

# THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXVI., No. 49.

THURSDAY, DECEMBER 6, 1923.

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

## Old Fogies at Twenty-Five.

When does old age begin? Some cruel person might reply, Probably when you feel constrained to ask the question; and it is certainly there when you are interested enough to discuss the subject. The writer has no illusions now; these were shattered the other day when a young man, more than half seas over, who was monopolising a pathway intended to accommodate three, strove to give room with a deferential "S all right, Dad." No personal motive prompts the inquiry.

### Different views of age.

It has to be admitted that many people dread the evening of life, middle-aged people that is—for the younger generation old age is so remote as to be unconsidered, though they happen to know that there are antiques of forty and Methuselahs of fifty who tenaciously hold on to life. There are many to whom old age has really come who are proud of their years and gladly—and persistently—proclaim them. They would not mind if fashion decreed a salute of guns to declare that others than Queen Alexandra have reached the age of seventy-nine. It is the in-betweens who seem to mind most. They employ a host of devices to maintain an appearance of youth—false teeth, false hair, false complexions, false clothes, false manners—a conglomeration of "vanities" such as would put to shame Savonarola's collection of Florentine "anathemas."

It is curious to note how invariably we class as old any person who has had, say, fifteen or twenty years' more experience of life than we. It is equally curious to observe how when the fifteen or twenty years have passed over our own heads we still wish to be considered in the position we were when we looked ahead and called the others aged. It is well to refuse to put on airs—either the airs of the callow stripling parading as man, those of the middle-aged gentleman who in supposed emulation of

youth prances with elephantine grace, or those of the ancient dames who (like Queen Elizabeth) consider the smirks and frivolities of seventeen to be becoming at seventy.

### Psychologists testify.

We noted that a remark by a speaker at a recent public meeting seemed considerably to amuse the audience. He referred to the view that people begin to be old fogies at twenty-five. His statement was not intended to be the pleasantry it was taken to be. He was but passing on the opinion of Prof. James, one of the world's greatest psychologists. In one of his best-known books Prof. James refers to a "law of economy" which operates in the acquisition of ideas of the mind. "In admitting a new body of experience, we instinctively seek to disturb as little as possible our pre-existing stock of ideas. We always try to name a new experience in some way which will assimilate it to what we already know." Having thus described the general law, the professor goes on to refer to the outcome.

"In later life this economical tendency to leave the old undisturbed leads to what we know as 'old fogyism.' A new idea or a fact which would entail extensive re-arrangement of the previous

system of beliefs is always ignored or excluded from the mind in case it cannot be sophistically reinterpreted so as to tally harmoniously with the system. We have all conducted discussions with middle-aged people, overpowered them with our reasons, forced them to admit our contention, and a week later found them back as secure and constant in their old opinion as if they had never conversed with us at all. We call them old fogies; but there are young fogies, too. Old fogyism begins at a younger age than we think. I am almost afraid to say so, but I believe that in the majority of human beings, it begins at about twenty-five."

In his Stewart Lectures on "Modern Psychology," Dr. R. J. A. Berry, Professor of Anatomy in Melbourne University, dealt at length with the danger to the community from the presence of a large proportion of persons with undeveloped minds. Apart altogether from those ordinarily regarded as feeble-minded there are great numbers whose mental life is stunted or thwarted. The most dangerous group of mental defectives, it is said, are those who in physical appearance are in no way different from the intelligent man, and "not only in outward appearance, but in conversation and bearing, these people often pass for normal." "In about fifteen per cent of a population brain growth ceases at, or about, the level of the fourteenth year"—in other words, their minds are closed, and they have begun to be "old fogies," not at twenty-five, but at fourteen.

### Brain stops at fourteen!

Some readers may have a scorn for psychologists—though the modern psychologist is often the most practical of men—so we consider the testimony of another. Readers of the public press must have been interested in Thomas A. Edison's lament on his inability to get good men for his business. In an article in "System" the great inventor writes:—

I had much less trouble getting good men 40 years ago than I have to-day. The men of to-day seem to lack imagination. I have examined 1,800 men for positions in the last two years. I took 80 of them, and of that 80 only 35 have

### Traits.

To have smoothed another's way,  
Even by the smile you gave  
Or the word you had to say,  
This is being brave.

To have made another glad  
He stood face to face with you,  
And your friendship once he had,  
This is being true.

To have been in time of need  
First to hurry to the gate,  
First to do the kindly deed,  
This is being great.

To have learned in selfish strife  
Little satisfaction lies,  
Serving is the joy of life,  
This is being wise.

—Edgar Guest.

lasted. I test out the men with a questionnaire in which I put five little mathematical problems which I took from a child's school book on arithmetic. Not one man as yet has correctly answered all five of the problems. It seems somehow that in the modern system of education the average boy's brain stops somewhere between the elementary school and the secondary school—that is, when he is about 14—and thereafter he takes no interest in knowing anything. I find that unless a boy has become interested in some subject—it does not make much difference what it is—before he is 14, he never thereafter masters anything, but is content to be led or driven. Industry is the result of the efforts of man, and I think a large part of the work of bettering industry will have to begin with the education of the boy."

So the practical man of the world agrees with the psychologist regarding the early beginnings of "old fogyism."

#### Keeping young.

If there are youths who are "young fogies," on the other hand there are wise old men who avoid fogyism. One of these recently passed from earth. Dr. John Clifford, a preacher for over sixty years, retained an interest and a zest in life to the end. Once he confessed that the greatest fear of his life was lest he should become an old fogy. He gave a definition and affirmed his acceptance of Prof. James's view. "An old fogy," he said, "is a man who has closed his mind. There are old fogies of twenty-five."

Religious psychologists have tried to enforce the lesson. Why are conversions so numerous in the pubescent and post-pubescent period, and so few in old age? Why does such a small proportion of people obey the Gospel after twenty-five? The

answer has already been given. Why do Christian folk settle down to work in a steady way, becoming increasingly chary of adopting new plans? Why are so many excellent people who are quite right in standing for old principles becoming quite stubborn in adherence to old methods? Why are so many men of middle age, who twenty years ago were radicals, now settling down in extremely conservative positions? Why is it very necessary in dealing with committees of work in the local school or church, or with home or foreign missionary committees, to be sure to get a mixture of young men and old? Why—? A host of questions settle themselves when it is realised that the title of this article indicates not a joke but a sad reality.

Let us keep the open mind. Let us retain the forward look of youth. Let us ever face the light. We may be encouraged to do so if we will consider why it was that our Lord said of one man that he was "not far from the Kingdom."

#### The Joyous Discovery.

I can! What rapture rising, like to wine  
Of flame fresh borne from out the fires of God,  
Runs, tumult-riotous, aye headlong tumult—  
Through veins that once were like a sodden

clod,  
Of hopeless, useless flesh that meant so small  
A part in heavenly plans. I heard the voice  
Of Him, my soul's great passion, say to me,  
"Stretch forth thy hand"—and then I made my

choice.  
And now, I can! the work of Him that sent  
Me as His messenger is mine. The plan  
So plain. Dead live, deaf hear, blind see. Because  
The Lord of light and life commands, I can!

#### The Value of Missions.

A striking testimony to the value of Christian missions, made at a dinner to Mr. Crane, formerly American Minister to China, by a public man of distinction, Mr. Frederick W. Stevens, representative in Peking of the American Group of the China Consortium, deserves to be put on record. "I have come to believe," said Mr. Stevens, "that America's greatest contribution to China, greater even than America's political friendship, is the work of the Christian missionaries in China. Moral regeneration must precede any great political and industrial improvement. In all China there is not a single organisation, on a scale of importance, that aims at moral improvement, or that is calculated to bring it about, that is not traceable in its origin to the Christian missions. I have inquired among all kinds of people from all parts of China for such an activity of non-Christian origin, without finding one. . . . Sometimes I wonder," added Mr. Stevens, "if there may not some time travel up and down this great land, a Chinese John Wesley—or, better still, a hundred of them—arousing to a high pitch the moral sense of the people, as John Wesley aroused the English people long ago."

"As through a massive window tall,  
Set high within cathedral wall,  
The downward sweep of sunrays bold  
Something of majesty doth hold;  
So, through a soul, though dust may dim,  
The light divine shineth from Him;  
And earth, illumined, speaks more plain  
Of beauty when our Christ shall reign."

## Wedding Bells in China.



Mr. W. Waterman.



Mrs. W. Waterman.



Dr. Ray Killmier.



Mrs. Killmier.

As reported in last issue, four of our missionaries in China—Miss Grace Metzenthin and Mr. W. Waterman, and Miss Gladys Mudford and Dr. Ray Killmier, were united in marriage at Yunnanfu on November 21.

# The Lord's Position.

"I have set the Lord always before me."—Psalm 16: 8.

## No. 4—"The Inspiration of Our Giving."

"They first gave their own selves to the Lord." The value and acceptance of other gifts are determined by this fact. With the child of God, personal consecration will mean purse-and-all consecration. We may give our money where we have not given ourselves. We cannot give ourselves without giving our money. It is easy to be an extreme liberal in theology, and an extreme conservative in our gifts to the Lord's work. "Money talks," and in unmistakable language it tells forth our devotion to the Lord, our interest in his service, and our concern for the saving of the lost. Generous giving has a more eloquent appeal than the most beautiful message from human lips. What we say, others may challenge. But the liberal offering, with consecrated life, none can resist. There is no surer sign of spiritual poverty than withholding from God our gifts. The Word defines giving as a Christian grace. Like other things which adorn the life of the child of God, it must be cultivated. The one supreme inspiration to Scriptural liberality is to "set the Lord before us." This would

### Give meaning to our giving.

"Give unto the Lord the glory due unto his name: *bring an offering*, and come before him; worship the Lord in the beauty of holiness." That centuries-old appeal to Old Testament saints is a heart admonition to Christians who pattern after the New Testament ideal. Our giving should be both an act of worship and a means of grace. To be worthy, it must be a transaction between us and the Lord. "And Jesus stood over against the treasury, and beheld how the people cast money into the treasury." What a keen discernor of the offerings! Is he less observant now? "As unto the Lord" would make our gifts most sacred.

### Influence the motive of our giving.

Our offerings would say, "Thank you" to *Our Father*, for all his loving kindness toward us. They would express our consciousness of indebtedness to him, "for all things come of thee, and of thine own have we given thee." They would indicate our desire for the furtherance of his work. The distribution of the gospel has established a rich fellowship to which every Christian is called, and partnership can be expressed in terms of money. They would help record the faithful discharge of the obligations of stewardship. All we may ever possess is but *trust money*. In all our giving—whether the ability be great or small—we but return to the great Giver that which he has loaned us for investment.

### Govern the measure of our giving.

"Whatever the devil receives comes from the artesian well of a whole-hearted de-

votion, compared with which the giving of God's people is as the mere surface drainage of divided hearts." Some Christians give according to their means, many others according to their meanness. The divine value of the gifts we offer is not determined by the amount contributed, but by what has been withheld, or spent selfishly or extravagantly. The smallest coin may be the largest offering, and the biggest contribution the most insignificant gift. In our blessed Lord's presence, our thought will always be, how much can I give to him who gave his all? With adoring hearts, we shall sing:

"Love so amazing, so divine,  
Shall have my soul, my life, my all,"

and then we will not offer unto him "of that which cost us nothing."

### Determine the manner of our giving.

In the aggregate with church members, the problem is not so much one of possession as dispossession. There is plenty of money for more than the ordinary needs of life. Pleasure, and the unnecessary luxuries of life, receive more than their share. Pictures take more from church members than would support many preachers. More money goes up in tobacco smoke than goes forth on missions of mercy. The latest fashions receive greater support than the latest needs of missionary service. To complain of too many calls, many of which are unheeded, while spending needlessly, and selfishly, is evidence of insincerity. It is less costly to serve God faithfully than to serve the devil. And it is an investment with richer returns.

If we "set the Lord before us" we will give *willingly*. "Whosoever is of a willing heart, let him give an offering to the Lord." "With perfect heart, they offered willingly to the Lord." "Not grudgingly, nor of necessity," will our offerings be presented if we are looking up to him. Special inducements will not have to be held out to us to give. He, himself, will be the inspiration of all our benevolence.

And we will give *cheerfully*. "The Lord loveth a cheerful giver." And so does everyone else. He is so easily approachable. As the Lord pours in, he eagerly pours out. The Son of God loved, and gave. "For the joy that was set before him, he endured the cross." Love gifts are gladly given. His was. They are never drawn from reluctant hearts.

Then will we not give *regularly*? How questionable are many of the methods now employed for raising money for the service of the Master! How unworthy of him, too. And how unnecessary if Christians were true to the obligations of their new life in Christ. The Lord's work suffers, church and missionary treasuries are empty, be-

cause giving is disproportionate and spasmodic. Lodge dues are paid regularly; insurance premiums are met on the due date; business accounts are settled promptly. And rightly so. But should there not be the same honest relationship with the Lord? He was robbed in other days. Is he not so now, when our giving is determined by our feelings, the weather, or our attendance at religious service? How few special appeals there would need to be if Christians would "lay aside as God hath prospered."

"Stint the field of grain, and you stint the barn of sheaves." "Sow sparingly, and you reap sparingly." Give liberally to the Lord, and he will remain no man's debtor, but will return "good measure, pressed down, shaken together, and running over."

"Give, give, be always giving;  
Who gives not is not living;  
The more you give, the more you live."

## How Error Clings.

Thos. Hagger.

Error clings very tightly to us, especially those errors that we were taught in childhood. Those associated with the Restoration Movement profess to take the Bible as their guide, and to repudiate all religious things not taught in that Book, and yet some seem never to be able to shake off the erroneous ideas of the Romish church, and of the human creeds of Christendom.

There are not a few in our ranks who have a lingering idea that there is something especially sacred about the day commonly called "Good Friday," and about "Easter Sunday," and about "Christmas." And yet the Word of God is as silent as the grave about such. As a matter of fact it is a feast and not a day that commemorates the death of Christ, and while the resurrection is commemorated by a day it is a weekly, and not an annual celebration. The New Testament Christian has fifty-two Easter Sundays in every year, and just as frequently does he celebrate the death of the risen Jesus by breaking bread as he commanded.

We should be very careful to test everything by Scripture, and seek to enjoin upon our fellows only those things which those writings enjoin. It will take us all our time securing the allegiance of our fellows to the things authorised, and so it is very unwise to try to add things not enjoined.

Let us shake off all error by the help of Christ, and let us hold fast to all taught in the Guide Book that our work may be such as the Master will approve.

### A Prayer.

Father, my inmost prayer would be  
For deeper consciousness of Thee;  
To find within the written Word  
My living, ever-conquering Lord;  
To know that holiest mystery,  
Thyself in Christ and Christ in me;  
To see the shining of Thy face,  
To be a channel for Thy grace.

## Religious Notes and News.

### Church News.

"Each year, as summer approaches," remarks the Victorian correspondent of the "Australian Baptist," "there is a shortage of church news, and, one fears, a slackening of church work. If some of our church members lived in the tropics, there would be a grave danger of their dropping religion altogether. The forces of sin do not slacken their pace in hot weather. In this climate, churches would do well to provide secluded shady grounds, where evening service could be conducted to advantage." There has been no shortage so far of news to the "Australian Christian."

### A Call to China.

Mr. George T. B. Davis, whose work in connection with the Bible campaign is so well known, writes:

"Some weeks ago I received an urgent invitation from Dr. Jonathan Goforth, to visit China to work in the 'Christian Army' of General Feng. Dr. Goforth is probably the best known Missionary Evangelist in China, and has had the joy of seeing thousands of General Feng's men confess Christ.

"This army is certainly the most remarkable military organisation since the days of Cromwell. General Feng, the leader of the army, was converted a dozen years ago when a major. He conceived the idea of building up a Christian army. He is now a general, with five generals under him, and has an army of 30,000 men just outside Peking. The latest report says that 15,000 have become Christians. The men often march from drill singing Gospel hymns. Like Cromwell's 'Ironsides,' they have never been defeated. A year or more ago, some 500 of the army held 10,000 heathens at bay for a considerable period, until reinforcement arrived and swept the enemy before them.

"I will appreciate it more than I can express in words if all who read these lines will pray earnestly for a great revival in China and for a gracious outpouring of God's Spirit upon General Feng and his officers and men. Please pray also for God's blessing upon our party as we journey to China and labor there. My mother is now eighty-seven years of age, but the Lord can carry her safely to China and back to the Homeland once more.—"Australian Christian World."

### "The Emotion of Fear."

At the recent medical congress in Melbourne Sir J. Macpherson, Professor of Psychiatry, Sydney University, delivered a striking address on "The Emotion of Fear." He said that many who suffer from some forms of mental disease bred of fear, "could be spared much of their suffering and more easily regain their lost stability if their methods of education and discipline were essentially different. The apparent object and aims of modern education are towards a purely material prosperity, and the great realities of life are ignored." "The serious defect in modern education is that it neglects the teaching of mental self-discipline, and sets no standard of higher values. The art of forgetting what is useless and injurious, and concentrating on what is essential and profitable, if properly inculcated in youth would revolutionise the mental health and efficiency of the people. The first advice he would offer to the numbers of potential neurotics liable to be swept off their feet at any moment was, Lead a physiological life. Avoid the hectic pleasures of modern civilisation. Shun excesses of all kinds, and respect the health of the body and its functions, for upon that depends largely the health of the mind. The second advice, perhaps more difficult of attainment, he gave in the forcible, rugged words of Carlyle—"The first duty of a man is still that of outdoing fear."

Professor Macpherson then struck a more definite note: "Lay hold of, or regain, your lost hold of the comfort of religion. From the beginning of human history to the present time most of the greatest leaders of life have been convinced of its truth in virtue of their own individual experience, and have drawn strength from it. I am convinced, of a long acquaintance of neurotics, that those who are unable to stand alone require a Higher Power than themselves to lean upon, and that with few exceptions, they can only find that in religion."

### Yotsuya Mission and the Earthquake.

The American "Christian Standard" of Oct. 20 contains the following letter from Bro. W. D. Cunningham, of the Yotsuya mission:—

Tokyo, Japan, Sept. 20, 1923.

The September "Tokyo Christian" can not possibly be issued. It was almost ready for the press when the great earthquake and fire of September 1 occurred. Sixty-five per cent. of Tokyo was destroyed. Yokohama, a city of 400,000, was entirely destroyed. In Tokyo alone 97,000 bodies have been disposed of, 410,613 buildings were destroyed, and a million and a half people rendered homeless—and most of them helpless. Thirty-four church buildings and a number of mission homes were burned.

Most marvellous to relate, the Yotsuya mission did not lose a life or a building—although a few of our members were wounded and nearly all our twelve buildings in the city and suburbs were damaged. Several of our buildings are sheltering refugees. Supplies of our books on sale in three bookstores were all lost. Possibly our printing-press was destroyed. We can not hear from it. Food supplies were cut off. We are ordering food from America. Of course there is great suffering and an overwhelming need of assistance. Literally millions need help. This mission will serve as almoner for those who wish us to do so. The method of help is not important. Help somehow, and do not forget that perishing souls need at least as much help as perishing bodies. They help best who help soonest.—W. D. Cunningham.

### City Mission Appeal.

In view of Christmas we address our annual appeal to the public through the courtesy of the press, and I have the honor to request you to include the Melbourne City Mission among the institutions appealing for Christmas gifts through your columns.

This mission, entirely unsectarian in its work is now in its 69th year of service among the poor of our population. Our staff of trained missionaries working in ten mission districts and in the city proper are in intimate contact with actual need. Paying thousands of visits annually, they bring the personal touch and helping hand into lives and homes otherwise cheerless. We want to make these visits at the approaching Christmas season a service of extra brightness, especially in the case of those to whom, but for Christian kindness, the festive time would bring only sad memories or a keener sense of loneliness.

We ask friends to remember our Maternity Home with its girl-mothers and their infants as well as the hundreds of children attending our mission Sunday schools and clubs, who look forward to their Christmas treat and outing. Gifts of groceries, clothing, good toys, story and picture books and sweets will be gratefully received and acknowledged by the Superintendent, Melbourne City Mission, Gloucester House, 396 Flinders Lane.

Parcels should be forwarded early because most of our festivities are planned for the week preceding Xmas.—A. W. Bean, Superintendent

## A Baptist Greatheart.

Under the appropriate heading of "Our Baptist Greatheart," the "Australian Baptist" of Nov. 27 deals at length with the life and work of Dr. John Clifford. We cull the following paragraphs:—

A great prophet has fallen in Israel, and the whole Baptist world, while not mourning the death of Dr. John Clifford, who has passed from this life full of years and honour, will pay tribute to his greatness and goodness as a servant of God.

Dr. Clifford, in our estimation, was the greatest man in England since the death of Gladstone, and the greatest Baptist of the present century, at least. Mr. Lloyd George said of him a few years ago, "I would sooner have John Clifford's conscience than that of any man in England." Conscience is said by Shakespeare to make cowards of us all. John Clifford, at least, was an exception to that rule. His conscience made him courageous for the truth and valiant to defend the faith.

He was a man who never turned his back, but always marched breast forward. It has been said of him: "Clifford never looks round to see who is following. If he believes a cause to be right he marches straight on, oblivious of everything but duty." Was there ever a leader who more perfectly combined in his nature and character the fearlessness of the lion and the transparent simplicity of a little child? At heart he was always a child. He lived on the sunny-side of life's street, radiated Christian optimism, and was in the true succession of the world's patriarchs, prophets, and apostles.

The "Australian Baptist" also publishes an article by Mr. A. C. Gardiner who speaks of Dr. Clifford as "the last of the Puritans" and refers to the fascinating story of his life.

"What story is more fascinating, more full of wholesome stimulus than that of his eager pursuit of knowledge under difficulties—working in the mill all day, studying far into the night; taking—now a youth—his theological course at Leicester, and, having started on that fifty years' ministry at Westbourne Park, not sinking down into a comfortable rut, but setting out bravely to London University to lay the foundations that circumstances had denied him. And well he laid them, working all the time at his pastorate—B.A. in 1861; B.Sc., with honors in Logic, Moral Philosophy, Geology, and Palæontology, in 1862; M.A., first of his year, in 1864; LL.B., with honors in the Principles of Legislation, in 1866.

"Nothing to blush for here, is there? And then add to it those fifty years spent in tireless and unselfish labor for all noble human causes; in the front rank of every fight against tyranny and intolerance, whether in the spiritual or the political sphere, whether in London or Africa; loving truth and justice even more than religion and piety; a great citizen, a great patriot, spending himself ungrudgingly for the reward of a head clerk; as poor at the end, save for the modest competence presented to him by his admirers on his seventieth birthday, as at the beginning.

"There are few lives that one would rather have lived than this—a life rich in unselfish service that has kept his roots watered and his branches green, so true is it that "what I gave I have." You may dislike his style, you may find the note too strident for your sensitive taste, you may resent the moral maxim and the passionate truism; but do not pride yourself upon living in the atmosphere of an artificial culture in which no man of breeding talks of principles, and in which the ripeness of emotion passes insensibly into rottenness of moral decadence. For there is a far worse cant than the cant of sincerity, and that is the cant of culture. No nation was ever kept sweet and vital by moral opiates, and it is because he is the most bracing tonic in a time of moral slackness that John Clifford ranks among the chief assets of our day."

# "Thy Will Be Done."

Alan Price, B.A.

These words as they stand alone have a funeral sound about them and recall periods of gloom and sorrow. Yet taken with their content as part of the Lord's model prayer, they are a petition that the divine will may be carried out at all times both in the realms of glory and in this world of sin. They do not pre-suppose that God's will can be thwarted in the general sense, but they do imply that man has a will which, to his own sorrow, may set itself up against God's. It is a prayer of a human soul for itself and for all others that by bowing to the divine will the sum total of happiness both human and divine may be increased. What can bring more happiness to man than to know that he is taking his place in the divine harmony of things and what can please God more than that the very highest form of creation, to which he has imparted the divine nature, should gladly give up its will power to the extent necessary to bring humanity into harmony with God.

## What is life?

As I lay on my back recently, weak and sickened by a severe form of influenza, a little wood dove more than once perched upon the trellis outside the verandah and greeted me with its double note. Every feather on its body was a marvel of beauty. Its frame was a wonder of divine wisdom, with bones and sinews and blood vessels and a digestive system just the same as mine. To crown it all it had a head and brain like mine but not the same. It had the life spirit too, that sooner or later must leave that gorgeous little tabernacle and fly back whence it came. To it, time had no meaning. A minute is as a day and a day or a month as a minute. It carries out the divine purpose in its little span of life and enjoys the blessing of existence with perhaps a mere instinctive fear of death but without its anticipation. When drought or hunger or old age or a cruel hawk fall upon that little creature, it drops a victim of superior forces, only to be replaced by the same kind of bird with the same plumage, the same note and the same spirit. Has the Creator an inexhaustible store of spirit life from which go and return what we call life in the animal world? Or does life permeate all things? The geologist and chemist speak of life in the crystal, in the rocks, in the stationary, solid, permanent things and when they can get no further they call it electrons or atomic forces. The zoologist speaks of nerve forces and living cells and nuclei, and when he reaches the limit of his ken he covers his ignorance with "protoplasm" or some such formidable finale.

## Whence came life?

The mystery of life remains as mysterious as the mystery of death. God said and it was. It may be when God kindled the sun, its electric forces became the author of spirit life. It may be that God himself is the direct author and sustainer of spirit as well as spiritual life, for in him we live and move and have our being. Whatever the explanation, the fact remains that what we call nature is a harmonious whole. Though mountains sink and rocks decay, though animals live and die, to be succeeded by others of the same or of different character, though nations rise, and fall and rise again, they are all working together in the accomplishment of a divine purpose.

## Human discord.

Of all the units that compose creation, man alone appears to be the discordant element. His will has got out of tune with the divine. The seething masses of humanity that fill our great cities, with their hate and their love, their vices and their virtues, their crime, their sorrows and their joys, form a medley of bad and good out of harmony with the divine will; yet in that conflict even if the bad at times is made worse,

the good is made better and victory will ultimately come to the forces of right. The cross of Christ, the power of the love of God on Calvary, is the means whereby the bad may be brought into harmony with truth. Every soul won over strengthens the forces of the good, and brings closer the day when sin shall be no more and death be swallowed up in victory.

## Individual submission.

In the individual conflict, too, there is necessity for constant submission to the divine will. If you are laid low in sickness, when minutes seem as hours, remember each minute of pain or discomfort must be lived one at a time and every minute lived in resignation is lived in harmony with the divine will. Be not impatient because you cannot get up and do something—you are just now better occupied in waiting. God has never promised a sole licence to you for the joys of life without its sorrows. Every dip of yours into the bag of the future does not necessarily bring to you a pearl or other precious gem of joy—it may bring a thorn or a burden, but remember him who wore the thorns, and cast on him the burden, for he can carry them both.

## Be happy in your happiness.

On the other hand if your life is brim-full of joy, if health bubbles in your veins and things

are well with you, take with joy the gift of God and use it to his glory. Be happy, for happiness is the normal state of man in unison with God. Be happy in your happiness, for in doing so you are doing your Father's will, he has sent you these good things to make you glad. In your gladness make others glad, for in sharing with others the good things received you add to your joy the pleasure of giving.

## God's will your will.

Seek in all things that the spiritual life spring of your soul may throb in unison with the impulses of divine love—that what you will may be what God wills, and that in you, and through you, God's will may be done on earth as it is done by the angels in glory.

## Great Souls.

Great souls give out their greatness everywhere. They do not ask how worthy of a share is this or that man; but, because 'tis great, pour out abundantly their vast estate. They do not cavil, judge; nor, prying-eyed, pick holes in those who, garbed in shabby pride, plod bravely on. Scarce seeing how they're drest.

Great souls expect and find the very best in those around them, wheresoe'er they be—Their fellow-travellers to Eternity!

—Lillian Gard.

"When God wants a man for a great work, he measures him on the inside and not on the outside. Man looketh on the outward appearance, but Jehovah looketh on the heart."

# The Divine Searchlight.

Chas. Hale.

"Examine Yourselves." 2 Cor. 13: 5. "Would some power the giftie gie us, to see ourself as ithers see us," writes Robert Burns. We need greater than the mortal eye to search us, for we are often misunderstood and misjudged by our fellows, who read us superficially, but the All Seeing understands the heart, and deals with us in wisdom and righteousness. The Psalmist David knew the right source, when he applied the Divine searchlight, saying, "Search me, O Lord, and see if there be any evil way in me." David wished to be cleansed from secret faults. The prodigal son applied the searchlight, when he said: "What, my soul, I am to starve, when there is abundance in my father's home: I will arise and go to my father."

The microscope discovers the tiny insect life, unseen by naked eye, and the searchlight of God's word reveals the hidden sins which to us appear small, but maybe the little foxes that spoil the grapes. The telescope discovers and magnifies the distant stars, and the word of God reveals the glory of God, and the God of glory in the face of Jesus Christ. It is only in the light of God's word that we can truly examine ourselves; for therein we have the mind of God. (The X-Rays discover a thorn in the flesh, that the naked eye fails to see. The X-Rays of God's word sometimes disclose a thorn or infirmity in the flesh that has to be borne by the grace of God, that the power of Christ might rest upon us.

"Self-examination" is necessary. The wise merchant sees the need of stocktaking every little while; no business is so good, but it can be made better, or so bad, but it can be made worse by neglect. No life is so good but that it can be made better by the searchlight of truth. "Examine yourself," says the Apostle Paul to those fault-finding Corinthians, who were so prone to look outward at others and not inward to themselves. Prove your own selves," he says, "whether ye be in the faith."

Let us also take Paul's advice and turn on the Divine searchlight, by asking ourselves a few questions and answering them according to the light of truth as contained in holy writ. First: Does my life please God? Answer: Heb. 11: 6: He that cometh to God must believe that He is, and a rewarder of them that diligently seek Him, but without faith it is impossible to please God. This Scripture speaks for itself and needs no comment. Second: How much time do I spend in prayer? Answer: "Pray without ceasing?" Third: Am I studying my Bible? Answer: "Search the Scriptures." Fourth (and very important): Is there anyone I cannot forgive? Answered by Christ: "If ye forgive not one another their trespasses, neither will your Heavenly Father forgive you." Now this is a matter that either makes or mars our peace; let us see to it. "How oft," said Peter, "shall I forgive my brother, seven times?" "No, Peter," says Christ, "but seventy times seven." Some of us have heard of the good Quaker who drove his neighbor's cow out of his garden, and taking the cow home, said, "Neighbor, your cow has been in my garden seven times, and I have driven it out; and if I catch it in again, I'll—I will—well." "What will you do?" said the neighbor. "Well, I will drive it home again." How does this fit in our feelings? More often it is wiser to hide another's faults than to magnify them. Like the eminent painter who wished to give a perfect picture of Alexander the Great, who had received a wound in the face during one of his wars, thought of a plan to hide the scar, and yet show the features to best advantage, by just painting Alexander with his own hand covering the scar. We might well be of a forgiving spirit; even of the spirit of Christ, who said even of His enemies, "Father, forgive them." Yes, we need the searchlight of truth to be turned inward, and to believe the words of Christ who said, "Now are we clean by the words I have spoken unto you." Let us strive to be kept clean by the same divinely appointed means.

## The Home Circle.

Conducted by J. C. F. PITTMAN

### A Child Speaks.

(From the "New York Times.")

I think grown-ups are awf'ly mean, don't you?  
They know so many things I wish I knew!  
But when I ask 'em, they just laugh and say:  
"Such questions, child! Now run away and play!"

I only ask 'em why the sky is blue,  
And why the grass is green—and if it's true  
The little clouds up there, all soft and pink,  
Are angels, dressed for parties, as I think!  
And just how many stars are in the skies,  
And if they really are God's fireflies!  
Or are they little peepholes in the blue  
To let God and the angels, all look through?

And I'm so int'rested in pollywogs—  
How is it that they ever turn to frogs?  
And does a worm just hate to be a worm—  
Is that what makes 'em all twist so, and squirm?  
And why is it that fishes don't catch cold?  
And what is it that makes gold fishes gold?  
And where do dreams come from? I'd love to  
know,  
And when I wake up, where is it they go?

And lots of other things—I can't think now  
Just what—that make me wonder why and how.  
But when I ask the grown-ups, they say, "Well,  
I can't just say, dear!"—and they never tell!

—Roselle Mercier Montgomery.

### A True Story About a Fog.

There are fogs and fogs. In the country we may call a white mist a fog. But for real fog we have to go to the cities where the smoke is mixed in. London sometimes has what people used to call a "pea-souper." Yellow, brown, grey and red. Fog that gets in your eyes and makes them water, that gets in your throat and makes you splutter. Fog that edges the clean collar with smuts and hides everything from sight. One Christmas time about twelve years ago such a fog came down past the chimneys and the church spires, past the bedroom windows, right down until everything was blotted out. Lights were lit at noon, the traffic was stopped, busmen had to lead their horses, passengers were late, many missed their way, and little boys with torches appeared on the streets to help poor travellers who were half lost to get thoroughly lost for two-pence!

And a gentleman who travelled to the City every day on a bicycle thought at dinner-time he had better ride home again before his wife, at Cricklewood, became very anxious about him. So he set off, but at the Marble Arch found he could get no further, although the little oil lamp was lit on his machine. All the traffic was in confusion.

He had a long way still to go and he did not know what to do. Suddenly he thought of a friend of his who lived quite near the Marble Arch. So he went cautiously as far as his house and knocked. When the door opened he went in and so did the bicycle, and so did quite a lot of fog. Could his friend help him to get home. Well, after thinking a while his friend said, "Would you like to try my new acetylene lamp?"

Now those were the days when acetylene lamps were new. And they were like a small girl of whom the poet wrote—

When she was good she was very, very good,  
But when she was bad she was horrid.

Very anxiously they lit the acetylene lamp, and it was in good form that day and lit up the hall beautifully. Then the traveller wheeled the bicycle with the lamp stuck in a bracket and the old oil lamp like a little glow worm fixed on the

forks and went out into the middle of the road. To his joy he found he could see a few yards ahead quite well.

He bade a cheery good-bye to his friend and got into the Edgware-road, and moved carefully forward. Wheels and horses were on both sides of him, moving a few yards and then stopping. People were shouting to each other, but he just kept steadily on all alone in that maze of traffic, groping in the fog. All alone he went into Maida Vale and then on into the High-road, Kilburn, mile after mile, and then into the Cricklewood main road. When he came to what he thought was his last turning he wanted to make quite sure he was right and so jumped off the bicycle. You will never guess what happened next! So I had better tell you straight away.

When he jumped off the machine, about seven or eight other men jumped off seven or eight other bicycles, and came round him in a ring, and said, "Aren't you going any further?" "Where on earth have you sprung from?" he asked. "Oh, we wanted to get along, too, and so we fell in after you and let you guide us." Fancy a bicycle procession through that fog, and the leader thought he was all alone.

But that is exactly what Jesus said, wasn't it? You remember, "Let your light so shine that they may see." And if you boys and girls will take Jesus for your Headlight and go steadily, quietly on through all the traffic and noise and fogs of life who knows how many other travellers you will have led safely along the road by the time you come to the last turning which leads to Home.—"Christian World."

### Doctor Sunshine.

"I'm going to be a doctor when I grow up," declared Tom. "My Uncle Robert is a doctor, and I'm going to be just every bit like him when I grow up."

"Then if you're going to be a doctor," broke in his Uncle Robert, "you're just the little boy I'm looking for."

He took an orange from his overcoat pocket. "Put that in your case," he said, "and then put on your hat and go down the street till you come to a small gray house with green shutters. A little boy lives there who has a broken leg. Give him the orange, and see if you can make him laugh."

Tom trudged off in great delight. It was a long time before he came back, but when he did he was so happy that his eyes shone.

"Well, Doctor Sunshine, how do you like it?" asked his uncle.

"Oh, I'm going every day till he is well!" cried Tom.

"I shall have to put Tom under the seat of my automobile," laughed the doctor, "and when my patients are cross I will bring Doctor Sunshine in to smile at them."—Selected.

"Over and over and over  
These truths I will say and sing,  
That love is mightier far than hate,  
That a man's own thought is a man's own fate,  
And that life is a goodly thing."

"The night has a thousand eyes,  
And the day but one;  
Yet the light of the bright world dies  
With the dying sun.  
The mind has a thousand eyes,  
And the heart but one;  
Yet the light of a whole life dies  
When love is done."

## The Family Altar.

MONDAY, DECEMBER 24.

In the midst of the street thereof, and on this side of the river and on that was the tree of life.—Rev. 22: 2.

"Oh, the sweet life-tree that drops  
Shade like light across the river,  
Glorified in its for-ever  
Flowing from the Throne."

Mrs. Browning.

Bible Reading.—Rev. 22: 1-2.

TUESDAY, DECEMBER 25.

And there shall be night no more: and they need no light of lamp, neither light of sun; for the Lord God shall give them light.—Rev. 22: 5.

"There they need no sunshine bright  
In 'the city four square',  
For the Lamb is all the light,  
And there's 'no night there'."

Bible Reading.—Rev. 22: 3-5.

WEDNESDAY, DECEMBER 26.

Behold, I come quickly; and my reward is with me, to render to each man according as his work is.—Rev. 22: 12.

"William Carey preached from the words, 'Behold, I come quickly, and my reward is with me', just before he offered himself for service in Bengal. 'We saw,' said Fuller afterwards, 'there was a gold mine in India, but it was as deep as the centre of the earth. Who will venture to explore it?' 'I will venture to go down,' said Carey, 'but remember that you must hold the ropes'. We solemnly engaged to him to do so, nor while we live shall we desert him."

Bible Reading.—Rev. 22: 6-7.

THURSDAY, DECEMBER 27.

I am the alpha and the omega, the first and the last, the beginning and the end.—Rev. 22: 13.

"'Tis Jesus, the First and the Last,  
Whose spirit shall guide us safe home;  
We'll praise him for all that is past,  
And trust him for all that's to come."

Bible Reading.—Rev. 22: 8-9.

FRIDAY, DECEMBER 28.

I am the root and the offspring of David, the bright, the morning star.—Rev. 22: 16.

"Break, day of God, O break!  
The night has lingered long;  
Our hearts with sighing wake,  
We weep for sin and wrong;  
O bright and Morning Star, draw near;  
O Sun of Righteousness, appear."

Bible Reading.—Rev. 22: 10-12.

SATURDAY, DECEMBER 29.

Yea, I come quickly.—Rev. 22: 20.

In a letter to his father, F. W. Robertson, at the age of twenty-one, wrote:—"The last words of our Lord to his church, uttered by the feeble lips of his last apostle, grey-headed, and already bending over the tomb, were, 'Behold, I come quickly'. I wish we could with our whole heart and soul repeat the answer, 'Even so, come, Lord Jesus'. But we are most of us too devotedly buried in the shadowy nothing of time and space, and too deeply attached to them, to avoid feeling in the very spirit of unbelief, that it is a day whose postponement is to be desired, since they will be torn from our grasp for ever."

Bible Reading.—Rev. 22: 13-17.

SUNDAY, DECEMBER 30.

Amen: Come, Lord Jesus.—Rev. 22: 20.

"When creation, in her pangs  
Heaves her heavy groan;  
When thy Salem's exiled sons  
Breathe their bitter moan;  
When thy widowed, weeping church,  
Looking for a home,  
Sendeth up her silent sigh,  
Come, Lord Jesus, come!  
Hear then in love, O Lord, the cry.  
In heaven, thy dwelling-place on high."

Bible Reading.—Rev. 22: 18-21.

# Prayer Meeting Topic.

DECEMBER 19.

Great Chapters: Hebrews 11.

Horace Kingsbury.

The eleventh chapter of Hebrews is sometimes called "The Westminster Abbey of the Bible." It memorialises Israel's illustrious dead, and bears eloquent testimony to the value of the faith-filled life.

The chapter opens with a definition of faith, which it later amplifies. This definition appears in the Authorised Version as follows: "Now faith is the substance of things hoped for, the evidence of things not seen." Dr. Moffatt gives this rendering, "Now faith means we are confident of what we hope for, convinced of what we do not see."

"It is no new principle in the world, because it was faith that inspired the heroism and self-sacrifice of the saints who lived under the old dispensation. We, having better promises and a better covenant than they, ought not to fall behind in the exercise of the same faith by which they lived."

## INSTANCES OF FAITH.

*Abel* (v. 4). The element of faith in Abel's sacrifice made it more excellent than Cain's.

*Enoch* (vv. 5, 6). Enoch's translation was the reward of his faith. "Before his translation he had this testimony, that he pleased God." It is impossible to please God without faith: "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." This is a divine "must". Some things there may be, but faith there must be!

*Noah* (v. 7). "By faith Noah . . . prepared an ark to the saving of his house". He believed God, took him at his word, and did what he commanded, when such things were quite out of fashion. As well as preaching righteousness, and passing God's warnings on to the people, he translated his faith into action, and so condemned the world.

*Abraham and Sara* (vv. 8-19). "By faith Abraham . . . obeyed". True faith is never disobedient. God always rewards fidelity. Abraham "went out, not knowing whither he went", but God knew, and directed his steps. "By faith he sojourned". His life on earth was but a pilgrimage, and heaven was his home. Sara, "in spite of her earlier and natural incredulity", became the happy mother of Isaac, because she judged him faithful who had promised. Abraham was sorely tried when commanded to offer up this child of promise, but his faith failed not, his child was spared, and God's covenant with him was confirmed.

*Isaac, Jacob and Joseph* (vv. 20-22). "Isaac, Jacob and Joseph were all alike in the fact that on their death-beds they looked by faith beyond death, and were confident of the future."

*Moses* (vv. 23-29). By faith Moses was hidden by his parents, contrary to the king's command. By faith he forsook his brilliant prospects in Egypt, and chose to identify himself with God's people and share their afflictions. By faith he became the deliverer of his people.

*Joshua* (v. 30). "By faith the walls of Jericho fell down". Not by catapult, nor by battering-ram, but by faith!

*Rahab* (v. 31). By faith Rahab was spared, when others perished, because she had received the spies with peace.

*Many Others* (vv. 32-40). The time would fail to tell them of all. Men and women of whom the world was not worthy had lived nobly, endured courageously, died heroically—by faith. "And although by their faith all these people won God's approval, none of them received the fulfilment of his great promise; for God had provided for them and us something better, so that apart from us they were not to attain full blessedness."

Suggested Hymns—Sankey's Collection.

682—Faith is the Victory!  
235—My Faith Looks up to Thee.  
879—Will Your Anchor Hold?  
493—I Do Believe!

# Our Young People.

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

## The Kindergarten—Order of Service.

Emily C. Gill.

It is most important that the kindergarten service shall be well-planned and carefully arranged beforehand. But the arrangement must not be so rigid that it cannot be altered when necessity arises. The arrangement of the service will depend mainly on the lesson. The order of service should be simple and free from monotony. The exercises should be brief, for the young child cannot concentrate his attention on the one thing for any length of time. Hymns, action songs, and finger plays should alternate with prayers and conversation; and birthday and cradle roll exercises, and other social activities should be interspersed with these. Provision should be made for the physical activity of the child, and some form of physical movement, e.g., an action song, finger play, or march should be introduced before any exercise that necessitates long sitting.

## Emphasising the main thought.

In order to obtain the greatest good from the service, the different items should centre round the main thought of the lesson. Hymns, prayers, and conversation should aid the thought that we desire to convey to the child. Some of the prayers may be taught by repeated use, but petitions for the sick, the absent ones, the parents, the cradle roll babies, the birthday child, the children in other lands, the missionaries, and for a special service—as an anniversary—should sometimes have a place in the service.

## The prayers.

The prayers that are sung should be sung softly, reverently, slowly, and should be accompanied sympathetically by the pianist. Children will get into the reverential attitude—heads bowed and eyes closed—during the playing of the prayer chord. Leader and helpers will set an example to the children by observing the outward forms of reverence, for children are quick to detect the least sign of insincerity and carelessness on the part of others.

## Teaching a new hymn.

Before a new hymn is taught, we must help the children first to gain the idea. This can be done in conversation between teacher and children, aided by pictures and blackboard. By care-

ful questioning the children may be led to answer in the exact words of the hymn. The teacher will then repeat the whole verse to the children, who listen with closed eyes—the advantage of this being that nothing distracts their attention from what the teacher is saying. Children may then repeat it line by line after the teacher, and then once in concert with her. Then, while the pianist plays the hymn, the children listen to the piano saying the words. While it is played a second time, the leader and helpers may sing it to the children, or the children may hum the tune. Then they are ready to sing it themselves. If it has been played a Sunday or two previously during the "before school period," the children will be more familiar with the tune. To help the primary children in memorising the words, they should be written on the blackboard before the afternoon service. During expression work period, the children may make a booklet, and copy in it the words. This can be taken home, and the words of the hymn learned during the week.

(To be continued.)

## A New School in the West.

We present pictures of the Bible School recently organised in Victoria Park, a suburb of Perth, Western Australia. In the lower picture are scholars and teachers, above are members of the school staff with Mr. and Mrs. I. A. Paternoster. Bro. Paternoster recently conducted a successful mission in this new field, under the auspices of the W.A. Home Mission Committee.

## Final Meetings of Kellems-Richards Mission.

On Wednesday, Nov. 28, Bren. Jesse R. Kellems and Charles H. Richards, with their wives, sailed from Sydney on the mail steamer for home. The past six months have flown all too quickly, but during those months these consecrated and talented brethren have made an indelible impression on the Australian brotherhood. Not only for the more than 1,000 souls added to the churches through their efforts, but for their own winsome personalities, they will remain ever dear to us.

Leaving Adelaide immediately after the final meeting in the Exhibition so as to catch the



Bible School at Victoria Park, Western Australia.

steamer in Sydney, Bro. Kellems had yielded to the desire of the Melbourne brethren to say good-bye, and suffered the discomfort of a 24-hour trip on the mail train to Sydney so as to be present at the Annual Demonstration of the Bible Schools Department of Victoria. Mrs. Kellems shared in the experience. Bro. and Sister Richards went on to Sydney to have part in a special farewell meeting there.

In the Melbourne Town Hall a great audience had gathered. Bro. Blakemore occupied the chair, and apologised for the absence of Bro. and Sister Richards. Bro. E. Tippet came to the rescue and conducted the members of the Glee Club through several songs.

A very interesting programme was presented by representatives of the Lygon Street, South Yarra, Doncaster, North Richmond, Collingwood, and Coburg schools. All of these items reflected great credit on the performers and teachers, the solo of little Mavis Anderson (Collingwood), and the duet of Issie Cox and Marian Barrett (South Yarra), being specially enjoyable.

Bro. F. G. Filmer, who had that day arrived from the New Hebrides with his five children, was introduced and given a warm welcome. He gave a brief message from the natives of Pentecost Island to their Australian brethren.

Bro. Kellems was introduced to the Bible Schools by Bro. Jas. Sharp, President of the Committee, and before presenting the prizes won at the recent examination, gave a short address.

In distributing the prizes, Bro. Kellems mentioned that he had been asked by the brethren in America to find out all about the examination system, for they wished to introduce it in the Bible Schools in that land. He quickly found that the prizes had been won in many cases by the sons, daughters, nephews or nieces of preachers, and commented on the fact.

Bro. Abercrombie expressed a public word of farewell to Bro. Kellems, and through him to Bro. Richards. The resolutions carried at the final meeting in the Olympia Mission had been printed on special paper, and copies were signed by all the members of the Melbourne Committee of Management for the missions, and of the Victoria Home Missionary Committee.

Bro. Abercrombie read the resolutions and handed copies to Bro. Kellems. Dr. and Mrs. Kellems both made brief response. A telegram was received from Bro. Richards for the Glee Club expressing his regret that he was unable to meet them that night, and expressing his farewell.

Sister Miss M. E. Pittman (piano) and Miss A. Organ (cornet) provided the accompaniments.

### Democracy.

Dean Inge of London does not look with much favor upon democracy in general, and is decidedly against democracy in the church. He says, "A self-governing church, in the present state of organised opinion, would bind us in fetters forged in the Middle Ages." It seems to us (says a writer in the "Christian Evangelist"), that about the only way out of those Middle Age influences which are impeding the progress of the church to-day is to be found in a little more democracy.

### Lutheran World Conference.

In old St. George's church at Eisenach, Germany, where Martin Luther preached in 1521, the Lutherans of the world assembled in August for their first world conference. National hatreds were forgotten and spiritual unity was the prevailing theme of the conference. One hundred and fifty delegates represented twenty nations. Mr. H. J. Stub, of St. Paul, Minn., was president of the conference. The conference expects to meet again in 1927 and at that time hopes to organise a unified Lutheran church throughout the world. Such a church, they claim, would have a membership of 80,000,000, and be the greatest Protestant church on the earth.

### Poems of Love.

We have previously referred in our columns to some little volumes of verse published by Fairelie Thornton, of Sydney, and have frequently printed helpful poems written by her. We have received copies of her two most recent books. One bears the simple title "Love," and the other is named "Love Divine." The writer always seeks to aid devotion, to exalt Christ and to inspire love for him. In the introduction to "Love Divine," Dr. J. E. Carruthers, of Sydney, says: "Her theology is evangelical; her poetry is vocal with the glad faiths and hopes of the Gospel of Divine grace: her harp is always attuned to the melodies of Bethlehem and Bethany; of Olivet and Calvary; her message is one of truthful confidence. Her outlook is always forward, upraised, and heavenward. Her poems deserve to be widely read, and her little books may safely be commended as aids to devotion and an incentive to Christian service. The two volumes before us, as those previously noted, are neatly printed and tastefully bound, so that they would make a pleasing gift at Christmastide. Each little volume is priced at 1/6; if posted, 1d additional.

### THINGS DESPISED CHOSEN.

"God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty; and base things of the world, and things which are despised hath God chosen, yea, and things that are not, to bring to nought things that are. That no flesh should glory in his presence."—1 Cor. 1: 27, 28.

Small and feeble though I be, Christ can work  
His works through me,  
And can use me mightily, that the world His  
power shall see;

Thus myself it will not be, but my Lord who lives  
in me.

Things despised and things of nought, things else  
lost and all unsought,  
Into use by Him are brought, far beyond our  
highest thought;

Being by His Spirit taught, thus Christ's work in  
them are wrought.

Things deemed great are oft passed by, worthless  
in the Saviour's eye.

While He stoops to where there lie hidden things  
which else would die,  
And they sparkle by and by into immortality.

Not the mighty, not the wise, not the things which  
men most prize,

Find most favor in God's eyes: but the things  
which men despise;

From the ground He bids them rise, and He lifts  
them to the skies.

Thus the power is all His own, His the glory, His  
alone.

And whate'er by us is done, which can stand be-  
fore His throne,

When all secrets are made known, as HIS work  
will there be shown.

—Fairelie Thornton,  
Author of "The Other Side," etc.

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### COMING EVENTS.

DECEMBER 15.—Saturday, 3 p.m., Ivanhoe church. Laying of foundation stone by Conference President. Brethren invited to participate in the happy function. Darebin station, three minutes from site, corner Park St. and Heidelberg Rd.

### WANTED.

College of the Bible, Glen Iris, Victoria.—Applications by letter only are invited until 1st January, 1924, from persons qualified to act as Matron of the Women's Hostel to be opened concurrently with the 1924 Session of the College. Board and Residence provided. Eight students. State salary required, and give references to Secretary, Board of Management, at the College.

### MARRIAGES.

CHAPPELL-BEAUMONT (Golden Wedding).—On Dec. 5, 1873, at Geelong, by Mr. Reed, Arthur Chappell, of Murroon, to Deborah Beaumont, of Leopold. Present address, Hovell St., Yarrowonga, Vic.

CUMMISKEY-MASON.—On November 14, 1923, at Church of Christ, Strathalbyn, South Australia, by Mr. T. G. Mason, George Thomas, youngest son of Mr. Peter Cummiskey, of Nanango, Queensland, to Irene, only daughter of Mr. Mason, Strathalbyn. Future home, Nanango, Queensland.

### DEATH.

HUDSON.—On Nov. 24, at High St., Wantirna, John William Henry, dearly beloved husband of the late Catherine Ann Hudson, and loving father of Rose (Mrs. G. Simpson, Wantirna), in his 82nd year. (Late of Doncaster.) Rest after weariness.

### THANKS.

Mr. and Mrs. A. W. Billingham, of Taree, express their sincere thanks for floral tributes, cards and letters of sympathy during their recent bereavement.

Mrs. George Petty and family desire to thank their many friends, for their kind expressions of sympathy, during their recent sad bereavement. "Bradford," Main Rd., Doncaster.

### State Foreign Mission Secretaries.

Please send offerings to the following:—

Victoria.—J. E. Allan, 51 Watts-st., Box Hill.

N.S.W.—J. Clydesdale, 9 Grand-Par., Brighton-le-Sands.

S.A.—G. T. Walden, 74 Edmund-ave., Unley.

W.A.—W. Clay, 9 Chester-st., Subiaco.

Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.

Tas.—J. Foot, jr., 14 Balfour-Pl., Launceston.

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All parcels are carried free if addressed Churches of Christ Mission, Burnley Railway Station. Send all donations to Bro. Bardwell, Treasurer. "Carola," Christmas-st., Northcote. Correspondence to J. W. Nichols, Superintendent and Secretary, "St. Leonards," 8 Edgar-st., East Malvern.

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## Here and There.

The address of Bro. F. J. Sivyer now is 150 Buckley St., Essendon, Vic.

The secretary of the church at Castlemaine, Vic., now is H. Peeler, Parker St., Castlemaine.

Mrs. L. Drummond is now secretary of the Southport church, Tasmania. T. Hudson is the new treasurer.

In reply to many enquiries the Austral Co. states that further supplies of "Joyful Praise" are on order from America.

The mission at Ararat, Vic. is progressing well. Sixteen confessions at end of second week. Bro. H. Ball is the missionary.

The Secretary of Hornsby church is now H. E. Tewksbury. "Coniston," Dural St., Hornsby, N.S.W. Phone: Wah. 1008.

Bro. A. E. Forbes has completed one month's ministry with the Croydon church, S.A. There have been twenty-two confessions, twenty of whom have been baptised and received into the fellowship of the church.

The business manager wishes to thank those who have paid their 1923 subscriptions, and hopes that all will make an effort to remit before the close of the year. Agents are urged to send in any money on hand.

We learn with regret that Bro. T. McCallum, who has helped many churches with his preaching, is seriously ill. He would appreciate visits from brethren able to see him at his home, 33 Lennox St., Moonee Ponds, Vic.

The North Fitzroy sewing class has had a very successful year's work, culminating in a sale which realised £120. The sisters have in view the furnishing on one of the students' rooms at the College of the Bible, Glen Iris.

The church at Elliott, Queensland, has unanimously decided to link up fully with the Bundaberg cause, and has voted the Elliott Church Building Fund of £53 approximately to the building of the chapel in Bundaberg, for which arrangements are well in hand.

At Mount Clear, Vic., service has been held every night (during the past month) by members from Ballarat. Bren. Wilkie, L. Williams, J. Morrison, and A. Tucker have preached. Several other young men have gone out to help, Bro. O. Batch taking the organ. Attendances are encouraging.

Mr. and Mrs. A. C. Rankine arrived in Sydney on Wednesday last from U.S.A. They spent the week-end in Melbourne, and on Monday went on to Adelaide. We are glad to learn that they have both benefited by their holiday trip. We have not heard where our brother will locate as preacher, but doubtless some church will speedily endeavor to secure his services.

"Our Annual" for 1923, produced by the students of the College of the Bible, has received much favorable notice. It is a very creditable production, showing considerable literary and artistic merit. It makes an excellent means of creating interest in the College, and of keeping old friends in touch with student life. Copies may be had from the Sales Manager, "Our Annual," College of the Bible, Glen Iris; price 1/3, posted 1/5.

Sydney is having an influx of new preachers these days. Bro. S. J. Southgate to the City Temple and Bren. H. Gray and A. Hughes to the North Sydney and Hurstville respectively. The two last named have come under the auspices of the New South Wales Home Missionary Committee. The N.S.W. H.M. Committee has full confidence in the College of the Bible, and the opportunity affords place students from that institution in its fields.

Progress is being made with the new work at Redcliffs, Vic. Harold Saunders is erecting a fine church home. This is made possible by the Church Extension Committee. Redcliffs is a soldier settlement, and any help would be greatly appreciated. Send to T. Bagley, 14 Queen Street, Melbourne.

Bro. J. Whelan, president of our N.S.W. Conference, writes as follows:—"Dr. Jesse and Mrs. Kellems and Bro. C. H., and Mrs. Richards have come and gone, but they are unlikely to soon forget the happy hours spent with the Sydney brethren prior to their departure on the "Sonoma" on Wednesday last. From a number of good vantage points they secured some very fine photos. of both city and harbor. The news of the triumphs in Adelaide has stirred our people with a longing for their return."

While a student at the Midland Baptist College, Leicester, John Clifford was frequently invited to supply the pulpits of various churches. He kept a careful record of the amounts received for this service. "The amounts varied from 2/6 to one guinea, but this last amount only accrued on one occasion, when he preached three times at Longton Theatre. With some care he totals his receipts from preaching engagements, September 2, 1855, to June 15, 1856, as £7/19/8—an average of 2/2½ for 73 sermons. Altogether, from 1855 until October 1858, he received £68/19/7. One of his superlative pleasures at college was on Saturdays to race up to the old bookstall in Leicester market in the hope of arriving first and securing the bargains."

A large gathering of men from Melbourne and suburban churches met in Lygon St. chapel on Monday evening last. Jas. E. Thomas presided. An appreciated greeting was given by Brigadier-General S. P. Weir, Vice-president of the S.A. Conference. By request R. Campbell Edwards delivered an address on "Is Our Organisation Satisfactory?" On the motion of Bren. J. McGregor Abercrombie and R. Lyall, Bro. Edwards was thanked for complying with the request to state his case. Many brethren took part in the animated discussion which followed the address, one contributor thereto expressing approval of the speaker's statement of his recently acquired view that our conferences, as at present constituted and attended by representatives appointed by churches, are unscriptural and unsatisfactory.

Remarkable success is attending the Hinrichsen-Brooker Mission at Bundaberg, Queensland. On Tuesday we received the following telegram from J. R. Combridge:—"Seventy-seven additions to date; great interest; hundreds standing round tent." In and around Bundaberg is a population of about 10,000 people. Our people, it is said, had never, prior to the mission, conducted a service in the place. The work of going into an absolutely new field and establishing a new cause is an exceedingly difficult one, but our missionaries are once again succeeding in the task. Great crowds are gathering to hear the Gospel, on some nights 300 men standing outside listening. It is hoped, ere the mission closes, to have a membership of at least 100 housed in their own building, and a self-supporting church with its own resident preacher.

The College Board of Management, in fulfillment of the expressed desire of the last Federal Conference, expects to have a hostel ready for the use of lady students at the beginning of next College year. We hope shortly to give a picture and description of the building just purchased by the Board. We venture to call attention to the advertisement, which appears in this issue regarding the services of a matron. A sister endowed with the requisite gifts and graces, who is free to devote herself to this work, may in this position not only have a congenial work but feel that she is

making a big contribution to the cause of Christ. Hers can be a life of great influence and usefulness. The College Board is anxious to make the wisest choice, and would be glad to have early communications from sisters able and willing to help in the capacity of matron, or from those who might know of some sister with outstanding qualifications for the position.

The writer of "Victoria Notes" in the "Australian Baptist" pens the following paragraph and evokes a sympathetic response from some readers: "The mediocre condition of the churches is reflected in the 'Church News.' It has little romance about it. 'The people that do know their God shall do exploits.' The lack of exploits infers a sad state of affairs. To mark time when the forces of evil are alert is a tragedy. Church news might be summarised thus: The following eleven churches have celebrated their anniversaries. The singing was better than ever before. (It must have been poor years ago.) The same number of Sunday schools 'had fine weather for their picnics, and a most enjoyable day was spent. We were thankful to get the children safely home again, without any broken bones.' Surely there is a bigger call for big programmes, inspired by faith in Christ and his gospel. Anniversaries and picnics, have their place, but so have other things."

### South America Ready for a Sunday School Advance.

Brazil, Uruguay, Argentina, Chile, Peru and the Canal Zone were visited in the four months' trip recently completed by W. C. Pearce, L.H.D., Associate General Secretary of the World's Sunday School Association. The report which comes from Mr. Herbert S. Harris, General Secretary of the Brazil Sunday School Union, is typical of the work accomplished in the other countries. Evangelism as well as general Sunday school work was advanced in each locality visited.

The three points especially emphasised in Dr. Pearce's public addresses were; first, that the only hope of the world is in the Christian education of its masses during the period of childhood; second, the necessity of pushing Sunday school work into the outlying districts and frontier communities through organising mission Sunday schools; third, the necessity of preparing an efficient leadership both for the local schools and for the work of promoting the movement in general. These ideals were forcefully presented in all the places visited and left a profound impression upon both missionaries and native Christians who were present. Effective plans have already been put into operation in a number of the centres and Peru is arranging to form a National Sunday School Association as has been done in Argentina and Brazil.

In Sao Paulo three workers' conferences were held on three evenings, two of them in the "Salao Nobre" of MacKenzie College, the third in the Y.M.C.A. building. On Sunday morning a rally was held in the "Cinema Republica," said to be the largest auditorium in South America, at which over 3,000 persons were present. Remarkable interest was evidenced from the fact that all the Protestant churches and Sunday schools gave up their morning services that they might unite, probably the only time that such an event has occurred in the history of evangelism in any large city in Brazil.

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**"They."**

"Why don't they fill the Church; they ought to do it?"

You ask with deep annoyance, not undue. "Why are they so selfish, not social a bit?"

Did you ever stop to think that "they" means you?

"How long will they give so little to Missions? Why don't they keep their vows faithful and true?"

Why don't they improve general conditions? Will you ever stop to think that "they" means you?

"Why don't they build up the young people's meetings?"

And wake the prayer meeting up a few? Thus you knock, knock, knock, while life is so fleeting!

Will you ever stop to think that "they" means you?

If you've a little hammer, put it away:  
The world's dying for help, plenty to do.  
Faithfully do your part of the work each day;  
There is nobody to do it but you—you.

P. A. Simms.

**Bordertown District Conference.**

The conference of the Bordertown District churches which began on Lord's day, Nov. 11, proved a great time of spiritual influence and help. All were expecting great things, and they were not disappointed.

Bro. B. W. Manning, of Mile End, addressed the church on "The Life that Wins." The afternoon service was packed, and was exceptionally interesting. The Lord's Day School gave various items, and Bren. Eagle and Manning spoke. This meeting was presided over by the superintendent, Bro. E. P. Verco. The evening service was held in the Institute. Bro. Manning's address was used of God, and at the close two confessed Christ.

On Monday night Bro. Manning spoke to a full chapel on "The Lord's Second Coming."

On Wednesday, Nov. 14, a large company from Kaniva came in motor-cars for the annual conference meetings, accompanied by Bro. Benn. The special speaker for conference was Bro. B. W. Manning, and his addresses, being both inspirational and educational, were greatly appreciated. At 11 o'clock the proceedings commenced with a devotional service, Bro. T. B. Verco presiding. A welcome was accorded to visitors, and responses were made. Bro. Manning spoke on "The Ministry of the Holy Spirit."

At the afternoon session Bro. E. P. Verco presided. A solo was sung by Miss J. Warncken, and selections were given by the choir. Greetings were received from Mr. and Mrs. Jellet, F. Milne, Bartholmew, S. McClean, and others, per Bro. Manning. Bro. Benn's address on "Service" was most impressive. Reports were received from Kaniva, Lillimur, Wamboony, Bordertown and Mundalla.

The evangelist, in speaking upon the work of the district, laid stress upon the loyalty of the Wamboony church, and drew attention to the fact that members during the winter had to travel over 40 miles to get to the service owing to flood waters. He said that Mundalla held services every Lord's day evening, and he believed that this centre was going to make steady progress. At Bordertown the C.E. was steadily going forward. Three additions had been made through faith and obedience during the past few months in the circuit.

Following the reports an obituary notice was received. During the year the esteemed and much loved Sister Mrs. Hunt had been called to higher service. The assembly stood in silence, and Bro. Benn led in prayer.

Bro. Manning addressed the conference upon "The Church's Past, Present, and Future." It was a very instructive and helpful address.

The evening session was held in the Institute. Bro. W. A. Eagle presiding. Bro. Benn spoke

upon "Sacrifice," a soul-stirring and faithful message. Bro. Manning's address, "Why and Wherefore" appealed to the crowd assembled, and at the close five confessed Christ. Thanks was tendered to those who had made the conference such a success. Meals were provided by Bordertown and Mundalla sisters.

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**OBITUARY.**

**RUSSELL.**—The Sunday school at Bet Bet has lost one of its most popular scholars by the death of Willie Russell, which occurred at the Children's Hospital on Oct. 5. He was the second son of Bro. and Sister Russell, who reside in this district. Will had left for a holiday, and had spent a few happy days in the city, when he became ill, and the doctor ordered his removal to the Children's Hospital. Will was one of our most promising boys, and was a regular attendant at Sunday school and church. He had gained a merit certificate in the recent examinations. Much sympathy has been felt for the bereaved parents, Mrs. Russell having lost her beloved mother a few days previously.—M. Kerr.

**ALDERSON.**—On Sept. 8, our beloved Sister Louisa Alderson passed into the presence of the Lord. Sister Alderson was the widow of the late Bro. John Alderson, who predeceased her some ten years. Born at White Hills, near Havelock, 67 years ago, she had resided in or about the same district ever since. She had been ill only a little over a week, and the announcement of her death came as a shock to her many friends throughout the district. Hers had been a bright and useful life spent in the service of the Master. Her loss has been keenly felt by the members at Bet Bet. Our sister passed away on Sept. 27. Bro. Baker, of Maryborough, conducted a short service at her home, and afterwards officiated at the grave. She leaves behind her a grown-up family of five sons and one daughter, all of whom are members of the church.—M. Kerr, Bet Bet, Victoria.

**COLEMAN.**—After a period of suffering extending over 20 years, Mrs. Coleman was called home on Nov. 14, at the age of 66 years. Baptised in 1876 by Archibald G. Brown at East London Tabernacle, our beloved sister came to Queensland in 1885 with her husband and family, and resided in Ipswich for 20 years afterwards removing to Toowoomba. A son, Bro. H. A. Coleman, is an active member of the Toowoomba church. Another son was killed in action at Messines, and another predeceased his mother ten months. Mrs. Coleman was seized with a paralytic stroke six weeks ago, and never rallied afterwards. It was the writer's pleasure to know her for six years. She possessed a very pleasing personality. She was a great help to her husband, who has been a preacher for 40 years. Bro. John Coward, Junr., of Brisbane, conducted the funeral service at the Toowoomba Cemetery.—H. C. Stitt.

**PRYOR.**—On Nov. 2, at Boort Hospital, Albert, the youngest son of Bro. and Sister Joseph Pryor, of Castlemaine, passed from this life. The week-end previous to his death, he was in Castlemaine, and met with the church to remember his Lord. The following Thursday afternoon he went out to harness the horses, when he received a kick from one of them which proved fatal. He was a bright, promising young man of 22 years, and united with the church at Harcourt on Dec. 16, 1917, during the ministry of Bro. Hurren. The last two years he has been forming at Gredgwin, and occasionally met with the church at Boort. His body was brought to Castlemaine on Saturday, Nov. 3, and the following day was laid to rest in the Chewton Cemetery, in the presence of a very large number of relatives and friends.—H. M. Clipstone.

**GRAFHAM.**—The church at Bassendean mourns the loss of the beloved secretary, Bro. Grafham, who fell asleep on Monday. Bro. Grafham was received into the church by faith and obedience on Oct. 17, 1915, as the result of a special mission conducted by the late Bro. H. Banks, during the time Bro. Fitzgerald labored with us. He gave his all to Jesus, and for eight years he has lived a consistent, consecrated life, and has been a constant and zealous worker in the church. He was elected a deacon of the church in Sept., 1917, and has held the position continuously up to the time of his death. For five years Bro. Grafham has been secretary of the

church, and a better secretary could not be desired. For four years he has had his end in view, as he was suffering with cancer. About three years ago, he underwent an operation, but for the past twelve months he has been a patient sufferer, waiting for the Lord to give him rest. Towards the end, his sufferings were most intense, but even in his agony he said, "Yea, though thou slay me, yet will I trust thee." The day before he died, whilst under the influence of morphia, he sang the hymn through, "Jesus Loves Me." On Wednesday, 14th, a service was conducted in the chapel by Bro. Cameron, assisted by Bro. Stirling, in the presence of a large assembly. The officers of the church then carried his body to the hearse, and it was laid to rest in Karrawatta Cemetery. A very large company of brethren and friends surrounded the grave, where an impressive service was conducted by Bro. Cameron, assisted by Bro. Clay and Stirling. His beloved, who mourn his loss, we commend to the care of him who has said, "When thou passest through the waters, I will be with thee."—H. B., Bassendean. W.A.

**HOLDER.**—Mrs. Esther Holder was called suddenly to her heavenly home on Nov. 15. For twenty-five years she had been a faithful and constant attendant at the Lord's table. Quiet and unobtrusive, yet she always carried with her an atmosphere of brightness. Her delight was to attend the services and enjoy the fellowship of kindred minds. She endeared herself to many in the church, as well as those in outside circles, as the large attendance at the grave testified. The church at Paddington extends loving sympathy to all those who mourn the loss of a dear sister. It can be truly said of her, "She did what she could."—J. Chapple, Paddington, N.S.W.

**Submission.**

I would not have the restless will  
That hurries to and fro,  
Seeking for some great thing to do,  
Or secret thing to know:  
I would be treated as a child,  
And guided where I go.  
I ask Thee for the daily strength,  
To none who ask denied;  
A mind to blend with outward life,  
While keeping at Thy side:  
Content to fill a little space,  
If Thou be glorified.

One prayer I have—all prayers in one  
When I am wholly Thine;  
Thy will, my God, Thy will be done.  
And let that will be mine:  
All-wise, all-mighty, and all-good!  
In Thee I firmly trust;  
Thy ways, unknown or understood,  
Are merciful and just.

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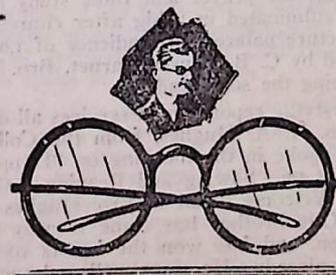
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## News of the Churches.

### Western Australia.

Perth reports good attendance round the Lord's table on Nov. 25. In the afternoon the school gave the children's day exercises. Fourteen new scholars were enrolled. At the close of Bro. Hagger's Gospel address, a young girl from the Sunday school confessed Christ.

### New Zealand.

At the worship meeting at Nelson, on Nov. 11, Bro. and Sister Langford, from Takaka, and Sister Frater from Motueka, were present. Bro. Carpenter exhorted on "Miracles of the Bible." In the evening he dealt with the subject "Salvation, What it is." Two (a man and wife) confessed Christ. They were baptised and received into the church at the worship meeting on Nov. 18, when Bro. Carpenter gave a fine exhortation on "Going the Second Mile." Record attendance in the morning meeting, also in the Bible school. Bro. Carpenter at night spoke to a fairly large audience on "Religion and Life." He has commenced a series of studies in Romans at the Tuesday evening prayer meetings.

### Tasmania.

The church at Hobart has enjoyed fellowship with several visitors lately. One baptism, and three more decisions, on Lord's day, Nov. 25. The J.C.E. presented Mrs. Nightingale with a beautiful framed picture on her retirement from the superintendency.

Work in Dover circuit goes steadily on, and meetings are improving gradually. Bro. Drummond visited Leprena on Sunday, Nov. 18, and hopes to hold meetings there every fortnight. The interest in the churches seems to be improving, and several visitors have been welcomed at the different meetings.

At West Hobart on Nov. 25, before the morning service Bro. Spaulding, sen., immersed a young man who confessed Christ at the close of Bro. J. C. Woolley's Gospel message on a previous Sunday. The church rejoiced to have Bro. Joe Spaulding back after many weeks' absence through an accident. The brethren are now able to pay last debt on furniture valued at over £125.

Meetings at Ulverstone are well attended, and a time of blessing is being experienced. On Nov. 25, Bro. Hale gave his farewell message. In the morning Mrs. Fowler was received into fellowship, and a young lady made the good confession. Bro. Hale has only been with the church for a month, but has done a great work. His help has been greatly appreciated. On Nov. 28, Bro. Nightingale, of Hobart, gave an interesting address on Home Missions. A presentation was also made to Bro. Hale and words of good will were spoken. On Dec. 2, Bro. Waterman of Victoria was due. He will labor with the church during the college vacation.

### Queensland.

At Topwoomba on Nov. 25 Bro. Jas. Larsen exhorted acceptably. The Gospel service was conducted by Bro. V. Adcock, his subject being, "Where Will You Spend Eternity?" Tuesday evening, Nov. 27, the church had a visit from Sister V. Blake, who gave a very interesting talk, and distributed the prizes to the successful Bible school scholars at the recent Federal examination. Bro. T. Crane is recovering. Bro. W. W. Keeble, junr., has been admitted to the hospital: there is a slight improvement.

At Brisbane on Nov. 25 Bro. Alcorn was present after an absence of three Sundays. He exhorted the church on "The Responsibility of Church Membership." Bro. and Sister Morris,

of Ipswich, and Sister Bade, Rosewood, were amongst the visitors. A young woman, baptised a few weeks ago, was received into fellowship. At night Bro. Alcorn preached a fine sermon on "The Gates of Hell." A young lady made the good confession. The sale of work realised £64 odd. The sisters are contributing £50 towards the liquidation of the debt on the church building, also £6 to the piano and organ renovation fund.

Roma reports two baptisms. Bro. Spratt has been very ill since his return from Chinchilla, where he spent a very strenuous month, but he is now restored. During the illness of Bro. Spratt, Bro. Burns conducted the Gospel services. Open-air meeting on Nov. 25 was encouraging. The services in the chapel were conducted by Bro. Spratt throughout the day. His morning talk was a spiritual feast, and at night he delivered an earnest address. Bible school teachers are arranging for a Xmas tree to be held early this month. Bro. Vanham has just concluded a series of meetings at Injune which considerably strengthened the work in this new field.

At Gympie on Nov. 25 Miss Allenby, missionary from India, spoke at night on "Work Among the Lepers in India." In the morning Bro. C. S. Trudgian spoke on "More than Conquerors." Recently a visit from Miss V. Blake was enjoyed. On Sunday, Nov. 18, one candidate was baptised by Bro. Barrett, and on 25th received unto fellowship. This makes the sixth confession and baptism within the last few months. The Saturday night "Improvement Class," under the direction of Bro. A. Nielsen and other brethren, is still doing good work. The Children's Day Foreign Missionary demonstration was a great success. The programme was, by request, repeated the following week. The Bible school is healthy. The adult Bible class is doing exceptionally well.

### New South Wales.

Belmore had good meeting on Nov. 25. Bro. Crisp spoke on "The New Testament Church" at the morning meeting. The Bible school numbered 206 present in the afternoon, and a young lady from Bible class made the good confession at the evening service, Bro. G. E. Thomas preaching.

At City Temple on Sunday last (Home Mission day), Bro. Southgate gave a fine address on "Go Ye into all the World and Preach the Gospel." The offering reached over £64, more is expected. Bro. Southgate preached a splendid Gospel sermon on "The Indispensable Christ." The lad who confessed the previous Lord's day was baptised.

At Hornsby Gospel service on Dec. 2, the newly-formed male choir (composed mainly of boys) under Bro. Allen, gave an item. Combined meetings for prayer and Bible study held during week culminated in a big after church service in the picture palace. An audience of 1,000 was addressed by C. B. Bensen Barnet, Bro. T. C. Walker being the song leader.

Hurstville reports good services all day on Dec. 2. Bro. A. A. Hughes, from the College of the Bible, spoke in the morning on "Happiness," and at night on "Sowing and Reaping." One confession. Welcome social to Bro. Hughes on Thursday. Our brother has come to stay during the vacation, and has won the hearts of the young people already. He sings well and speaks well.

At Auburn on Nov. 10, a fine number of male members attended a banquet provided by the Dorcas Society which was highly appreciated. The men adjourned to the Tabernacle. A short praise service was held, after which Bro. Fretwell gave an excellent address upon "Stewardship." The discussion which took place was exceedingly profitable. Nov. 18, good meetings. Bro.

Fretwell spoke at both services. After a convincing and powerful address on "The Unity of God's People," three confessed Christ.

On Nov. 29 at North Sydney a welcome was given to Bro. Gray in the form of a social. A very pleasant evening was spent. A musical programme was given, with addresses of welcome by Bren. Whelan, Rofe, Hall, Haddon and Davis, to which Bro. Gray suitably responded. Bro. Larcombe ably presided. Bro. Gray's addresses at morning and evening service were most impressive and helpful, and were appreciated and enjoyed by all.

At Taree on Nov. 25 Bro. Crossman was the speaker both morning and evening. The church is glad to have fellowship with Bro. and Sister H. C. Stitt from the church at Toowoomba, Q. On Tuesday Bro. Stitt spoke at the mid-week service, and his encouraging message to the Young Men's Training Class on Thursday evening was appreciated. The church expresses its sympathy to Bro. and Sister C. Wells in the loss of their infant son.

At the temperance talk given by Bro. Arnold to Port Pirie Sunday school on World's Temperance Sunday, thirty scholars signed the temperance pledge. At the young people's meeting on Nov. 20, police woman Curtis gave a very fine talk to a good attendance. Nov. 28, a very successful young people's social evening was held to raise a fund to purchase a piano for general social work. Sister McAuley, who underwent a serious operation during the last week, is now progressing very favorably.

At Lismore on Lord's day, Nov. 25, a senior scholar, Miss Lenore Murdock, was welcomed to fellowship, and two others put on the Lord in baptism. Bro. P. J. Pond preached on "How Men were Initiated into the New Testament Church." The aged Sister McMillan has been in hospital very ill. Bro. W. Bytheway is presenting the church with seven oak platform chairs. Sister A. M. Wotherspoon has given a beautiful office chair for the study, and Bro. F. R. Furlonger has donated two dozen kinder chairs.

### Victoria.

Excellent meetings at Gardiner, Bro. Kingsbury in fine speaking form at each service. The Home Mission offering stands at £34/13/- for the day.

Hampton has had fair meetings of late. Sunday school, J.C.E. and Girls' Club are encouraging features of the work. The Sisters' Guild sale realised £130. Home Mission offering to date, £8.

Cheltenham had large gatherings on Sunday. A number of visitors were present. Last Tuesday a farewell social was given to Bro. and Sister W. J. Smith and family, who are removing to Clarinda. They have all been a good help in the church.

The church at Ballarat East decided to "carry on" with local help while the preacher was away. This has been done, and the following brethren have assisted for one service each: Bren. W. Wilson, S. J. Southgate, A. W. Connor, J. A. Wilkie and Tucker. Meetings keep well, always more than 100 breaking bread on the Lord's day.

East Kew received one young lady from the Bible class and two S.S. scholars into membership on Sunday morning, when Bro. W. H. Hinrichsen, of Northcote, delivered a fine address. The Sunday school was well attended. The evening service was taken largely by the S.S. scholars. Bro. A. Hinrichsen spoke to a large gathering on "Beware of the Snares," when four S.S. scholars accepted Christ.

At Warrnambool on Sunday evening an "in memoriam" service was held. To a large audience Bro. Edwards spoke of the 48 years of Christian service of the late Bro. McConnell, and bore testimony to the triumph of his faith in his entering into rest. Reference was also made to the passing of another faithful one in the person of Sister Tate at the ripe age of 95.

Splendid meetings continue at Middle Park. Last Sunday evening a lad from the Bible school was immersed before the service. Bro. Graham's gospel message was plain and highly instructive. Four more senior scholars responded to the invitation. During the week a lantern lecture was given by members of the City Mission, which was greatly enjoyed.

Bro. A. T. Eaton gave fine addresses on Sunday at Lygon St., speaking at both services. Several visitors were present. Mr. H. Swain, junr., who has faithfully and efficiently carried on the work as superintendent of the Bible school, has reluctantly tendered his resignation which was accepted with regret. Mr. William Tippett has unanimously been appointed in his stead.

Good meetings continue at Horsham. Two confessions on Nov. 25, making four for the month. Good reports from the Bible school. Three new teachers have taken up the work, and the school has been re-organised. The picnic at Bungally on Nov. 24 was the best for many years, and the attendance was far in excess of last year. Sickness is decreasing, and many are able to attend the meetings again.

Good meeting at Swanston St. last Lord's day. Bro. Bagley made an excellent statement of work being done by the Home Mission Committee, and with the aid of a map indicated all the churches in Melbourne and suburbs, also in country districts. Several visitors. Offering for Home Missions amounts so far to £256/15/6. Bro. Shipway delivered a good sermon in the evening. Excellent singing by choir and congregation, under leadership of Bro. Tippett.

Hawthorn received a visit on Sunday evening from Bro. and Sister A. C. Rankine, who, having just arrived from U.S.A., are passing through Melbourne en route to Adelaide. Bro. Scambler, in presiding, extended a hearty welcome home to Australia. Bro. Rankine delivered a fine address. Two young men from the Bible school made the good confession. Three new members have been received since last report. On 30th ult., the Mission Band held a social evening, when presentations were made to Sisters Mrs. Scambler, Mrs. Dines and Mrs. Wilson, and also to Bro. Scambler.

Anniversary celebrations were held in connection with Footscray church on Sunday, Dec. 2 and Bro. A. R. Main addressed the church. The roll was called by the secretary, and over 125 members answered to their names. The evening service saw the chapel nicely filled, when Bro. Hurren preached. The service was mostly conducted by the young men, solos, quartettes, and choruses being rendered. A young man confessed Christ. The Young Men's Brotherhood has now opened again with good numbers and interest.

Ballarat (Dawson St.) has been having very good meetings, with two additions during November. The choir presented one of their members, Miss L. Lawson, with a gift on the eve of her marriage and removal to Coburg. Bro. Tucker (late of Tasmania) and family have come into the city and entered into the church's work. Bro. W. Wilson, of Melbourne, was greatly enjoyed. Bro. Price and family were warmly welcomed back after their absence in America. The postponed F.M. offering is being well responded to.

Essendon church since last report has welcomed Bro. and Sister Sivyer. At a social which was well attended, Bren. Main and Enniss spoke. Bro. Sivyer has set about his work with a desire to accomplish much. Attendance at all services is good, and bright singing by the choir helps to make the services attractive. Last Sunday night being men's Sunday, the various duties were performed by the young men, and at the close of a stirring address two young men made the good confession. Kellems Mission hymns were sung Home Mission offering to date, £14/7/-.

At Geelong last Sunday a happy and profitable year's work in the Bible school was culminated by sixteen of the scholars taking their stand for Christ. Bro. Stevens spoke on "Suffer the Little Children to Come unto Me," and all were overjoyed at the response. At the gospel service another

lad decided for Christ. The ages of the converts range from 10 to 16 years. There is improved feeling in all meetings, and the choir's work is appreciated. During the week a kitchen tea was tendered to Miss Brownbill, the church organist, by Miss Barrett and church friends.

Balwyn had good, well-attended meetings last Lord's day. Bro. J. E. Thomas preached morning and evening. Home Mission offering amounted to £41.

Box Hill had fine meetings on Dec. 2. Visitors at morning service were Bro. and Sister A. C. Rankine, Sisters Mrs. and Miss Cameron from Mildura, and Sister Mrs. Baxter from Swan Hill district. A welcome was also extended to Sister Mrs. Grafham from Kyneton, who was recently united in marriage to Bro. Reg. Grafham. Bro. Bradohan, of Dover, Tasmania, was received into fellowship by letter. Bro. Rankine exhorted. Home Mission offering, £14/12/- to date. The K.S.P. Club recently held a successful concert in aid of the church cricket club, and are indebted to Doncaster friends for much valued assistance.

The Ladies' Aid Society of Carnegie church held a small but successful sale of their work in the kindergarten hall on Friday, the proceeds of which will amount to over £40. Mrs. Gill, President of the Women's Conference, opened the sale. Good attendances were recorded on Sunday, among others present being Bro. and Sister E. H. Eaton and family; Bro. Eaton served the church as evangelist some time ago. A young girl from the Bible school made confession at the close of Bro. Saunders' address at night. Home Mission offering not concluded. The Bible school teachers held their annual meeting in the afternoon, and re-elected their officers with Bro. J. L. Ward as secretary.

At Ringwood, Nov. 25, Bro. J. W. Thompson preached his farewell sermon. After an earnest appeal four confessed Christ, and were baptised on the following Tuesday night. This makes twelve conversions since Bro. Thompson came. At the recent sale of work, £40 was realised. This was handed over to the officers for the building fund. The sisters have done magnificent work for the church in their sewing class, and through their efforts and the money received from the home collection boxes, the church has been able to pay off £140 from the debt during the last twelve months. Bro. Lindsay Smith has agreed to take over the work until the end of February at the unanimous request of the members.

At South Yarra the women's guild held the annual sale of work on Nov. 24, which was a success. Bro. Tease gave his farewell addresses on Nov. 25. In the morning three from the Bible school who were baptised during the week were received into fellowship, and at the close of the gospel service two made the good confession. Bro. D. Lewis, on behalf of the church, made a presentation of a copy of Papini's Life of Christ, to Bro. Tease, and to Bro. V. Griffin, who also closes his services on the 9th inst. Both responded. Bro. Tease was with the church nine months, and his platform work was excellent. All regret that Bro. and Sister Rasmussen and family are removing to Fairfield. They have been a valuable help. Bro. A. Searle spoke at both meetings on Dec. 2, Bible school decision day; one confession. Bro. Blakemore spoke in the afternoon.

At Burnley since last report one scholar has been immersed, two others have also been received into fellowship. On Sunday, Bro. Stephenson spoke at both meetings, and sang a solo at night. Home Mission offering to date £9/1/6. During the week a fine concert was given. Bro. C. Gordon paid a visit. A joint church meeting was held to hear the lecture on "35,000 Miles of Prohibition." A farewell social was tendered to Sister Miss C. K. Haywood, organist and Bible school teacher, who is leaving the district; and to Bro. Stephenson, who is going home to W.A. for eight weeks. The former was given a well-bound morning hymn book and a copy of the 1,200 edition of Sankeys, and the latter a wallet containing notes. Bro. Rasmussen, of South Yarra,

who will be carrying on during Bro. Stephenson's absence, made the presentation. There have been 33 additions during the year, and the future is very bright. The sisters are working hard for sale of work. Bible school is healthy, having been regraded and new teachers volunteering. The P.B.P. held a social, when prizes won during the year were presented.

### South Australia.

The church at Moonta is being put to a severe test owing to a depression. There has been a falling off in attendance. The Bible school is keeping up a fair average. Much sickness prevails. Sister Oram, the preacher's wife, has been laid aside for two weeks. Sister Teague, church organist, and several others have been absent owing to sickness. Several brothers have had to seek work in the country; others have gone to Adelaide.

Work at Croydon is very encouraging. Since last report the meetings have been good, and a time of blessing is being experienced. Bro. Forbes' messages have been enjoyed. Last Lord's day eight young men who had previously obeyed their Lord were received into fellowship. Dec. 2, 114 broke bread in the morning, and the hand of fellowship was extended to ten young women and two boys. Bro. Forbes' exhortation on the Lord's Supper was uplifting. The Gospel service at night was well attended, and after a powerful appeal two young people made the good confession.

At Dalwich on Lord's day, Dec. 2, Bro. E. W. Pittman had joy of taking five confessions, one being the mother of two of the Sunday school scholars, and the other four were lads from the S.S., one of these being baptised the same hour, together with another lad who had confessed his Lord at Kellems-Richards Mission. These five lads (ages 12 to 17) are together in one class in S.S., and two other lads from same class confessed and obeyed their Saviour at Kellems-Richards Mission. Another has expressed a desire to follow in footsteps of his classmates if his mother consents, and several girl scholars are also in this position.

At Wallaroo since last report one young girl has been received by faith and baptism. The Children's Day offering amounted to £6/10/-, another record. Bro. and Sister E. G. Warren had a warm welcome home by the church on Sunday morning. Bro. Warren gave an account of the victories won at the Kellems-Richards Mission. The spiritual tone and harmony of the church is good. Bible school work is in a healthy condition. At night there was another good meeting. Monday night a farewell social was given to Miss Daisy Durden, who has been transferred to the city. A suitable presentation was made. Miss Durden has done splendid work in the kindergarten and Junior C.E. The industrial condition at present is serious.

The annual business meeting of the church at Gawler was held on Nov. 8. Reports from all departments indicated good progress; the church has done well financially. The following were appointed to office:—Deacons: Bren. Doley and Killmier; Deaconesses: Sisters Humphries, Atyeo and Lambert; Secretary: Bro. Killmier; Treasurer: Bro. Busbridge; Auditors: Bren. Green and Doley; Supt. Bible school; Bro. Raymond; Correspondent to "The Christian": Bro. Overland. The church is hopeful and desirous for the erection of a building early in the New Year. It is necessary that this shall be accomplished if the work is to be worth while. There has been much sickness among members. Bro. Raymond has been laid aside for a few days. A service of special interest to young men was held on Sunday evening. A good suitable address by Bro. Raymond, and some special singing by a male choir.

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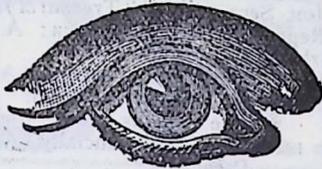
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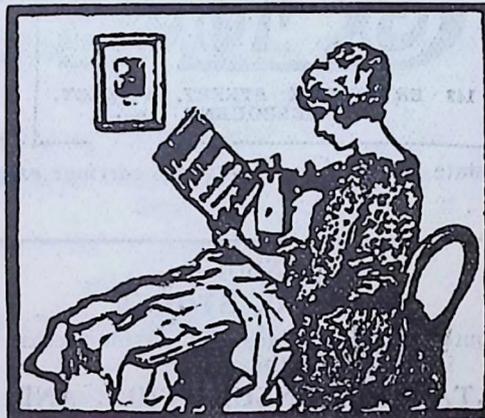
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cannot too highly commend them to anyone who  
is at all desirous of becoming an efficient speaker  
or preacher."Enrol me as a Student in }  
Forward particulars re } Course on

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

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Address

Fill in above NOW and post to the

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