so great loss as has been occasioned by the passing away of Bro. Thomas Bagley, Victoria's Home Missionary Organiser. Not alone have we lost a valiant worker and leader, but a particularly choice and beautiful spirit.

At a meeting of the Victorian Home Missionary and Executive Committee held last week, in response to many suggestions from friends near and far, it was decided to establish a Thomas Bagley Memorial Fund, that a grateful brotherhood may bring help to the family of our brother. All money given for this purpose will be vested with the Preachers' Provident Fund of the Churches of Christ in Australia. It is known that the Committee controlling this fund will be able and willing from their own reserves to add considerably to the amount raised, and from the total moneys the Committee will pay to Mrs. Bagley, as long as the money lasts, a weekly sum that will assist in the maintenance of the home. We are fortunate in having a splendid body of men controlling the Preachers' Provident Fund. Brethren may rest assured that money given in response to this appeal will be well cared for, and will be used only for the purpose for which it is donated.

The name of Thomas Bagley has for years past been a household name in a great many homes in at least two States of the Commonwealth. His magnificent achievements for our cause in New South Wales and Victoria have

made him known throughout the land. He was the servant of the King of kings, and never spared himself in that service. Many churches were founded by him, and with his own hands he helped to erect several of our church buildings. Hundreds now in our churches were led to Christ through his preaching. Great numbers have been stimulated and inspired by his unfailing courtesy and encouragement. It is believed that brethren in every State, who during his last sickness were so sympathetic, will now welcome the opportunity of expressing in this tangible way their love for our brother and their interest in those who today specially mourn his loss. The Victorian Home Missionary and Executive Committee earnestly and confidently commends this appeal to the immediate attention of a sympathetic brotherhood.

Doubtless many churches will decide to invite members on some one day to share in this fund. Many brethren and sisters will wish to make their contribution to the fund in a direct way. All churches and individuals are asked to forward money without unnecessary delay to Reg. Ennis, Home Mission Office, 14 Queen St., Melbourne. Money received will be acknowledged from time to time in the "Christian." "The religious service which is pure and stainless in the sight of our God and Father is to visit fatherless children and widowed women in their time of trouble, and to keep one's own self unspotted from the world" (Moffat).

## Religious Notes and News.

### Mr. Tennyson Smith in W.A.

Mr. Tennyson Smith concluded recently a comprehensive tour in Western Australia. He was engaged by the W.A. Alliance early in the year to conduct a "pre-election campaign," with the definite object of defeating the Government which had refused the demand of the temperance party for a simple majority vote on the prohibition issue. This was accomplished and the Alliance in the annual report gives much of the credit to the work of Mr. Tennyson Smith. The Premier of the present Government (Mr. P. Collier), has announced their intention to bring in a bill this session granting the vote on a simple majority basis.

A social was given in honor of Mr. and Mrs. Tennyson Smith at the conclusion of their tour.

### The Speaker on Sunday Schools.

Mr. J. H. Whitley, the Speaker of the British House of Commons, was the guest of honor at a luncheon given in support of a fund for the extension of Westhill Training College, Selly Oak, Birmingham. "Mr. Speaker" said he wished he could have had the advantage of the Westhill course some 35 or 40 years ago. Religious teaching, whether in day or Sunday school, was much more difficult than the teaching of mathematics or chemistry. It required more preparation and higher qualities of personality and of brain. Since the founding of the college, in 1907, more than 500 students had taken advantage of the opportunity, and it was most satisfactory that there should be the extreme need of a large extension of the college premises, in order that twice as many students might be accommodated.

### "Billy" Sunday.

"Billy" Sunday's missions lack nothing in the way of organisation, both intensive and extensive. Only when at least half the ministers unite in an invitation is a town visited. The invitation accepted,

an advance agent posts to the place, and a year (or it may be two years) is spent in organisation. Separate committees are set on foot to deal with every conceivable aspect of the work, and a guarantee fund established to underwrite the expenses of the mission. For the mission itself, a portable wooden building is constructed—variable in size—so that accommodation may be provided for 10,000 or even 15,000. The campaign may last six, seven or eight weeks. Decisions are registered by members of the audience coming to the front and grasping the evangelist's hand. The mission party itself consists of sixteen workers in all, including Mr. and Mrs. Sunday.

### A Christmas Appeal.

Mr. A. W. Bean writes as follows:—

The Melbourne City Mission, now in its 70th year of social service, once more makes a Christmas appeal on behalf of its charity work. During last mission year the amount spent on direct relief of distress totalled nearly £550, in addition to £405 spent on the maintenance of our Maternity Home with its inmates—39 girl-mothers and their babies. To make the Christmas season as bright as we can for the thousands of men, women and children into whose lives nothing extra will come unless we provide it, we invite the kind co-operation of our subscribers, business firms, and the public generally, whose liberal aid has made it possible for us to render such service in the past. Donations of goods, groceries, ingredients for Christmas cooking, clothing, toys, sweets, books, etc., are earnestly solicited, and will be carefully distributed among needy families known to our missionaries. Please send gifts early, or advise us when to call, and parcels will be collected. Parcels sent by rail, marked "For Charity," are carried freight free. For identification name and address of sender should be enclosed. Address: Mr. A. W. Bean, Supt. Melbourne City Mission, 396 Flinders Lane, Melbourne.



# The Meaning of the Incarnation.

Our object is to state clearly, and without reserve, the truth concerning Jesus Christ which is fundamental to the gospel.

There are convictions on this subject, as the writer believes, without which Christianity would cease to work as a saving religion and would become no more than a high form of moral culture. The church, deprived of this faith, would forfeit its character as a supernatural and redeemed society, through which the Kingdom of God is being realised.

Among these convictions, the belief that in Christ we behold the incarnation of God is central. He is the Word made flesh.

There is no need to say that this faith is bound up with a particular intellectual construction of it, or with a particular definition of what it implies.

It is faith in Christ, not Christology, that unites men to God.

None the less, the doctrine of the Incarnation represents great religious truths in the absence of which the foundations of the gospel would fall out, and the edifice of faith and hope and love, as the New Testament pictures it, would sink in ruins.

## The first great certainty.

The first certainty for which the doctrine stands is this, that in Christ we are face to face with God himself.

To meet with Jesus—which, with all its diversity of forms, is a quite real experience—is to be in the presence of the Eternal.

Let an earnest man spend a fortnight in the company of Jesus, as Mark exhibits him, and he will discover that he has contact with One who is dealing with him in ways that are God's ways. We cannot read his greatest words, of command or promise, without feeling that he is saying these things to us now and here; that we are as much confronted with decision for or against him as Zaccheus or Pilate, and that in him there is impinging upon our life the *supreme reality* and the *supreme moral authority*. He does for us, as we stay beside him, the redeeming things which only God can do and bestows the gifts which none but God can give.

In devotion, in the hour of prayer, when we strive to look into the face of God, it is the face of Christ that comes up before us. He presents himself to thought and conscience with that sovereign transcendence of time and space, that superiority to the limits of history, which is specifically Divine. In this thorough-going experimental sense Herrmann says of Jesus truly that "When we confess *his Deity* we simply give him his right name."

## My Lord and my God.

It is impossible to overestimate the fact that all this is directly and naively experimental.

This is how Jesus actually enters our life with rebuke and promise, unveiling to us the Father. In him God is at our side, drawing us to himself. We are not operating here with any general idea of incarnation, which can be fitted to Christianity; we are not concerned with general ideas of any kind but with Jesus; it is the movement of our whole moral personality in his presence that impels us to say to this Man, "My Lord and my God." Nor are we deriving logical conclusions from the manner in which he has told upon us, or proceeding inferentially from fact to hypothesis. Faith in these matters is as direct as the perception of sunlight. Without reasoning, we perceive in Jesus the self-revealing presence and power of God by simple intuition. He attests himself as God by making on us a Divine impression. And divine by making on us a Divine impression. And if we are not to trust our conviction that in him God is touching and saving us, there seems no reason why we should *ever trust our minds* at all. This impression of Deity, all have felt, is strongest in the Passion.

The holy love manifested in the Cross is the love and holiness of God; it could be no more, it is no less. The unsophisticated assurance that in Jesus, living, dying and triumphant, as the gospel's offer him to faith, *God is before us and we before him*—this is the first and the fundamental belief which is enshrined in the doctrine of the Incarnation.

## God takes the first step.

A second point is the belief that in salvation the initiative is with God.

He has taken upon him to deliver man. In Keble's lines:

Get up as early as you may,  
Grace, like an angel, runs before.

The religion of Scripture rests on and revolves round the idea not that man has searched successfully for God, but that God has sought and found man. He spoke of old by the prophets; at last he appeared in the person of the Son. From outset to end the method is the same; always *God takes the first step, and bears the whole cost.*

## Christmas Morn.

In the beauty of its breaking, in the music of its dawn,

Like an angel chorus waking when the heavenly day is born—

Comes again the day of promise,  
Comes again the Christmas morn.

Beam, bright eastern sky in glory, till our doubt clouds roll away;

Ring, sweet Christmas bells, the story—ring forever and for aye,

Till our living be but loving  
And our dying be but day.

—John Trotwood Moore.

You cannot explain redemption unless you accept the fact that God, to put it so, was on the ground first. He has anticipated our need by revealing himself, and for him the *last step of revelation is to be incarnate.*

Something happened to call Christianity into being, and that something was the personal interposition of the very God. This means that the faith by which we live is not man-made nor earth-born merely; it is due to the action which in its highest form is the personal presence of an eternal will of love.

## Salvation is from the Lord.

In the early centuries we can see the church contending bravely for this truth in controversies about the Person of Christ which at times are referred to in tones of compunction and apology. But there is no occasion for regret.

It is literally a question of life and death whether we do or do not believe that *salvation is of the Lord*; and nothing less than this is at stake in the debate whether Christ is in being one with God. If God is the door and we receivers, then life can be built upon a rock; if man be the originator of Christianity, like other human products it must decay and perish.

And when Christian believers talk of the Incarnation, and name it a fundamental truth, they are insisting on this, that the river of life springs not from the depths of earth alone, but from the inmost personal love of God. *He did more than wait for the penitents' return; he went forth in Christ to seek and save the lost.*

## God was in Christ.

In the third place, the Incarnation means that he in whom we believe is a God of self-sacrifice. What confronts us in Christ with heart-subdu-

ing power, is the sight of God giving up for our sake. This is at the back of everything that can be called gospel, giving it momentum and preciousness.

A great evangelist was accustomed to say that in his first days he spoke most about the sacrifice of Christ, but when he got older he came to speak as much of the sacrifice of the Father. Naturally, sacrifice of Christ is the sacrifice of God, in which he makes our burdens his own and puts away sin by the surrender of himself; and it is this life-giving intuition which men declare, rather than define, when they say Incarnation. Nothing else does justice to the great words of Paul, to which believing hearts everywhere beat true: "God commendeth his own love towards us in that, while we were yet sinners, Christ died for us." The love could not be his own, in the absolute sense demanded by religion, were not God veritably present in Jesus, to give himself for us.

Love is not love which confines itself to words. There is no more bitter contrast in human life than the gaping difference which may sever words from deeds of selfdenial.

To be itself, to win the soul, love must be clothed with the costliest acts. By being what he was and is, Jesus Christ has been able to convince men that this supreme law is submitted to, even by the Eternal, and that when he stooped down to bless us in his Son the dream of the prophet had come true, that in *all our affliction he is afflicted*. When we think of this and let it fill and dilate the mind, the word Incarnation rises of itself to our lips.—Prof. H. R. Macintosh.

## Deacons.

In the churches of the apostolic days, and in those to-day organised in harmony with Scripture, there are two important classes of officers—the elders or bishops, and the deacons.

The word "deacon" simply means "servant." It is not, however, a menial word. The Lord Jesus has taught us the value of service: every great man serves, he says, and he who serves most is the greatest. While all members in the church, and particularly all officers, serve, still to one alone was accorded in a special technical sense the beautiful name of deacon. To serve in the church is an honor: "They that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus."

The qualifications of a deacon are laid down by Paul in 1 Timothy 3. The requirements differ from those of elder in that it is not demanded that the deacon must be "apt to teach"; but it is required that deacons be faithful men, spiritually minded, sound in the faith, setting a worthy example of Christian living.

The work of the deacons is not strictly defined. They did not "rule," as did the elders. They "served." It is generally agreed that they looked after the so-called "secular" affairs of the church. It is not easy to define what "secular affairs" are, and the limitation has been questioned.

As to the number of deacons to be appointed in the church, the Scriptures leave us wholly free. Some have quoted Acts 6: 1-6 as fixing the number at seven. Apart from the difficulty of proving that "the seven" who served tables were "deacons" (though they may have been), the reasoning is inconclusive. Churches vary both in the need and opportunities for the service of deacons, and also in the number of men with the qualifications. It is absurd to argue that because the Jerusalem church with thousands of members had seven, therefore a church of less than a hundred members must have seven. There are some matters left to our sanctified commonsense, and this is one of them. In some cases a score or more of deacons would be justifiable. But where the male membership of a church will not yield more than two or three with the requisite qualifications it would be unscriptural to rush in more merely to make up a number such as we gratuitously suppose the ordained number to have been.



## The Home Circle.

Conducted by J. C. F. PITTMAN

### A Christmas Hymn.

Sing, Christmas Bells!  
Say to the earth this is the morn  
Whereon our Saviour-King is born;  
Sing to all men—the bond, the free,  
The rich, the poor, the high, the low,  
The little child that sports in glee,  
The aged folks that tottering go—  
Proclaim the morn  
That Christ is born,  
That saveth them and saveth me!

Sing, angel host!  
Sing of the Star that God has placed  
Above the manger in the East;  
Sing of the glories of the night,  
That virgin's sweet humility,  
The Babe with kingly robes bedight—  
Sing to all men where'er they be  
This Christmas morn;  
For Christ is born,  
That saveth them and saveth me!

Sing, sons of earth!  
O! ransomed seed of Adam, sing!  
God liveth, and we have a king!  
The curse is gone and the bond are free—  
By Bethlehem's star that brightly beamed,  
By all the Heavenly signs that be,  
We know that Israel is redeemed;  
That on this morn  
The Christ is born  
That saveth you and saveth me!

Sing, O my heart!  
Sing thou in rapture this dear morn  
Whereon the Blessed Prince is born!  
And as thy songs shall be of love  
So let my deeds be charity.  
By the dear Lord that reigns above,  
By him that died upon the tree,  
By this fair morn  
Whereon is born  
The Christ that saveth all and me!

—James Whitcomb Riley.

### The Christmas Story.

The sweetest Christmas story the world has ever heard is very old, yet it is ever new. Without this story Christmas never would have come. Without the Jesus who was born that night, this land of churches and schools could never have been. No boy or girl, no man or woman, can ever measure the joy and blessings that come into his life because Jesus gave up his home in heaven for a time and came down to earth to be born and to live and work to save the world from sin, suffering, death. The whole Christian world to-day has life in Jesus.

In the second chapter of Luke we find the story, the story of the birth of Jesus.

The emperor of Rome wanted to tax all of the people, so he issued a command that all of the people should go to the city or town where the records were kept of their ancestors and be enrolled.

Although poor and humble people, Joseph and Mary were both descendants of King David, and if there had been a king in the land of Israel at that time, Joseph was the descendant of King David and should have had the throne. But because of the wickedness of the Israelites in not serving Jehovah and obeying his laws, they had long before lost the rule of their own land and they were subjects of Rome. Since Joseph and Mary were descended from David it was necessary for them to go to Bethlehem, the city of David, to be enrolled.

Joseph and Mary had not friends or relatives in Bethlehem who were expecting them, and when

they arrived they found the inn was full of other travellers who had also gone there to enroll. Joseph finally found a place in the stable where he and Mary could have a place on the straw to rest.

And there in the night, in that lowly stable, Jesus, the Son of God, was born. The angel had told Mary months before she was to be the mother of Jesus, and the angel had told Joseph, too, and they were both very happy. Mary wrapped the little child in long bands of cloth and laid it in a feeding-trough upon the hay. No doubt, Joseph and Mary thought others did not know about the birth of this baby in the night.

But while a group of shepherds were watching their flocks in the fields that very night, an angel stood by them and told them of the birth of Jesus. Suddenly, with the angel, there appeared before the shepherds a great host of angels singing and praising God. After the angels had gone, the shepherds hurried off to Bethlehem, and there in the stable, as the angel had said, they found Mary and Joseph and the baby Jesus.—“Lookout.”

### The Bible.

The Bible is rightly called “*The Book*.” It is frequently alluded to as “*God's Library*,” for it contains many books, of infinite variety, yet wonderful unity. Through the pages of the Bible God speaks to man. Here is given the history of the world until four hundred years B.C. Little is known of what happened during that long period but through Biblical history, and nothing is known of a Saviour except what we learn of him through types and prophecies, psalmists' songs, and evangelists' records. Neither would we know anything of the way of salvation, or how to live acceptably before God, were it not for the Bible. The future would be a blank if it were not that “our Saviour Christ Jesus” has “abolished death, and brought life and immortality to light through the gospel” (2 Tim. 1: 10); and this record, also, is alone found in the Bible.

It is this incomparable book which should be to all Christians their sole standard of appeal upon vital religious questions. They should “speak where the Bible speaks, and be silent where the Bible is silent.” With the Psalmist, they should say, “Blessed art thou, O Jehovah; teach me thy statutes. With my lips have I declared all the ordinances of thy mouth. I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate on thy precepts, and have respect unto thy ways. I will delight myself in thy statutes; I will not forget thy word” (Ps. 119: 12-16).

### A Boy's Prayer.

Lord, now at Christmas time, help me  
To be the boy I ought to be;  
Please help my father, Lord, to be  
The very best of chums with me.  
Please help me love my mother more  
Than I have ever done before.

### Christmas Thoughts.

“Christmas joy and gladness make music throughout our fair land to-day. Let us each do our share in spreading it far and wide.”

“Give freely of your love. A gift without love or sacrifice is a poor thing to offer in commemoration of our Father's great gift to us.”

“Peace on earth, good will to men. Let us take the precious Christmas message to our hearts, and let peace and good will reign there.”

## The Family Altar.

J. C. F. P.

### SUNDAY.

The book of the generation of Jesus Christ, the son of David, the son of Abraham.—Matt. 1: 1.  
“The Man Jesus Christ was, of all created beings—as far as we know their history—the only one who chose his own destiny; who foreknew and accepted its full conditions; who saw a great need, and responded to it: ‘Lo, I come.’”

Reading—Matthew 1: 1-16.

### MONDAY.

And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.—Matthew 1: 16.

It is surely the greatest marvel

“That he whom the sun serves should faintly peep

Through clouds of Infant flesh; that he the old

Eternal world should be a child, and weep;

That he who made the fire, should fear the cold;

That heaven's high majesty his court should keep

In a clay cottage, by each blast control'd,  
That glory's self should serve our griefs and fears;

And free Eternity, submit to years.”

Reading—Matthew 1: 17-21.

### TUESDAY.

And they shall call his name Immanuel.—Matthew 1: 23.

Concerning the birth of Christ, Richard Crashaw wrote—

“The babe, whose Birth

Was the great business both of heaven and earth.”

Reading—Matthew 2: 1-6.

### WEDNESDAY.

Where is he that is to be born King of the Jews? for we saw his star in the east, and are come to worship him.—Matthew 2: 2.

“Dr. D. J. Burrell has written a little book called, ‘The Lost Star,’ which tells of another company of Wise Men who started on the journey from the East, but lost their way through selfishness, pride, injustice and impurity. We must be careful when we follow the star to pray for pure hearts, and to rid ourselves of pride and selfishness, or the light will be so darkened for us that it will be hard to find the way.”

Reading—Matthew 2: 7-12.

### THURSDAY.

Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee; for Herod will seek the young child to destroy him.—Matthew 2: 13.

From this “we learn that God will watch over those whom he loves; that he knows how to foil the purposes of the wicked, and to deliver his own out of the hands of those who would destroy them.”

Reading—Matthew 2: 13-15.

### FRIDAY.

Arise and take the young child and his mother, and go into the land of Israel; for they are dead that sought the young child's life.—Matthew 2: 20

As the holy family returned to Palestine, so may we, who are called out by God from the bondage of sin, joyfully go on our way.

Reading—Matthew 2: 16-20.

### SATURDAY.

And came and dwelt in a city called Nazareth.—Matthew 2: 23.

“As a pure revelation of God himself,” wrote D. G. Matheson, “the grandest the world has ever seen or ever will see, I bow down prostrate to the Christ of Nazareth.”

Reading—Matthew 2: 21-23.



## Prayer Meeting Topic

December 31.

## Looking Backward and Forward.

(1 Samuel 7: 12.)

Horace Kingsbury.

We give this week an appropriate paragraph from "The Great Texts of the Bible," and a suggestive and helpful treatment from "The

"Then Samuel took a stone and set it between Mizpah and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us."

The characteristic feature of the inscription lies in the word "hitherto." It was no doubt a testimony to special help obtained in that time of trouble; it was a grateful recognition of that help; and it was an enduring monument to perpetuate the memory of it. But it was more. The word "hitherto" denotes a series, a chain of similar mercies, and unbroken succession of Divine interpositions and Divine deliverances. The special purpose of this inscription was to link on the present deliverance to all the past, and to form a testimony to the enduring faithfulness and mercy of a covenant-keeping God." (*Great Texts.*)

After the signal defeat of the Philistines the Stone of Help—Ebenezer—was set up by Samuel. It was not only a memorial of that particular Victory, but of all the past help from God which Israel had received. We cannot judge of God's dealings with us by any single act of his providence, but by a wide survey of all his dealings. The scientist does not reach his conclusions by the study of a single fact, but gathers a wide range of data from which he arrives at his conclusion. So must we Christians judge of God's mercy.

Moreover, there is implicit in this Hebrew word a forward look into the future. As hitherto the Lord hath helped us; so will he in the future help us. Past mercies are the pledge and guarantee of future blessings.

1. A backward look. Looking over the past year, and the years back of that, it must be that we can mark many periods in which the singular help of God has been ours. We have prayed to our Father in time of trouble and sorrow, and he has heard and helped us. And in the peaceful, prosperous days, in which his hand has not been so manifest, it still has been his hand that has made them so. He has not only "spread a table for us in the presence of our enemies;" but he has made us to "lie down in green pastures," and "led us beside the still waters;" and guided our feet "in paths of righteousness" for his name's sake (Psa. 23). Surely we should be a thankful people and raise up a memorial stone of help to his name. What could we have done without him and his gracious help?

2. A forward look. We are facing a new year. We know not what experiences are before us. There certainly will be sunshine and there will be shadows. But sunshine or shadows, God will be with us, to sweeten the waters of Marah, and give us rest at Elim (Ex. 15: 23-27). So we may raise our Eben-ezer and go forward, nothing doubting, holding fast the confession of our faith without wavering, knowing that he is faithful who has promised (Heb. 10: 23). It is a great asset for the Christian to know that the future is safeguarded by God's mercies in the past.

3. A mighty motive. What mighty motive this "Stone of Help" should be to us for a renewal of our consecration (Rom. 12: 1, 2). "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41: 10). (*The Expositor.*)

Suggested Hymns: 513, 316, 577, 1048.

Our Young People.

Conducted by W. CALE

## Camps and Camping.

Plans for the summer camp will occupy the minds of many at this season. Already our clubs have debated the pros and cons of sites in the country or by the sea. In many places the camps will be under the care of the Bible school, or organised by the clubs. Where this is not the case, groups will hive off and swarm together out of a common desire to have a good time. The riverside and sea beach, mountain-side and valley will soon ring with the noise and frolic of hundreds from our schools and clubs. The girls from the P.B.P. and kindred organisations will in all probability be housed in a mountain cottage or a house by the sea. The boys will mostly seek the open-air and be content with tents. It is very desirable that these excursions be under the control of the school or club, and that a responsible person, preferably a leader of the young people's church activities, should accompany them. If anywhere it is true that youth is out of touch with the church, the church should at least make an effort to see that it is not because the church is out of touch with youth. The presence of church leaders in the camp of the young people will do much to impress them with the fact that the interest so often expressed is more than lip sympathy. On the other hand, our young people should seek to remember the church, and that for which it stands, whilst on their vacation and in their camps. It is just here that the presence of a church leader should count for much. In every camp so organised there should be fostered the desire for the daily reading of the Scriptures, prayer, and an observation of a moment or two upon the relation of these things to daily life and work. A camp with this atmosphere will lose none of its fun and frolic, but may become an invaluable example to youth of the way to make these devotional exercises very interesting and stimulating, and at the same time, provide an opportunity for the frank discussion in the group or between individuals of the great moral and religious questions of the youthful mind. If these exercises, which may not take but a few moments per day, are conducted in the right way, they should become a valuable help to the conduct of the same in the lives of the individuals now, and especially act as a stimulus later to the adoption of like measures in the future homes of these young people. A service on Sunday in camp should be a great feature of the vacation. This might be made an opportunity to enlist sympathy in our desire to prevent the secularisation of the Lord's day. Rousing hymns and happy choruses will provide an organised means of letting the young folk use their lung power in a manner that will tend to remind them of the school and church they have left behind. A vacation spent in this way will make for the good of the young people and help them to feel the tie that binds them to the best in men and women, and to appreciate the place of religion in everyday life. For these reasons schools and clubs would do well to grasp the opportunity that might otherwise be lost, and what is worse, perhaps be taken by influences that will work against the youth and the church.

### The Exam.

Pencils, rulers, drawing-boards! College girls, high school boys, with laughter subdued, and of serious mien, are everywhere to be seen. Some wear the caps and hats of the famous schools, others from the ranks of the greater crowd display no distinctive badge. Some are disgusted, some are glad: some have been "plucked," a few have excelled. The exams. are on—they come up from the provinces to be tested. As they have

sowed, so have they reaped. Lost time now tells, and cannot be regained. There's a rush for the paper—"Any results," is the cry. "No. They are to be published later." So they are. That is what Jesus said. Then make sure of the prize. "Well done," will he say? Yes, if you have so done. But as in exam., so in life, the results are to those who try, and only to those who enter. Begin now.

C.E. Union Rally, S.A.

The South Australian Churches of Christ C.E. Union held an inspiring rally at Norwood on Nov. 24; Bro. L. Walters presided. Vocal items were given by representatives from Maylands and Norwood Y.P. Societies. Greetings were given by ten Y.P., and two Intermediate Societies. Bro. Wiltshire gave a splendid address. The offering was given towards Bro. Wiltshire's work. Words of farewell were spoken by Bren. Walters and Wiltshire on behalf of the Union to the secretary, Miss Spurr, on the eve of her departure for the eastern States. Miss D. Watkins, High St., Queenstown, is acting secretary.

J.C.E. Picnic.

The Junior Christian Endeavors of the Churches of Christ in the metropolitan district enjoyed a very pleasant outing at the Fitzroy Gardens on Saturday afternoon, December 6. The picnic was arranged by the Christian Endeavor Department, and was under the control of a committee consisting of Bren. L. Johnston (superintendent of J.C.E. work), H. Cook, H. Turnham and J. H. McKean (secretary of C.E. Dept.), and Misses E. Rasmussen, I. Sears and O. Sears. It was estimated that over 300 juniors and workers were present. A programme of races was arranged by the committee, and each event was keenly contested by the young people. A photograph of the Endeavors, taken on the grounds, appeared in the following issue of Melbourne "Sun."

### Cheltenham Young Men's Class.

Under the guidance of Mrs. F. Martin, the young men's class at Cheltenham, Vic., held a very successful fete at her home. The young men worked hard, and well laden stalls spoke of their enthusiasm. Mr. Pittman introduced Miss Spurr, secretary of S.A. Churches of Christ C.E. Union, who in a few chosen words declared the fete opened. The young people by their efforts hope to have the interior of the chapel decorated.

## Boys—A Question?

"Say, boys, did you ever stop to think  
That we are the coming men?  
That we've only a few short years to prepare  
Ourselves for the work, and then  
The fate of the world will rest in the hands  
Of those who are boys to-day?  
I tell you it makes a fellow feel that  
He wants to be armed for the fray!  
We cannot afford to hamper ourselves  
With habits that work us harm:  
We need to be *men*—real, honest, men,  
With a love of life and its joys,  
But ever ready to stand for the right;  
And in order to do that, boys,  
We've got to begin right now, or else—?"

—Westminster Teacher.

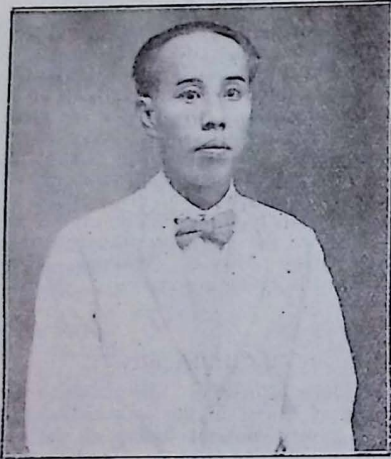


## Foreign Missions.

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

### New Chinese Evangelist.

This will introduce to our Australian brethren Bro. Chin Bik Fung, who is soon to arrive in Australia from China as our second Chinese evangelist. He comes very highly recommended for his Christian character and the excellent work that he has done in Canton Province. Bro. Gow, one of our Australian Chinese Christians, had the pleasure of hearing him, and Bro. Harry Pang has received, from other sources, news of



Chin Bik Fung.

the success of his work as a preacher of the Word. We expect him to arrive in Melbourne in a few weeks' time. He will begin his work with the Victorian Chinese church. We know that we can bespeak for him from his fellow-Christians in Australia the warmest of welcomes.

### Notes and News.

Bro. McKie writes:—"We are all in good health. In fact, we have had no sickness except bad colds. So far we have escaped fever, and the climate seems to agree with my wife and little one."

Mrs. Fred Killey, with her child, expects to leave India by the "Mooltan" on January 6.

Western Australia has given £20/10/6 to the Indian Famine Fund, £15/5/6 from Lake St. members. W.A. total receipts for Conference to November 30, £705/19/-, an increase for the same period over last year of £138/15/5. It looks as if W.A. is going to reach her standard of 10/- per member for Foreign Missions.

Children's day contributions are coming in very well. One school of thirty-seven scholars showed 29 took boxes, and not one scholar contributed less than 1/-; one of them raising 9/-. In another small school, Mrs. Welsby's, Cascades, Tasmania, one scholar raised 12/7½. So far we have sent to the children 4,757 stamps, 431 cards, 613 coins, 1,275 buttons. We shall be glad to have the results of other schools. The buttons we are using this year have photos of Miss Florence Cameron, the leader of our Girls' Orphanage at Shrigonda, and Mr. and Mrs. A. Anderson, of Hueilichow, China.

Bro. Au Kwong Hon has just finished a six months' evangelistic campaign in Perth. W.A. He was due to reach Adelaide on Dec. 17 and to conduct services for the Chinese church on Sunday, Dec. 21. He is due at Melbourne on Sunday, Dec. 28, and will spend some weeks in Melbourne, and will then leave for Sydney to assist the brethren there.

We regret to say that Miss Minnie Bache will not be able to take up Foreign Mission service at present, owing to the illness of her father, mother and brother, the latter being ill in Caulfield Hospital. We sympathise with Miss Minnie Bache's disappointment, and our prayers will go to the throne of grace for the speedy restoration to health of her loved ones.

We are sorry to report that Mrs. Winter, sen., of Inglewood Forest, Moree, New South Wales, is seriously ill. She has just undergone a serious operation. Sister Winter and her late husband and all her family have been liberal supporters of the work in the regions beyond. When the late Bro. Winter established his large fruit garden over 50 years ago, he divided it into two parts; one part he called God's garden, and the price of all products raised in this was given to missionary work. Many prayers are being offered up for Sister Winter's restoration to health.

### Letter From Pentecost Island.

Banmatmat, Pentecost Island,  
New Hebrides,  
October 31, 1924.

Dear Brethren,—

We have had a busy time since our last report. There is no time for idleness here; there are so many outstations to be continually visited, for we must keep in constant touch with our Christians if we want effectual work. There is so much evangelistic work to be done among the heathen, and the training of teachers at home, that our time is fully occupied. We find that when we give our full attention to mission work in preaching to the heathen, the work on the plantation is somewhat neglected, although we are doing our best to improve the property. Things are beginning to look prosperous now, but not one hundredth part of the work that we see needs doing has yet been done. We can do it only a little at a time.

Our school is coming on nicely. We have now 24 day scholars on the roll. We have room for a kindergarten class for the small children. Mrs. MacKie is anxious to undertake that part for the little ones, but we have no material for conducting such a class. We hope for all these things in good time.

We are opening another school at a new station called Racksue. Despite active opposition, we are making steady headway. We have abundant evidence of God's mercy toward us. We are slowly gaining the confidence of the heathen; they are beginning to look upon us as friends. We find that medicine helps our cause, especially as they know now that we mean good by them as well as to the Christians, and not administering poison as they have been told that we were doing. It is sad to know that although there are about 7,000 people on this island, this is the only place where they can come for medicine. Such sicknesses, sores and cripples as we see make one's heart bleed for them. We have been called to administer medicine to some of whom we thought recovery impossible, yet after prayer and administering the medicine the patients have recovered, to the utter surprise of the natives, who looked upon them as already dead. Thus God has blessed our labor, and we give him the praise and the glory.

Yours fraternally,

F. MacKie.

"Let us love as many people and as many of God's creatures as we possibly can. Love is the only power by which we can make ourselves rich in a moral sense."

### State Foreign Mission Secretaries.

Please send offerings to the following:—  
Victoria—J. E. Allan, 51 Watts-st., Box Hill.  
N.S.W.—J. Clydesdale, 9 Grand-par., Brighton-le-Sands.  
S.A.—L. R. Fisher, 74 O'Connell-st., Nth. Adelaide.  
W.A.—W. Clay, 393 Bagot-rd., Subiaco.  
Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.  
Tas.—J. Foot, jr., 14 Balfour Pl., Launceston.  
Federal Secretary—G. T. Walden, M.A., 74 Edmund-av., Unley, S.A.

### BIRTH.

LYALL.—On December 8, at "Wallgrove," 303 Royal Parade, Royal Park, to Mr. and Mrs. Harry L. Lyall—a daughter (Helen Millis).

### MARRIAGE.

On Nov. 12, at Church of Christ, Wedderburn, by J. H. Bird, Edward J. Chamberlain, son of late Mr. Chamberlain and Mrs. Chamberlain, "Holly Villa," East Malvern, to Eileen V. Jackson, eldest daughter of Mr. and Mrs. A. Jackson, Belmont, Wedderburn.

### IN MEMORIAM.

TIDD.—In fond and loving memory of our dear son and brother, Ernest, who was called to the higher life on Dec. 27, 1920, aged 17 years.  
Some day, some time, our eyes shall see  
That dear face held in memory;  
And God shall link the broken chain  
Still closer when we meet again.  
—Inserted by his loving mother, father, brothers and sister.

### BEREAVEMENT NOTICE.

Mr. G. B. Moysey and family wish to sincerely thank their many kind friends and relatives for expressions of sympathy, telegrams, letters, cards and floral tributes during their recent bereavement. Will all kindly accept this as a personal acknowledgment of sincere gratitude?

### TO LET.

Accommodation for 5 or 6 adults, 5 minutes everything, 3 bedrooms, vestibule, use of kitchen. Mrs. Hammond, "Milliara," Embankment Grove, Chelsea, Vic.

### WANTED.

Wanted, preacher—young man's man—for Long Plains District, South Aus. Good salary suitable man. Particulars from F. J. Goodwin, Bayswater, Victoria.

The church at East Kew, Vic., requires the services of a full-time preacher. Fine healthy and growing district, great possibilities. Reply by letter, stating salary, to D. F. Henderson, secretary, 133 Eglinton St., Kew.

### 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.

### Small Ads. in "A.C."

(Coming Events, etc.)

should reach the office by Tuesday.

Terms: See Back Page.

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## Here and There.

We wish all our readers a very happy Christmas.

At Balwyn, Vic., on Sunday night there were five confessions, Bro. J. E. Thomas preaching.

We commend to the notice of our readers the article relating to the Thomas Bagley Memorial Fund which appears in this issue.

On Monday last Bro. A. T. Eaton and Nurse Shields were joined in marriage. Mr. and Mrs. Eaton left the same afternoon for Sydney en route for U.S. America.

The following telegram came from Warracknabeal, Vic., on Monday:—"Glorious meetings yesterday; fifteen confessions last night; total 137; prospects amazingly bright.—Cornelius."

We shall print our usual number next week, but there will be no issue of the "Christian" on January 1. Will our reporters please note, and kindly arrange reports to suit the dates?

Jas. W. Nichols, 8 Edgar St., East Malvern, superintendent of the Benevolent Section of our Victorian Social Service Department, appeals for a double and a single flock mattress. These are urgently needed by a distressed family.

Bro. H. J. Horsell conducted the services at Kersbrook, S.A., on Nov. 23. There were good meetings. He has been visiting the churches on Eyre Peninsula in the interests of Home Mission work, endeavoring to get in touch with as many brethren as possible.

In connection with "Peace Sunday" (Dec. 21), Bro. C. R. Burdeu, secretary of the Victorian Department of Social Service, intimates that he still has copies of the "Peace" poster. Preachers or secretaries desiring a copy should address Bro. Burdeu at 15 Mackay St., Prahran. Phone Windsor 7148.

The Baker-Brooker mission at Bamba Rd., Vic., reached a great climax on Monday, Dec. 15, when nine accepted Christ, making a grand total of 82 decisions. The thanksgiving service was a never-to-be-forgotten experience, and a grand offering of £300 was made. P. R. Baker has conducted a magnificent campaign.

The American "Christian Standard" of Nov. 15 contains an article by Albert M. Ludbrook on "Through the New Testament Together in 1925," and also the list of readings which appears on our Almanac and has already been printed in our columns. An editorial article in the same issue warmly commends the scheme to the brethren in America.

An effort is being made to induce the churches in S.A. to adopt the use of duplex envelopes. Several churches already use the system and find the benefit of so doing. Home and Foreign Missions receive weekly assistance where duplex envelopes are used. These two committees have made it possible for S.A. churches to be supplied at a very cheap rate. The conference secretary will be glad to hear from those churches which have not yet responded to his letter.

"Climb your Highest" was the challenge to the individual in connection with the W.A. Home Mission offering. It requires four shillings to maintain the Western Home Mission work for one hour. This was illustrated by a stairway with each step indicating an increasing number of hours. Members were challenged to climb the highest possible step when deciding their offering. Isolated members are asked to send their offering to W. R. Hibbert, secretary, 140 Barrack St., Perth.

Readers of the "Family Altar" will please note that the portions of Scripture for reading, and, as a rule, the memory verses, will be the same as those selected for the "Through the New Testament in a Year" list, as published on next year's almanac, and inserted recently in the "Australian

Christian." It is hoped that many more families will gather daily for worship, and all will unite in reading the suggested portions, so that "Through the New Testament in a Year" may not be simply a slogan, but a happy, profitable experience in thousands of homes.

At a meeting of the Victorian Executive and Home Missionary Committee held last week, the following resolution was carried:—"That we place on record our sincere appreciation of the faithful and consecrated service of our late beloved Organising Secretary, Bro. Thomas Bagley. It is recognised that the splendid progress of the Home Mission work in recent years has been, under the blessing of God, largely due to his energetic and whole-souled enthusiasm. We also express to Sister Bagley, and the members of her family, our sense of loss, and assure them of our sincere Christian sympathy."

### A Christmas Gift.

Everybody is seeking for a suitable gift to make at Christmas. Why not give your friend a copy of "The Australian Christian"?

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If you wish your friend to know of the Church of Christ and New Testament teaching, send an order on his behalf. The Austral Co. will post direct to his home for a year for 10/6.

### The "Christian" in every church home

The Dawson St., Ballarat, Vic., church honored Bro. and Sister Pittock in a social gathering on Saturday, Dec. 6. Bren. Wilkie, Price, Ramage and Bailey expressed appreciation of the faithful service of Bro. Pittock in his sixteen years of work, most of the time as secretary, and also as teacher and preacher. On behalf of the church Bro. Connor presented them with a silver tea service and expressed best wishes for them and their two sons, Albert and Roy, who also have been active in work. Great regret is felt at their leaving Ballarat. Bro. Bake spoke for the cricket club, and all felt that the going of the family would be a very heavy loss.

The volunteer mission held by Bro. H. M. Clipstone at Cheltenham, Vic., was handicapped by adverse weather conditions, rain falling heavily almost every day. The attendances, however, were excellent, and the interest grew with every meeting. The genial personality of the missionary, combined with his powerful presentation of the message, proved a great attraction, and if the effort could have been continued, the visible results would probably have been very encouraging. At the final meeting the members testified to the spiritual uplift of the services, and a token of affection and appreciation was presented to Bro. Clipstone, who, in his acknowledgment, commended officers and members for their support, and expressed special pleasure at the musical items rendered at each gathering.

W. H. Nightingale writes: "The church in Hobart is experiencing a season of great blessing in the mission being conducted by Bro. A. E. Forbes, of Croydon, Adelaide. Bro. Forbes is giving his holidays to this worthy task, and the church (at Croydon) has kindly lengthened same in order to help us in Hobart, for which we are profoundly thankful. The preacher secured the interest of the crowd from the first night and never let it go. By chart, song and story he presented the old gospel with clearness, freshness and power. During the first week he sowed bountifully. The second week witnessed nineteen decisions for Christ, and the third week thirteen more. Eighteen of these have already obeyed Christ in baptism. God has opened a great door in this city by this effort. Praise his name."

H. J. Horsell writes:—"The sum of £115 has been received from various sources towards rebuilding the chapel at Barmera, S.A. The cyclone not only destroyed the chapel, but smashed the majority of the seats. To re-erect the building, replace the seating, line the chapel and ceil it, and paint outside and inside, a sum of £350 must be forthcoming. The committee cannot proceed with the work until the money is provided. The response to date has come from a very few churches (who have done well). This is an appeal that should move every church when such a catastrophe has overtaken our suffering, struggling brethren on the River Murray settlements. 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' Our work is all the while handicapped; a work upon which we have expended hundreds of pounds to establish. We thank God for sparing the lives of Bro. and Sister A. C. Mudford. It would be fitting for churches and individual members in any State to send a thank-offering, in order that Bro. Mudford may continue his noble service at Barmera. The call is urgent. Please do not delay. Send now to H. J. Horsell, Blandford St., West Croydon, S.A."

### ADDRESSES.

William Arthur (acting secretary for Dawson St. church, Ballarat, Vic.)—213 Talbot St., Ballarat.

Jos. Collings (secretary Northcote church, Vic.)—5 Ilma Grove, Northcote.

F. Cornelius (preacher Warracknabeal church, Vic.)—Lyle St., Warracknabeal.

C. T. Garrett (secretary pro tem., Naremburn church, N.S.W.)—89 Burlington St., Crow's Nest, N.S.W. Phone Nth. 1306.

J. Maloney (secretary Kalgoorlie church, W.A.)—84 Collins St., Kalgoorlie.

R. O. Sutton (preacher of Oakleigh church, Vic.)—304 Webster St., Oakleigh.

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## College of the Bible.

### HONORS LIST, THIRD TERM, 1924.

The following students, having received at least 80 per cent. of marks, have passed with honor. To secure an ordinary pass, a grade of at least 60 per cent. is required.

New Testament.—A. W. Gariand and A. Withers (equal), 80. 21 others passed.

Old Testament.—Miss R. Batch, 85; R. O. Sutton and A. Withers (equal), 84. J. K. Robinson, 83; A. W. Garland, 82; Miss E. W. Morris, 81; Miss M. Benjamin, 80. 17 others passed.

Church History and Christian Doctrine.—Miss E. W. Morris, 84; A. Withers, 80. 7 others passed.

Comparative Religion.—J. K. Robinson, 91; F. A. Daws, Miss E. W. Morris and R. O. Sutton (equal), 89; A. W. Garland, 88; Miss R. Batch, 84; R. Hilford, 82; H. Cave and Miss M. Cole (equal), 81. 16 others passed.

Homiletics and Practical Church Work.—R. O. Sutton, 90; A. W. Garland, 88; F. A. Daws, 80. 10 others passed.

Homiletics II.—J. K. Robinson, 95; G. Hughes, 83; A. Withers, 82. 2 others passed.

Homiletics III.—A. Brooke, 98; A. A. Hughes, 95; J. R. Waterman, 90; A. Riches, 87; C. G. King and A. W. Stephenson, 82; C. A. Bowen, 80.

Homiletics (special class for women).—Miss M. Benjamin, 86; Miss E. W. Morris, 82. 4 others passed.

Hermeneutics and Exegesis.—A. Brooke, 90; Miss R. Batch, 86; A. A. Hughes and J. R. Waterman (equal), 85; S. E. Riches, 82; A. W. Stephenson, 81. 1 other passed.

Apologetics.—A. Brooke, 97; A. A. Hughes, 91; J. R. Waterman, 89; S. E. Riches, 84; C. A. Bowen, 81; A. Baker and A. W. Stephenson (equal), 80.

Psychology.—A. Brooke, 87; A. A. Hughes, 83. 9 others passed.

Logic.—A. Brooke, 85; A. A. Hughes, 82. 6 others passed.

New Testament Greek.—R. O. Sutton, 95; A. W. Garland, 94; R. G. McPherson, 93; F. A. Daws, 80. 9 others passed.

Ancient Civil History.—F. A. Daws and R. O. Sutton (equal), 90; A. W. Garland, 86; A. A. Hughes, 85; H. Cave, 82; A. R. Sheehan, 80. 8 others passed.

Elocution I.—15 passed.

Elocution II.—5 passed.

English (Intermediate).—Miss R. Hay, 81. 5 others passed.

English (Leaving).—7 passed.

Geography (Intermediate).—Miss R. Hay and O. G. Potter (equal), 81. 8 others passed.

British History and Civics (Intermediate).—9 passed.

History (Leaving).—2 passed.

Algebra (Intermediate).—4 passed.

Geometry and Trigonometry (Intermediate).—C. Williams, 88; V. Griffin, 82. 3 others passed.

French (Intermediate).—1 passed.

Latin (Intermediate).—1 passed.

—A. R. Main.

### New South Wales Sisters' Auxiliary.

The monthly meeting was held at Sydney City Temple on Dec. 5, a fair number of delegates being present. Devotional exercises were led by the president. A season of prayer was held for the sick, bereaved, and the work generally. Sister Clydesdale gave a beautiful talk on "Jesus Our Friend."

The business session opened with minutes and roll-call. A letter was received from Miss Holder-ness, thanking committee for donation; also one from Miss Bison, Waterfall.

A meeting was arranged for Erskinvile on Dec. 16—a gift afternoon for district poor. It was decided to hold next executive on Jan. 9,

and combine it with the usual prayer meeting held at the beginning of the year.

Sisters were interested in the proposition by president to send a Christmas parcel to one of our aged and esteemed evangelists, who is ill, and his wife. A sum was collected, and a further donation given to be enclosed in parcel, to be sent as from Conference. A proposition that secretary write a letter of sympathy from Conference to Sister Mrs. Bagley was carried.

The usual Christmas visit to Newington was arranged for Dec. 9. Letters have been received from Bro. Harward, expressing thanks of H.M. Committee, and appreciation of work done re Federal dinners. Mrs. Steer, supt., gave a report on catering for same.

Donations received, £17/17/9; expenditure, £17/17/9.

A proposition by Mrs. Steer, that secretary write thanking those who helped with donation, was carried.

Sister Mrs. Illingworth met with sisters last meeting, and we were pleased to have a talk from her; also Miss Hackett, from Brisbane, who sang a solo.—Mrs. E. Morris, Asst. Secretary.

### South Australian Sisters' Auxiliary.

The monthly meeting was held on Dec. 4. Mrs. Green had charge of the devotional exercises. Mrs. Collins presided over the business session. Minutes of previous meeting were confirmed. Thirty-eight delegates responded to the roll-call. Additions from Sunday schools: Croydon, 1; Dulwich, 1; Semaphore, 1; Nailsworth, 4; Unley, 4.

Mrs. Bond presented the treasurer's report. Received for Home Missions, £4/11/9½; in hand, 19/10; total, £5/11/7½. For Foreign Missions, £2/17/-; in hand, 19/7½; total, £3/16/7½. General fund, collection, £1/7/11; in hand, £5/6/9; total, £6/14/8. Conference catering fund—donation towards rebuilding the church at Barmera, £5; balance, £10/11/4½.

Home Mission report.—Mrs. Cherry spoke on the penny-per-week giving for Home Missions. 1,000 sisters are wanted to contribute. Northern Conference sisters have been written to with regard to this work, and ten letters sent to churches. Amounts received: Hindmarsh, 5/-; Mile End, 8/6; York, 10/-; Maylands, 14/7; total, £1/18/1. Will sisters write to Mrs. A. E. Cherry, Gertrude St., Brooklyn Park, re Home Missions?

Foreign Missions.—Mrs. Messent reported a pleasant afternoon at Cottonville. Miss Tonkin gave an address, and exhibited Chinese curios and photographs, and Mrs. Caldicott read interesting extracts from letters from her daughter, Elsie, in India. A Cottonville sister favored with a solo. Collection, 9/4. Amounts received: Cottonville, 9/4; Croydon, £1/1/5; Mile End, 2/-; York Sister, 1/-; total, £1/13/9.

Dorcas.—Mrs. Cant reported a visit to Nailsworth Dorcas.

Hospital.—Mrs. Young stated that 106 visits

had been paid to hospitals, and comforts distributed. Dulwich sisters had made 18 jackets dis-inmates of Home for Incurables, and Semaphore for the Children's Hospital. North Adelaide sisters have made 6 garments and 12 scrap-books for same. 10/- has been received from Croydon Dorcas Society Home. Mrs. Young thanked the sisters for their generous response to her appeal for sick com-forts and Christmas cheer.

Prayer Meeting.—Mrs. Moseley reported a visit to Cottonville, when fifteen were present. Mrs. House read a paper, and Mrs. Harding gave an uplifting address.

Temperance.—Mrs. Green stated that the World's Temperance Sunday was emphasised in most of the schools and churches, and a number of pledges were taken. Our Nov. 12 the Hind-marsh Dorcas sisters were visited and the claims of temperance work presented. On Nov. 19 an encouraging meeting was held at Semaphore. The North Adelaide church was visited on Nov. 24, and Mrs. Webb gave a helpful address. On Nov. 26 a grand time was experienced at Croydon. Mr. Wiltshire gave an interesting address, and Mile End Band of Hope gave its prize dialogue and other items. On Dec. 1, at Maylands, Mrs. Oram gave an excellent address. The last meeting was at Cowandilla, where the president, Mrs. Collins, gave a fine address.

A collection totalled £1/3/7½. An appeal had been made for toys to send to the children on East-West Railway, and the response was such that a case was sent to Tarcoola, and a sackful to Barmera for Bro. Mudford to distribute.

The next meeting will be held in February.—V. B. Thompson, 12 Kintore St., Mile End.



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**Christmas Day.**

W. J. Way.

Ring out ye bells, for Christ has come,  
The Prince of Peace, the King to be—  
Come to the lowly earth and home,  
The Sovereign of eternity.  
Yea, he has come, whose right it is  
To reign o'er all beneath the sun;  
To build his great metropolis,  
And undo all that hell has done.  
Let all rejoice; there once was born  
That Babe unique in Bethlehem—  
Freighted with power, God's mighty horn,  
To save the craven sons of Shem.  
Come, King of kings, exert thy power,  
To save the world and make it free;  
Usher in that radiant hour  
When men will look and love like thee,  
When men shall work no cruel hate,  
When love shall hold the right-of-way;  
And heaven and earth affiliate,  
And every day be Christmas Day.

**Growing Needs.**

Two men met. One was acting as a committee from his church, collecting funds for kingdom interests. He asked his brother for a liberal subscription. The other replied that the church was always wanting money, and intimated that he was tired of such expressions as "75 million campaign, missions, etc." To this the committee-man answered, "When my lad was a boy he was costly. He always wanted boots, shoes, stockings and clothes. He wore them out rapidly, then he needed more boots, shoes, stockings and clothes. The older and stronger he grew the more money I had to spend on him." Then, his lips trembling and tears springing into his eyes, he added softly, "But my lad died. He does not cost me anything now. Oh, how I wish he did." The live church always needs money. The more it grows, the more it needs. Do you begrudge the needs of your church? Surely, you would rather it would live.

Something to learn and something to forget;  
Hold fast the good and seek the better yet;  
Press on, and prove the pilgrim-hope of youth,  
That creeds are mile-stones on the road to Truth.  
—Henry van Dyke.

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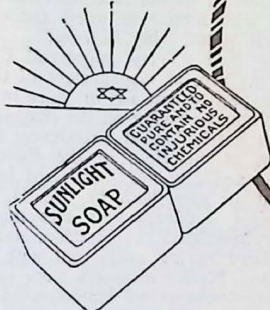
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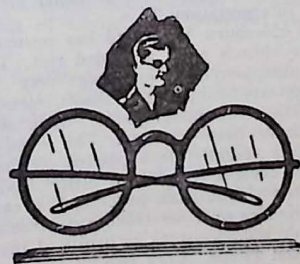
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## News of the Churches.

### Western Australia.

Five have been received by letter at Bunbury. Splendid meetings on Dec. 7. At the gospel service, two—a man and a woman—decided for Christ.

### Tasmania.

West Hobart gospel service on Nov. 30 took the form of an in memoriam service to the late Bro. Jacobson, a foundation member and elder of the church. The speakers were Bren. G. Spaulding, P. Byard, J. Park and J. Woolley. A Bible school scholar confessed Christ.

Splendid meetings marked the Bible school anniversary services at Geeveston on Dec. 7. Bro. and Sister Green, of Hobart, were visitors. At worship meeting Bro. Durdin presided and Bro. Green gave a splendid exhortation on "The Print of the Nails." In the afternoon the building was crowded out. Special singing was rendered by the school under Bro. T. Geeves. Prizes were distributed by Bro. G. Woolley, and Bro. Green gave a nice address. In the evening the chapel was packed, fully 150 being present. The meeting was led by the Bible school superintendent (Bro. S. Bellette). The scholars sang special hymns, and Bro. Durdin gave a fine address on "Our Substitute." Bro. Durdin has accepted a further engagement of twelve months with the church.

### Queensland.

New Veteran Bible school showed an increase of one scholar. Service at night was attended by 27 adults, about 20 of whom were non-members; 11 children present also.

At Gympie on Dec. 7, Bro. T. Fittell exhorted on "Faith." Bible school attendance, 57; one new scholar. Bro. C. Trudgian preached at night on "The Most Important Will Ever Attested." Two lads from the Bible school made the good confession.

Hawthorne services are well attended and much interest is shown in Bro. J. Larsen's special addresses. The young people are doing well. Bible school is increasing in numbers. On Nov. 30 and Dec. 3 it celebrated the eleventh anniversary. Bro. A. Fisher distributed prizes to the kinders on Sunday, and to the older children by Bro. L. Larsen on Wednesday. The children rendered the items well. A Christmas-tree is in progress.

Good meetings at Maryborough. On Saturday, Dec. 6, an afternoon's treat was given the Bible school children, at Mr. Randall's playground. Tea was provided, also a Christmas-tree. On Sunday, Dec. 7, at 7.15 p.m., the Bible school anniversary was commenced. Bro. Alan Price, B.A., spoke well on "What are Boys and Girls Made of?" The children contributed a number of new hymns. On Monday night a varied programme was rendered, and prizes were given to every scholar. Bro. Price presided. The anniversary was most successful. On the last two Wednesday nights about 300 beautiful slides were shown, about 150 each night. They are all Scriptural views.

The second week of Bro. Ball's mission at Zillmere had splendidly attended meetings, with increasing interest, Bro. Ball delivering the message with power. On Nov. 25 Bro. A. J. Fisher led the singing. On the 26th Bro. Young was present, and on the 27th the Ann St. choir rendered two items which were greatly appreciated, the chapel being packed to the doors. Two confessions—the mothers of the three young ladies who came out the previous week. The mission was fairly well attended during third week, with several confessions. Bro. Ball preached a great sermon on Dec. 7, chapel being well filled; two made the good confession, making eleven decisions to date. Prospects are bright.

### Victoria.

Parkdale had splendid services on Dec. 7. Over 100 adults at gospel meeting. Phi Beta Pi girls helped with service in word and song. Subject, "Friends of the King Forever."

Colac held a very successful Christmas fair under the careful management of the ladies' aid. They expect to net £45 or more to assist to pay off the amount owing on the chapel.

Boort has had good attendances recently. On Sunday, at the close of the Bible school, two (mother and daughter) confessed Jesus, and were baptised the same hour by Bro. H. Jackel.

Windsor is having very nice meetings. Last Sunday Bro. Black, of Croydon, was the speaker, Bro. Baird having exchanged with him for the day. Bro. Black's messages were very helpful.

The girl guides of Hampton took Christmas cheer to the Children's Convalescent Home on Dec. 13. On the same day the kinders received gifts from the superintendent, Miss Holloway.

Oakleigh brethren are proud of the success of the S.S. scholars in the recent examination, and again in the fine offering of £8 towards F.M. work in China. The annual offering for H.M. was £9/12/-. The work is going along nicely.

North Fitzroy meetings continue to be fairly well attended. On Dec. 7 sympathetic reference was made to the death of Bro. T. Bagley. It was at North Fitzroy as a boy of 12 years of age that he decided for Christ. The Home Mission offering has reached £53.

Meetings at Echuca are keeping up well. One young man made the confession on Dec. 7. A Christmas-tree was held on Dec. 10. Some of the oldest members have left the town during the week, and another family is leaving soon, which takes away the organist. A young people's choir has been formed.

Good meetings at Swanston St. last Lord's day. Bro. H. G. Clark, of Box Hill, gave an excellent morning address. In the evening Bro. Wm. Wilson represented the Anti-Liquor League and told of its work, and delivered a very powerful address, urging all to co-operate in destroying the liquor traffic.

Good meetings both services at Prahran. In the morning Mr. Hackworthy, of the South Yarra Baptists, exchanged pulpits with Mr. McCallum, it being "Come to Church" Sunday at Prahran. In the evening Bro. McCallum gave the address. Bro. Hudson has resigned his position as choir master, and Bro. L. Brooker has been appointed his successor.

Hawthorn mission band received a visit from Mrs. Macfarlane, of China Inland Mission, who delivered a fine address on 10th inst. The primary department held a children's party on Saturday, 13th inst. On Sunday morning, Bro. Kingsbury gave a character study of the disciple Thomas, and at night Bro. Scambler preached on "Life's Interpretations."

At Wedderburn Bro. Bird has resumed labors with the church after a needed rest. The Bible school picnic, recently held, was very enjoyable. Meetings are fair. Bro. Bird's messages are good. Mid-week meetings for Bible study and prayer have been resumed. The wood-work of chapel has recently been painted on the outside, the labor being a free gift of Sister Taylor.

Gardiner J.C.E. has purchased a case of 48 tins of Nestle's milk for refugee children in Greece. The Bible school is making a gift of toys for the Sutherland Home. Very helpful address on Sunday morning by Bro. Scambler. Home Mission offering is now £50. A "Bible Sunday" service was held at night, Bro. Kingsbury preaching. £6/16/- was given for the B. and F.B.S. funds.

Harcourt Bible school anniversary services, held on Dec. 7, were well attended. Bro. Gibbins gave special addresses. The children (about 20) led

the singing. On the following Tuesday the festival was held, the children singing hymns, the recitations being selections from the Scriptures, whilst two special dialogues were also given. The distribution of prizes, a short address from Bro. Carr, and the partaking of refreshments, brought to a close a successful Bible school festival.

At Lygon St. on Sunday last, A. T. Eaton presided at the Lord's table, and expressed his pleasure prior to leaving for America in being able to say good-bye to the church. F. T. Saunders spoke morning and evening. An offering was taken up at night for Christmas cheer. A Christmas treat was given to the junior departments of the school on Saturday afternoon. A very happy time was spent with the young folk. Annual election of officers has just been held.

Horsham circuit work goes soundly. On Dec. 7 Bro. J. A. Millar conducted the gospel service, while Bro. Ingham held the monthly evening service at Haven. The Bible school picnic on Nov. 22 was a great success. Haven school joined with the Horsham school on this occasion. There was one baptism at Polkemmet, in the river, during November. The postponed Hinrichsen-Pratt mission is planned now to commence on January 11. The church was glad to have fellowship with Sister Silvester, of Lake St., Perth, on Dec. 7.

At Essendon on Dec. 7, 122 members celebrated the Lord's Supper. Bro. Reg. Ennis gave an inspiring address. Home Mission offering, £20. Bro. Sivyver preached to well-filled building at night. The J.C.E. Society added to its splendid record for the year by giving a Christmas treat and supplying clothing for 30 children from the city mission. The girls' club has been instrumental in raising nearly £50 towards purchase of new piano. The kindergarten held a Christmas-tree in the church grounds on Saturday last; a number of parents attended.

Fairfield had one confession on Dec. 7. Bro. Fitzgerald preaching. Bren. Roberts, Way, Witner and Cameron have acceptably exhorted recently. The H.M. appeal has resulted in over £11 to date. Young people's departments are growing. The J.C.E. has just concluded a rally. On Sunday morning last two children of outgoing missionaries were present at Endeavor in native costume, and sang in two native languages. A quantity of "love chests" were made for the children of India. The J.C.E. is also supplying one ward at Fairfield Hospital (31 patients) with Christmas toys.

At Burnley on Dec. 10 a social was held to bid farewell to the evangelist, Bro. A. Stephenson, and welcome Bro. G. Hughes. Members from North and South Richmond churches contributed to the programme. Bren. A. R. Main, A. E. Illingworth, Hatwell and Payne spoke in the highest terms of Bro. Stephenson, and welcomed Bro. Hughes. Bro. E. H. Eaton, on behalf of the church, extended a welcome, expressed appreciation and thanks to Bro. Stephenson for his untiring efforts, and presented him with a roll of notes, together with a wallet from Bro. and Sister Rutledge and Miss Rutledge.

Bro. Butler spoke at all the services at Footscray last Lord's day, in the absence of Bro. Hurren at Boronia. The kindergarten department enjoyed a Christmas party on Saturday afternoon. A number of the parents participated in the afternoon's programme. In the evening the ladies of the Bible class, who were losers in a competitive rally, gave the male members a social evening and supper. On Thursday the sisters of the church held an American tea. Sister P. Pittman spoke of the work in India. Bro. W. Cousins has the leadership of the choir. The Bible school sympathises with Sister Allen in the loss of one of her little girls, who was drowned at home in a bath of water.

Ballarat (Dawson St.) had splendid services on Sunday, when Bro. W. Gale and Bro. A. Withers closed the brief volunteer mission with the church. At night the chapel was full, and at the close Bro. Connor baptised four persons. The church appreciates the action of the Moreland church in allowing them to be with the



## THE AUSTRALIAN CHRISTIAN.

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church. The services of the preacher have been highly appreciated. Seven came forward during the mission. Five will go to Dawson St. and worked hard, and much good has been done. It has also brought Moreland and Ballarat into a happy fellowship of service.

At the close of Bro. Benn's address at Kaniva on Dec. 14, a married lady (wife of one of the members) made the good confession. Sister Ross (£58/5/6) passed previous record by about £20, with more to come.

Ascor Vale had helpful meetings on Dec. 14. Bro. Patterson giving splendid addresses. All auxiliaries are flourishing. Bro. W. Crawford passed away during the week at the Melbourne Hospital. The church extends deepest sympathy to his wife and parents.

## South Australia.

At the midweek service at North Adelaide on 10th inst., A. M. Ludbrook gave a sketch of the life of Alexander Campbell, thus finishing a series of addresses on great reformers. On Sunday, 14th, Bro. Walden spoke morning and evening with much acceptance.

The work is progressing favorably at Owen. Meetings for breaking of bread are well attended. Helpful and earnest addresses have been delivered by Bro. Turner. Six have been added to the church by faith and obedience. At the close of Bro. Turner's address last Sunday evening, a young lad confessed Christ.

At Norwood, after an address on Sunday night by Bro. Paternoster, in which reference was made to the life and work of the late T. Bagley and B. C. Deweese, a young man from the junior Bible class confessed Christ. Arrangements have been made to let the Education Department use portion of the buildings for school purposes.

At York a special Christmas choral service was held on Dec. 14, when the chapel was well filled. The singing under Mr. Morphet was much enjoyed. The glee club paid a visit to Estcourte House on Dec. 13, and gave a concert which was much enjoyed by the inmates. Christmas stockings and sweets were distributed. At Bible school last Lord's day there were 172 present.

At Strathalbyn on Dec. 7, Bro. Uren, of Adelaide, was the speaker at both services, speaking in the morning on "Testing Time," and at night on "God's Salvation to All." The annual Christmas-tree party was held on Dec. 9. Each scholar received a present from the hands of Father Christmas, and a large number of scholars brought presents to be forwarded to the weak-minded children at Minda Home, Brighton.

Walleroo had a splendid service on Sunday morning, when four young people baptised the previous Thursday were received into fellowship. Good attendance at school, especially in the senior Bible class. Bro. E. G. Warren preached at Moonta to a splendid meeting. Bro. Paddock, baptised two weeks ago, preached at Wallaroo, and was well received. The Dorcas Society had a good meeting. They have done well during the year. Mrs. G. Bennett and her helpers in the kindergarten are doing a good work.

At Kadina C.E. consecration meeting on Dec. 2 Mr. Speer (Methodist) and Mr. Dutton (Brethren) gave helpful messages. On Dec. 3 Bro. J. ren) gave a very helpful message to a good gathering. One young man made the good confession. Dec. 7, good meetings all day. Bro. Filmer's subject at gospel service was "Two-sided Christianity." Dec. 9, at C.E., Bro. Filmer spoke on the second coming of our Lord. Dec. 13, on the annual kindergarten tea and Christmas-tree were a great success. Dec. 14, good meetings, especially the gospel service; at the close the young man was baptised.

At Grote St. on Dec. 4 the ladies' and men's Bible classes held a combined social evening. On Dec. 9 the boys' club held its annual demonstration, and all had a splendid time. Grote St.

Christian glee club held its social on Dec. 11, and had a very happy time. Owing to Bro. Rankine Jackson spoke in the morning meeting, and Bro. E. R. Manning conducted the gospel meeting, when one young man made the good confession. Bro. T. Turner, from Glen Iris, was present at both meetings, and addressed the men's Bible class in the afternoon.

Bro. Edwards, from Ballarat East, came back and gave his services at the "Back to church" meetings in connection with "Back to Naracoorte" celebrations. His messages were greatly appreciated. Other past members present and visitors included Sister Carter, Gawler; Sister Moore, Norwood; Sisters Cue, Cambell and daughters, from Bamba Rd., Victoria; Bren. Abberley, Potter and Marshall. Sister Miss Cue rendered good service at the organ. Services were well attended. Last Lord's day meetings were fair. A number of the members are sick. Sunday school attendance averages about 40.

Mile End Junior Endeavorers, under the able leadership of Miss Ida Kearney, gave a splendid Christmas entertainment before a full chapel last Thursday evening. A Christmas-tree was laden with presents for the Children's Hospital; these will be presented on Christmas morning. Large and inspiring meetings all day Sunday. Bro. Clive Caldicott delivered a fine exhortation in the morning. In the afternoon the new Bible classroom was opened. About 60 listened to a powerful address by Mr. A. E. Clarkson. Mr. Derbyshire gave fine messages in song. At night, before a crowded meeting, two husbands and a mother came forward.

Prospect held good meetings on Dec. 7. On Dec. 2, 14 Endeavorers motored to Burton and conducted a meeting. The Band of Hope held its first meeting recently; Bro. E. J. Paternoster delivered a fine address. Bro. McKie delighted all at the children's day service on Dec. 3 with a splendid message. Items were given by Bible school scholars. The quarterly church business meeting was held on Dec. 10. Reports from auxiliaries were very encouraging. Bible school teachers and scholars spent a social evening on Saturday last. Bro. E. Hall addressed the church ably on Dec. 14. At the close of Bro. Beiler's address in the evening two ladies took their stand for Christ, and were baptised.

Queenstown on Dec. 7 had good meetings and crowded attendances. Q.Y.P.M., Mr. Philip Lewis spoke to the young people. He was on his way to a convention in London. He addressed morning and evening meetings acceptably. In the afternoon children's day service was held, a good attendance of parents and friends being present. Dec. 14, Q.Y.P.M., Sister D. Watkins gave a missionary talk. Worship, Bro. Brooker exhorted. Afternoon, children's day service repeated. Distribution of certificates gained in the recent Bible School Union examination, also prizes presented by school for same. Bro. Brooker delivered an interesting missionary object talk. Evening, Bro. Brooker's address on "Last Words of Christ" was powerful and appealing.

Work at Hindmarsh is going along favorably. Bro. Paternoster delivers fine spiritual addresses. On morning of Dec. 7 Bro. Taylor exhorted. On morning of Dec. 14 Bro. Paternoster delivered a splendid address on the "Power of the Church." He also spoke at the gospel service. On Dec. 1 the Y.P.S.C.E. held its annual meeting and social. There was an excellent attendance. Bro. Hansen delivered a splendid address, vocal and elocutionary items were also enjoyed. The annual meeting of the Dorcas Society was also held. This concluded a year's successful work. The closing meeting of the Y.M.I. and Y.W.I. was held on Dec. 11. The quarterly Foreign Mission meeting of the church was held on Dec. 10, when Bro. G. T. Walden gave the address. The sick are steadily improving. Sister Everett, who has been ill, was present on Dec. 14, also Sister Glastonbury, who has been in hospital.

## New South Wales.

Enmore continues to have good meetings on Wednesday night. Sunday meetings all day were good. Dr. Porter spoke in the morning on "Hungering and Thirsting After Righteousness." "Look to Jesus" was beautifully rendered by the male quartette at night.

Dumbleton has finished a week of self-denial and prayer and reports much blessing. During the week three young people obeyed the Lord in baptism. Bro. D. Simpson conducted the Saturday night service. Bro. Harward helped on Sunday morning and afternoon, while Bro. Simpson conducted the gospel service at night with great power.

At Lismore City Temple on Dec. 7, elder Thos. Houlden was in charge. Sisters Mrs. Pond and Mrs. Davis, sen., were present after a protracted period of sickness. At night Bro. P. J. Pond preached on "Unbaptised Babies and the Burial Service." Bro. and Sister Maurer, late of Mullumbimby, and formerly of Inverell, have moved to Jiggi, about twelve miles from Lismore. Sister Mrs. T. Smith, of Byron Bay, who was in hospital in Lismore, has returned home convalescent.

Fair meetings at Sydney City Temple on 14th inst. Bro. J. Whelan exchanged with Bro. Southgate, and gave a most helpful morning address. Bro. Southgate preached at night, the meeting being preceded by a baptismal service. The young people's clubs (K.S.P. and P.B.P.) were entertained at the home of Bro. A. Morris on 11th inst., and had a very enjoyable evening. Home Mission offering now totals £90.

At Chatswood on morning of Dec. 7, Bro. J. Whelan made special reference to the beautiful Christian life and work of our late Bro. Bagley. The church conveys to Sister Bagley and family their deepest sympathy. Bro. Whelan gave a fine message at the gospel service. Bro. Gray put on Christ by baptism, and one girl from the Bible school took her stand for Christ. On Dec. 14 Bro. S. J. Southgate addressed the church on "Witnessing for Christ." Bro. Whelan's gospel theme was "An Old-time Love Story." Sister Chapel was baptised. A married woman confessed Christ. Fine attendance both services.

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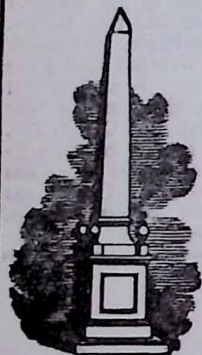
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### OBITUARY.

**GRINDROD.**—On November 27 at his residence, Bell St., Coburg, Victoria, Bro. William Grindrod passed to his eternal reward. Baptised as a lad in Lygon St. chapel, he had remained for 57 years in membership there. A man who took no part in the public worship of the church, he was nevertheless seldom out of his place on the Lord's day, though residing some miles from the place of worship. Our brother left behind him his faithful wife, an honored member at Lygon St. for 57 years, and president of the Dorcas Society, also one son, Dr. Grindrod, of Mordialloc. To these the brethren at Lygon St. tender their sincere sympathy and assurance of prayerful regard.—R.E.

**STEWART.**—The church at Box Hill, Vic., has sustained the loss of one of its youngest converts, Sister Mrs. Stewart, nee Tilley, who passed away very suddenly while on a visit to Western Australia. Within six weeks of her baptism into Christ, our sister, at the early age of 24 years, was called to be with her Saviour, "which is far better." Sister Stewart was very happy in her decision for the Lord, and often expressed the desire to live a life of usefulness for him, but it was not to be. The deepest sympathy of the church is extended to her young husband, her parents, sisters and brothers. Her mother and brother are esteemed members of the Box Hill church. Our late sister was laid to rest in the Collie Cemetery, W.A., Bro. N. Hallday, of the Collie church, officiating at the graveside. "Until the shadows flee away."—J.E.A.

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