

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. 50.

THURSDAY, DECEMBER 13, 1923.

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

The Builders and the Critics.

Amongst the things which the apostle declared to be written aforetime for our learning, few are more instructive and appealing than the story of Nehemiah, the religious patriot, and his work of rebuilding the walls of Jerusalem. The longing of his soul that the holy city might be repaired, his willingness to sacrifice for this purpose, his gifts of leadership, his patience, his trust in God, his perseverance in the face of every obstacle, so that at length he had the joy of seeing the accomplished task—these are things to stimulate us in our work for God.

Over and over again have our writers and preachers represented the special work which we as members of Churches of Christ have to perform in the religious world as akin to the task of Nehemiah. We are rebuilders of the walls of Zion. The church of God has suffered from the attacks of its foes; some of its friends have been carried into a captivity as real as that whence Nehemiah returned. Our pioneers said in effect: "Come, and let us build up the wall of Jerusalem, that we be no more a reproach." To-day, in many lands, a faithful host of brethren is engaged in this work. Zealous for the cause of Christ, its defence and its extension, our people in every State are organizing their forces and joining in co-operative effort. Faithful preachers are multiplying, and seeking to further the interests of the kingdom of God.

United by a common hate.

Nehemiah and his comrades were bitterly opposed. "Who ever put his hand to any great work for the behoof of God's church, without opposition? As the walls of the temple found bitter enemies, so shall the walls of the city; and these so much more, as they promise more security and strength to Jerusalem. Sanballat, the deputy-lieutenant of the Moabites, and Tobiah, the like officer to the Amorites, and Geshem to the Arabians, are galled with

envy at the arrival of a man authorised to seek the welfare of the children of Israel. There cannot be a greater vexation to wicked hearts, than to see the spiritual Jerusalem in any likelihood of prosperity. Evil spirits and men need no other torment than their own despoite."

It is interesting to see the parallel existing between the methods and devices of Nehemiah's opponents and those adopted by hinderers of the Lord's work to-day.

The personnel of the opposition camp is interesting. What had Sanballat, Tobiah and Geshem in common? Nothing but a hate of the Jews and a desire to hinder Nehemiah's work. Arabian, Amorite and Moabite were not in agreement, religiously or politically, but they would unite in a campaign of destruction. So has it often been in church history. Present-day opponents of Christianity agree in virtually nothing but their opposition. Preachers of the plea for the faith and order of the New Testament church have been opposed by groups of sectarian opponents united only for the occasion. Our brotherhood work has at times been hindered by sets of individuals possessing no common views of Christian doctrine or policy yet united to impede that work. In the church and out of it, it is possible to discover alliances as extraordinary and as suspicious as that of Sanballat, Tobiah and Geshem. Disgruntled people can find some bond of union.

The methods of Nehemiah's foes set a fashion. Over and over again the Lord's enemies have employed the same tactics.

Mirth and rage.

Affected mirth and laughter were first employed. Scoffs were hurled at the builders: "What do these feeble Jews?" "Will they make an end in a day?" "If a fox go up, he shall break down their stone wall." Only weak men could be hindered by the scorn of unworthy foes; people with "a mind to work" will, as the Jews under Nehemiah, appeal from men to God and go on with their building.

Mirth gave place to rage, and the foes conspired to fight. They seemed about to make war. Yet, like many enemies of God from that day to this, they preferred talk to action, conspiracy to open fighting. The fighting never came. Nehemiah armed his workers; the sword and the trowel were both to hand. We think of Jude's advice both to build on and to fight for the faith. "O lively image of the church militant! wherein every one labors weaponed; wherein there is neither an idle soldier, nor a secure [i.e., careless] worker: every one so builds that he is ready to ward temptations; every one so wields the sword of the Spirit for defence that withal he builds up himself in his most holy faith; here is neither a fruitless valor nor an unsafe diligence."

Scheming and slander.

Scheming took the place of fighting. A conference was proposed. They would talk, and talk, and talk; and while they talked of course the building would cease. "Let us meet in the plain of Ono." And Nehemiah said, "Oh, no!" "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"

Innuendo and slander were next tried. "It is reported among the nations, and Gashmu saith it, that thou and the Jews think to rebel; . . . and thou wouldest

Life, a Question.

*Life! and worth living?
Yes, with each part of us—
Hurt of us, help of us, hope of us, heart of us,
Life is worth living.
Oh! with the whole of us,
Will of us, brain of us, senses and soul of us,
Is life worth living.
Aye, with the best of us,
Heights of us, depths of us,
Life is the best of us.*

—Corinne Roosevelt Robinson.

be their king." The cowardly wretches! They dare not father their own lies. No doubt it was a bitter hour for Nehemiah. After all his sacrifice, to have it said that he was seeking personal gain and glory! How could he disprove the innuendo and the lie? To resign the task would be the first thought; purity of motive would then be revealed. But what did purity of motive concern the foes! They wanted only one thing—the work in which they had not a part brought to nought. To resign would be to play into the devil's hands. Nehemiah did the harder, braver thing—he stood by his job and made his appeal to Jehovah: "O God, strengthen thou my hands." Is there no lesson here for the slandered servant of God to-day? We think of our faithful preachers. Every true preacher of the Gospel has made a sacrifice of earthly goods, which for the joy of service he deems no sacrifice. Yet many have to endure taunts and innuendos from those who ought to know better. They are alleged to be seeking position, pride of place, an easy job, a hireling's reward! No man will dare come into the open and make a definite charge against any one individual man—but "Gashmu saith it!" The faithful preacher will not take the easy way out; he will not turn his back on the Master's work because of imputations made either in ignorance or through malice. His appeal will be to God.

"Men may distrust thy aim, men may not praise thy name;
Think they have cause for blame, say thou art wrong.
Hold on thy quiet way; heed not what men may say;
Christ is thy judge, not they; fear not, be strong.

"So we built the wall!"

That is a great text. They kept at it, never shirked, never ceased. God's work was put first. Watching, praying, trusting, fighting, building, the workers completed their task. They took no special credit to themselves. They were servants of the Lord. In his will was their peace; in his favor, their reward. May we follow their steps; let others who will join the ranks of Sanballat and Co.

"The Master praises; what are men?"

Building.

We are building every day,
In a good or evil way,
And the structure as it grows
Will our inmost self disclose.

Till in every arch and line
All our faults and failings shine;
It may grow a castle grand,
Or a wreck upon the sand.

Do you ask what building this
That can give both pain and bliss,
That can be both dark and fair?
Lo! its name is "character."

Build it well, what'er you do,
Build it straight and strong and true;
Build it clean and high and broad;
Build it for the eye of God.

—Selected.

The Foolishness of Preaching.

"It pleased God by the foolishness of preaching to save them that believe."

Ethelbert Davis.

History discloses the fact that preaching is characteristic of Christianity. None of the heathen religions of the world have made any provision for the regular preaching of their systems. There was a form of preaching carried on by the Jewish prophets of Old Testament days, but it was an entirely different thing from preaching as we know it under the Christian system. Christ appointed preaching as a means of spreading the gospel of his grace. His final instructions were, "Go ye into all the world and preach the gospel to the whole creation." Its necessity and its logic is explained by Paul in his letter to the Romans, "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

The written and the printed Word has been an important factor in the propagation of the gospel of Christ, but even that has never taken the place of the magic power of preaching, in which heart strikes heart, and words fly like live sparks from the lips of the man in the pulpit; whose soul pours with passionate earnestness the truths of God which burn within himself, into the consciousness of the assembled auditors.

Many foolish things have been said about preaching, and we freely admit that there is much foolish preaching, but preaching is the God-given means of spreading the truths of Christianity. If we judge aright from our own experience both as listener and preacher, we believe that the message of the gospel is intended of God to be like the inflowing tide of the ocean. When the sea-tide crowds shorewards, it flows into all channels, it crowds into the harbors, throws itself into holes and hollows, and pushes itself in the crevices of the rocks, till every corner into which it can thrust itself is full and feels its pressure. So the living message from the heart and lips of living man floods the souls of men and women. It floods the dry channels of the heart; it fills with wonder the brain; it breaks up the fountain of tears, and wakens the dull conscience from its lethargic condition; and like a roaring torrent it breaks through the obdurate will, till at last the whole being feels the pressure of the Spirit of God, and thrills under that pressure.

The apostle Paul, as the mouthpiece of the Eternal, declares that, "It pleased God by the foolishness of preaching to save them that believe."

The preacher.

At the front and at the back of preaching stands the preacher. He is God's am-

bassador, and he speaks God's message to man. He is God's prophet and he declares God's will. What a fearful responsibility rests upon his shoulders! What a position of dignity is claimed for him in God's word—"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." The institution of preaching as a means of spreading the "glad tidings of good things," and for the regenerating of mankind may, in itself, seem foolishness, but none of the preachers God-sent are simpletons. Preaching may be foolishness to the wisdom of this world, but Christ never sent fools to do that holy work.

Ever since Christ gave his people the gospel to preach, men and women have welcomed that preaching which stirs the deepest feelings of their natures, and which fans into flame that spark of heavenly fire which smoulders in their breasts. The more serious and thoughtful; the anguish-bitten and soul-hungry men and women call in the words of a recent writer, "Come, then, with what voice thou wilt come, thou power-clad messenger of my Redeemer. Come with thunder on thy tongue, or with a 'harp of ten strings.' Come to us simple as a little child, or as wise as a scribe instructed of God; but oh! let us only feel in thy message that fire which lies not in sentences, nor in tones, but in a heart itself inflamed from above, and pouring fire into our hearts. Only let us feel, as we always do under the hand of the prophets and the apostles, that all thy powers are put in operation to bring us nearer to our Redeemer."

Christ sets great store on his preachers, whether devoting their whole time to that work, or preaching only as opportunity affords. While Christ puts great store on the preacher, the greatest part of the preacher is the message he is called upon to proclaim.

The message.

He has a wonder-story to tell. His is a heavenly message, a message from heaven and of heaven, a message from Christ and of Christ. The Cross is at the centre of that message. He may preach the Lord exalted high upon his throne, but the remedy for blighted manhood is not Christ in glory, but Christ on the cross. He may preach Christ coming again with "ten thousand of his saints." The coming of the Lord with power and great glory is the glorious hope of the saints, but salvation for sinful men is not in Christ the King, but in Christ the Lamb of Sacrifice.

There are themes which stir men into action. During the war we heard men with earnest and impassioned speech tell of the

imminent danger, tell of the awful need. They told in burning words of the Empire's call, and appealed to men in the names of patriotism and honor. And we saw strong men, men from forge and shop, and sturdy men of the mill, hasten to enlist in the cause of home and freedom. Their message was the call of Empire. In preaching the appeal is mighty because of its subject, and the message enthralling because of the story enshrined at its heart.

Whence the foolishness.

But why and whence the foolishness of preaching? Turning back from the 21st to the 18th verse of First Corinthians, first chapter we read: "For the preaching of the Cross is to them that perish foolishness; but to us which are saved, it is the power of God." Ah, here we have it! It is the preaching of the Cross that is foolishness, a stumbling-block to Jew, foolishness to Greek, but salvation to those who believe.

Stumbling-block to Jew.

The Cross stood in the way of the Jew's acceptance of Christ. The Cross of Christ cut clear across all the deep-seated prejudices of the Jewish people. The Jews could look back over a brilliant history. They could point to Abraham, Jacob, Moses, and Joshua; to kings like David and Solomon; to prophets like Elijah, Daniel, Isaiah and Jeremiah. How could they be expected to accept as their king one, a carpenter from despised Nazareth, one who mixed with publicans and sinners, and who made war on all their teachings and traditions and customs, and in the end met his death by crucifixion on a felon's cross? It is the Cross that still stands in the way of the Jew's acceptance of Jesus as their Messiah. A learned Jew recently said that many of the better-class Jews would, in turning from Judaism, accept Christianity, if there were no Cross in it. A crucified Christ the Jews will not receive, neither will they believe on him till their blindness be past. Later they will accept him, and weep over him "whom they slew and hanged on a tree."

Foolishness to Greeks.

Paul adds that preaching Christ crucified, to the Greeks, is foolishness. The Greeks stand as the representatives of the world's wisdom. The Cross of Christ stands in the way of the worldly-wise and their alliance with Christ. It runs counter to all their wise theories and hypotheses, to their assumptions, to their speculations and philosophies. Like the pillar of cloud, which stood between the Israelites and the Egyptians, and which was bright to the Israelites and darkness to the Egyptians, the Cross throws darkness to this world's wisdom, and light brighter than the noon-day sun to those who believe. It is the "savor of death unto death" to some, while to others it is the "savor of life unto life." "There is, we are aware," says Victor Hugo, "a philosophy which denies the in-

finite. There is also a philosophy, classed pathologically, which denies the sun; this philosophy is called blindness." There is a wisdom, classed as worldly, which knows not God, which denies Christ, "In whom are hid all the treasures of wisdom and knowledge," and to which the Cross is contemptible.

The Christian hails with joy each new discovery which scientific research makes, which gives additional evidence of the power, love, wisdom and goodness of God. But universal experience reveals that at no time, in no country, among no people, has man by his own learning and sagacity discovered God. The world by wisdom knows not God.

Thank God for the big men, the wise men, the men of erudition, men of giant intellect, men of mighty calibre, men of colossal brain, men who in learning tower like the Bashan oak, or the Lebanon cedar above their fellows, but who bend lowest in the presence of God and his anointed. They have authority to speak: to them we make the final appeal, as to the highest court, in matters of human knowledge. With all their books, to them, there is one book, God's Book; with all their knowledge, to them, the most valuable is their knowledge of Christ; with all in which they might glory, they glory most in the Cross.

But the worldly wise, the wise men of this world, carried away with "philosophy and vain deceit," and "science falsely so called," calmly inform us that we must give up the first chapter of Genesis, and all the miracles of the Old Testament, and the "immoral parts" of the Scriptures. And then when we have thrown away the Old Testament because of these; and because of its "scientific inaccuracies," and its "historical blunders?" and Moses because of his mistakes? and all the prophets because of their Jewish outlook, and Jehovah because of his vindictiveness? we are asked to give up the virgin birth and the resurrection, then the whole of the New Testament—Gospels, Acts, Epistles, and Revelation; then Christ, because he is only man, and then God—and then? then, as one writer has said, "we are left a universe without God, the world and its sin, and no Saviour, the grave without a resurrection, and the soul without one ray of hope."

The wisdom of God.

The foolishness of God is greater than the wisdom of the world. The Cross which is foolishness to men, is potent unto salvation in the hands of God. Romanism held up a crucifix while men fell deeper into sin, and Europe ran red with blood; Luther preached the blood of the Cross till men came out of sin into spiritual life, and Europe tore down the crucifix and lifted high the Cross. Calvin, like an armor-clad knight, stood in defence of divine sovereignty, but planted high the standard of that Golgothan Cross. Paul preached the Cross of Christ, not "with enticing words of man's wisdom, but in demonstration of

the spirit of power," and by it unlocked the greatest mystery that has ever engaged man's attention. The preacher must never cease to declare that the stone which has been rejected by the builders of this world's systems has become the chief corner stone; that the Cross has become the keystone of the arch of redemption.

By the Wayside.

The most interesting things that take place are the common things. The coming of the flower with its fragrance and beauty, the carpeting of the earth with green, the over-arching sky revealed in the early dawn of the morning, the advent of the baby in the home with its awakening life, the creeping on of old age with the joy of the sunset years—all these, with a countless multitude of other things, are strewn along the path of life.

The most interesting, because a summary of them all, are the old man and the old woman. Childhood and old age meet together again. Life's carpeted years cover long distances between; long, deep, beautiful valleys of life, with flowers knee-deep, have been wandered across, dark, shadowy places passed through; high hills and sometimes mountain peaks, affording a wondrous survey of the advancing future, have been climbed, and life's journey is nearly done.

How we love the dear old people! The fragrance of years seems to be about their footsteps. Modest in advice, tender in sympathy, reflective in moods, gathering up the past like costly jewels, they revel in its richness and scatter their reminiscences about our steps, which serve as safeguards to our going. How we love their silvery heads bent low, with bodies stooped under the loads of the yesterdays! Their feeble hands give the touch of inspiration and their words are golden with the sunset of life. Their lane of life may have been through the busy marts of commerce or on the wide fields of the farm or by the way of the trades or professions. All these hold memories rich in accomplishment.

Among them, and including them all, is the lane of the "veteran preacher." He is God's man. God called him from everywhere, from the lines of commerce, from trades, from the professions, and sent him forth to the world to lead it back to righteousness and heaven. How we love the old preacher! The day has never been too long or the task too heavy. He has tugged and pulled at the world to veer it Godward. The riches of civilisation are ours because of him. He has helped the world to think God's thoughts after him and to build into its life with its own hands some plans of the Infinite.

We are eating of the fruits gathered from seeds sown by the veteran preacher in the yesterdays. He is sitting by the wayside; let us give him a greeting as we pass.—

—W. R. Pierce, in *Zion's Herald*.

Religious Notes and News.

At a meeting of the National Bible Society of Scotland it was stated that the circulation of the Scriptures in China this year would probably be the largest ever attained—nearly 2,000,000.

Bible Names.

Following is an extract from an interesting article entitled "What's in a Name?" contributed by Mr. C. Irving Benson in a book review to the "Southern Cross":—

"The Old Testament names, which were most popular among the peasants, were naturally those connected with the picturesque episodes of sacred history. From the name Adam are derived the following: Adams, Adamson, Adcock, Addis, Addison, Adds, Addy, Ade, Ades, Adey, Adie, Ady, Addey, Addyman, Adkin, Adkins, Adkinson, Atkin, Atkins, Atkinson. Cain was naturally unpopular and Cain, Cane, Kain is from the town Caen or from Norman queue, an oak. The patriarchs were favorites, while the judges were poorly represented, save Samson. David had an immense vogue, especially in Wales. But the popular name was Elijah, Elias, which, through its Old French form Elie, whence Ely, is the parent of Ellis, Elliot, and many other names in El—. Job was also a favorite, and is easily recognised in Jobson, Jobling, etc., but not so easily in Chubb and Jupp. Among the prophetic writers Daniel was an easy winner, Dann, Dance, Dan-natt, Dancock, etc. It must be remembered that the people did not possess the Bible in the vernacular. The teaching of the parish priests made them familiar with selected episodes, from which they naturally took the names which appeared to contain the greatest elements of holiness or of warlike renown.

"Coming to the New Testament, the four evangelists are strongly represented. Matthew appears in easily recognisable forms like Mathieson, but also as Mayhew and Mayo, from the Old French form Mahieu. From the latter we have the shortened May and Mee, whence Mayes, Makins, Meakin, Meeson, and sometimes Mason. Luke is the source of Luck, Lucock, Luckett, and Lucas. From Philip we have Philp, Phipps, Phelps. Andrew naturally flourished in Scotland, its commonest derivative being Anderson. Paul had a great influence, and is responsible for Pawsen, Porson, Pawling, Polson, Pollett, and most names in Pol— (except Cornish). Paul is regularly spelt Poule in Chaucer, and St. Paul's Cathedral is often called Powles in Tudor documents."

Lloyd George in America.

During Mr. Lloyd George's recent tour in U.S.A., one of our St. Louis' preachers told the distinguished guest that he hoped that he might meet the ministers of St. Louis and bring to them a challenge to the church. Mr. Lloyd George replied, with great earnestness, indicated by the tightening grasp of his hand, his sympathetic voice, his enlivened countenance and the light of his wonderful eye: "The hope for the peace of the world is in you ministers and in the churches—I believe this very profoundly."

Another of our brethren, Mr. W. Palmer Clarkson, an elder of Union Ave. church, St. Louis, and a director of the Christian Board of Publication, had an interview with Mr. Lloyd George, and gives the following report:—

"I had a very delightful conversation with the Honorable Lloyd George. I attended a small dinner party, at which there were only ten present, and it was indeed a great joy and pleasure to spend two hours in such close fellowship with this great man. I asked him how he pronounced the name of the town in Wales where he was born. He said place your tongue where your gum and teeth come together in the roof of your

"I also stated to him that I understood he had been raised by his uncle, and he said yes and that his uncle was a grand old man. I said I understood he was a preacher in the Disciples church. He said yes that was true. He said he, himself, was brought up in that church and was connected with it until he went to London, and when he was about 30 years old he became connected with the Baptist church because we did not have any church where he was located. He spoke up quickly 'You know Garfield was a member of that Church' and, he said, 'I learned all my democracy from Alexander Campbell and Abraham Lincoln.' He said Campbell was a great man. He asked me if we had a church in St. Louis and when I told him we had 15 he was somewhat surprised and asked the numerical strength of the Disciples in this country, and I told him 'a million and a half.' He said that we did not seem to make any headway in England. I asked him if he knew any of the leaders of our church, and he said he did not, but had heard one of them preach by the name of Sweeney. I asked him if it was not Zach T. Sweeney, and he said 'Yes, that was the name' and that he preached once at their little church, he would say, about ten years ago, and that he was a brilliant speaker."

When Dr. Mott Cried.

There was a fine story in a recent issue of the "Christian Guardian," of Toronto, concerning a young man who felt himself to be called to the Christian ministry. In working his way through college he did advertising work for various firms, and became so skilful in the art and craft of advertising that after he had graduated he was offered a position as advertising expert for the famous Wanamaker store, at a commencing salary of two thousand pounds a year. He was then in charge of a church at a salary of two hundred and forty pounds a year, but he refused to leave the work to which he believed he had been called. A prominent lawyer in the town heard of the young preacher's decision, and went to see him, hoping to save him from his quixotic self. He showed him the folly of sacrificing such a salary as had been offered him, enlarged upon the good he could do with his money, drew his attention to the fact that he was evidently intended by Nature for just such work, and ended by doubting the value of preaching the Gospel in any case. The young preacher, however, was unmoved by all the lawyer's arguments and eloquence, and went on preaching; while the lawyer went back to his office to study the Bible, which seemed to have so mightily gripped the youth he had so vainly interviewed. And just the other day the lawyer, now Judge G. B. Alder, of Boston, told this story in an address at the Y.M.C.A., in Dayton, Ohio, and declared that his own conversion had followed from that unsuccessful attempt to turn the young preacher away from his calling.

"The foregoing story," says a writer in the "Christian," in which it is reprinted, "reminds me of an incident in the life of Dr. Mott, who has been described as the most influential Christian worker alive to-day. A decade ago a committee of wealthy business men called upon the Doctor, to offer him the presidency of a great business corporation at a salary of a hundred thousand dollars a year. On hearing their offer Dr. Mott became thoughtful and serious. Then tears began to course down his cheeks. The committee thought that he was troubled about his decision, and through their leader considerably suggested that he should take time to consider the matter. He answered that he was in no doubt about his decision; that was made the instant the proposal was made. 'What pains me,' he said, 'is that I should have so lived before you that it would come into your minds to come to me with such an

Progress in South America.

In a travel letter, Mr. W. C. Pearce, Associate General Secretary of the World's Sunday School Association, tells of his recent tour in Panama, Peru, Chile, Argentina, Uruguay and Brazil. He has an interesting story to tell of these lands, their religious conditions, and their progress in liberty, education and Bible school work. We reprint a few paragraphs.

Fight for liberty.

The growth of religious liberty is steady and sure. The haven of evangelical Christian teaching is gradually breaking the crust of tradition. Just before we reached Peru there had been a sort of revolution. It came about in this way. The Archbishop of the Roman Catholic Church, with the evident support of the government, announced that on a certain day he would consecrate to the heart of Jesus the whole population of Peru. Immediately there was a popular protest led by students of the University and the workmen. Arrangements for a procession and public meeting were made. As these men marched up the streets of Lima, they were halted and fired upon. Amongst those killed were a student and a workman. The government soldiers tried to get possession of the bodies of these men, give them a quick and secret burial and prevent any demonstration in connection with their funeral. But they failed and all night long the students and workmen, more than a hundred strong inside of the University building, guarded the bodies of their murdered friends. After midnight, the army came and demanded the bodies. The student leader told the army officials that they could not have them, that if they broke into the University, it would be a violation of the national constitution, and that they, the students and workmen, would burn the University and all of them die with it. At 2 a.m., the President of the Republic came and called off the army. The next day a great public funeral was held with a funeral procession of approximately 10,000 people. The order for the consecration service was withdrawn and the Archbishop took an early ship for Rome. Why, I could not learn.

The significant fact is that even in backward Peru, the attempt to trespass upon religious freedom utterly failed. And the protest came from students and workmen led by the President of the Students' Federation, a young man twenty-six years old, who had been a student in the British Mission School under the leadership of Dr. Mackay. It was here he caught his vision of Christ that inspires him now. It was this Christ in his heart that led him as a student leader to extend the work of night classes which explains why the workmen follow him now. When I was there he was in hiding but it was my privilege to see and talk with him. His face shone with the light and love that was in his soul. I congratulated him upon his ministry in behalf of religious liberty and his fine spirit, for in his funeral oration at the graves of his comrades and in all of his conversations, he breathes only love for his enemies. This is only one instance which illustrates the struggle going on and the part our mission schools have in the progress being made.

Temperance reform.

Progress is also being made in temperance reform. A striking instance is the leadership of President Alassandri of Chile. He, himself, is a total abstainer and an avowed advocate of prohibition. During the recent Pan-American conference at Santiago, he gave a dinner to the delegates from the United States and served no strong drinks. Judge of my indignation to learn that afterwards a dinner was given by Mr. Fletcher, leader of the U.S. delegation, and drinks were served. President Alassandri was present and turned down his glass. President Alassandri was out when I called but I left my official card with a personal word of congratulation upon his splendid stand in favor of the moral issues of our day.

Will a Man Rob God?

Lionel Johnston.

Carrying on a small business in a country town, Mr. John Croaker was known to be a member of the Church of Christ in that place. "Croaker" was, of course, not his real name; but it is so adapted to his natural habits that we need have no hesitation in applying it to him. It may be that some of the readers of this story will recognise him, or, at any rate, there may be some kinship existing between him and them.

Brother Croaker laid great claim to being orthodox; and, if criticising all that was done by the church be orthodoxy, then his claim was a good one. However, the church had some respite from his criticisms, for he was not a very frequent attender. Though he had been a member for twenty years, his church attendance scarcely averaged once a month. Ill-health was his usual plea, and also on account of fresh attacks of his malady, he must never venture out on a wet Sunday.

Brother Croaker professed to have strong convictions on the money question; especially emphatic was he in declaring the unscripturalness of using envelopes. His conscience, he said, would not allow him to contribute by this means; though it did not seem to disturb his ease that he never contributed anything to make up for the Sundays he was absent. He expected, of course, that when he returned, he would find the building in its place, the preacher carrying on as usual, and all the upkeep of the work maintained to the required standard. At his last appearance, an appeal had been made for funds. The preacher's allowance had fallen into arrears, and the creditors were pressing for overdue payments on the building debt. Brother Croaker went away with a disgusted look upon his face, saying, "I don't believe in all these appeals for money. You would think that the church was a money-raising concern. I always give my shilling when I come." But he did not explain that he did not come more than once a month.

It was six weeks before Brother Croaker again put in another appearance at church. One Saturday evening, feeling better of his old complaint, he looked out on the night, and saw prospects of fine weather in the morning; and so said: "I think I will go to church in the morning."

He retired to rest that night, and the next thing he recollected was he was making his way to church for morning service. Reaching the chapel, he looked up to where the usual sign was; and instead of reading, "Church of Christ," he noticed the words "Hay and Corn Store." Gazing at the windows, he could see bags of chaff and grain showing where the frost had been worn off; and, about the door, he saw wheat and straw littered. He gazed astonished for some time, until he became conscious of someone standing by him. Turning to the stranger he said, "What does all this mean?" "Oh, don't you know?" was the reply, "Owing to a succession of wet Sundays, attendances have been small and in consequence a falling off of funds so that the preacher's allowance could not be met, nor the necessary payments on the building made; and the mortgagees closed down upon the church and sold the building. This then is the consequence." A blush of shame passed over the countenance of Brother Croaker; but he intended to conceal the fact from his companion that he himself had a good share of the responsibility laid at his door, and so he added, "Though I believe there is no other church to compare with the Church of Christ, I am not bigoted. There being now no church of my own persuasion, I will go along to the Methodists this morning." But, what was his dismay when his companion replied, "There is no Methodist church to go to. For the same reason they, too, have had to close down their work." Every other church was mentioned, but

the reply invariably was, "They, too, have had to close down because of the interference with the offerings on account of the bad weather." At last the truth dawned upon the self-righteous Croaker that the town was left churchless. He then began to excuse himself. He said, "I always give my shilling whenever I am present." The reply showed that the stranger had a knowledge of John Croaker that perplexed him. He said, "Yes, but you have not averaged once a month in attendance. That means less than threepence a week. What is threepence a week for the Church of Christ after he gave his life upon the cross for you?" Just then their eyes met, and the revelation flashed upon the mind of Brother Croaker that he was gazing into the face of the Christ. The Saviour turned away, and as he did so he swung his hands behind his back and the awed and humbled disciple saw two gaping wounds imprinted on those palms. He hurried home with troubled mind.

A bright Sunday morning dawned, and John Croaker, rubbing his eyes, wondered if all the experience through which he had passed was a dream or a reality, and he would find the town left without a place of worship. That morning he worked out a little problem in arithmetic. He said, "If I have attended church but once a month, I have, therefore, kept back from the Lord 40/- a year. I have been a professing Christian twenty years so I have robbed God of £40." He took out his cheque book and began to write: "Pay the church treasurer the sum of forty pounds"—but he thought, "Is there not some interest due? I have inconvenienced God's work by withholding his money." He, therefore, added £10 to the amount for interest. He set out that morning with his cheque of £50 to be placed in the plate. He felt relieved when he saw the building, and found little difference from when he entered six weeks before. Brother Croaker's offering that morning caused a sensation; and when the story of his experience which wrought the change was related, other consciences began to move, and other arrears of contributions began to come into the church treasury. He soon found that he could not satisfy himself with a weekly contribution of a shilling. The amount was doubled. His business began to grow, and his offering still further advanced. Somehow, too, his old malady left him, and he was rarely missing from his place. The services of the church have now a joy for him they never previously possessed, and that harsh criticising spirit that so characterised his former conduct has for ever gone. If ever we continue to write his life's story, we shall have to find a new name for him, for croaking now is a thing of the past.

If I were Twenty-one Again.

1. If I were twenty-one again I would give twenty minutes every day to special physical exercise.
2. If I were twenty-one again I would study and strive to be an original thinker.
3. If I were twenty-one again I would steer my life by a few fundamental convictions.
4. If I were twenty-one again I would begin life with a clear conviction concerning the sovereign value of my soul in the presence of God.
5. If I were twenty-one again I would try to achieve some splendid success in some worthy realm of human effort which would benefit mankind.
6. If I were twenty-one again I would put quality into every thought, word and deed.
7. If I were twenty-one again I would crowd at least one kind act into every twenty-four hours.
8. If I were twenty-one again I would live in the light of every grand experience.

9. If I were twenty-one again I would have two or three choice friends among the older people.
10. If I were twenty-one again I would read the four Gospels every twelve months.
11. If I were twenty-one again I would spend a little time every day in the realm of the beautiful.—*Young People.*

It is Well.

Is it well with thee, when the clouds are borne
On a sunless sky that is tempest torn;
When the stars are dimmed and refuse to shine
And affliction sore is on thee and thine?
Is it well? Is it well?—It is well.

Is it well with thee, when a dear one lies
On a bed of pain, till the spirit flies
To the God that made, to the God that gave,
And the body sleeps in the silent grave?
Is it well? It is well. It is well.

Is it well with thee when thy work is done,
When the fight is fought and the victory won,
When the body lies at the brink of death
And the soul steals off with the failing breath?
It is well. It is well. It is well.

—Alan Price.

Federal Coffee Palace License, Melb.

MR. TENNYSON SMITH'S ACTION.

Very few people were aware that the Federal Coffee Palace Company was going to apply for a license until the report of the application to the Court appeared in the press announcing the case had been adjourned until the following day.

Mr. Tennyson Smith was present at the second hearing and on being informed that there was to be no official opposition on the part of the temperance organisations, he undertook to oppose it. He fought for and secured a hearing, but the license was granted. He then took legal advice and instructed Messrs. Parkinson and Wettenhall, solicitors, to contest the case. He called by advertisement a meeting at Anzac House of those who were in favor of a protest being made, and he also addressed two meetings on Sunday, December 2nd, at the Salvation City Temple, and at these meetings a resolution protesting against the granting of the license was carried, and a petition signed.

Mr. Tennyson Smith made a plan of the neighborhood of the Federal Coffee Palace, shewing that in a small area there were 10 licensed hotels and only 2 temperance houses.

When the plans of the Federal were submitted to the Court on Monday, December 3rd, Mr. Joske who had been retained, opposed the granting of the license, and was told that it had already been granted. He argued, however, that the Bench had no power to grant the license until complete plans had been submitted and after a very strenuous fight with the Bench he secured the re-opening of the case. A splendid array of temperance witnesses gave strong evidence against the license, including Mr. Jas. A. Wise, Colonel Burton, Commandant McClimont, Manager of the People's Palace, Commandant Smith, Manager of the William Booth Memorial Home, Mr. C. A. Berglund, J.P., former manager of the Temperance Hall, and Mr. Tennyson Smith. The Bench, however, granted the license. The Court was crowded, indicating that much interest had been aroused in the matter.

Mr. Tennyson Smith has again this year consented to help in the Band of Hope's inaugural seaside meetings, which are to be held on the beach at Sandringham, from Saturday, December 23rd to Wednesday, Jan. 2nd.

"Great sorrows tone and strengthen the mind; it is the accumulation of petty ills, acting on the temperament that has never been fortified by the bracing airs of adversity, which disturbs the mental equanimity."

The Home Circle.

Conducted by J. C. F. PITTMAN

The House of Too Much Trouble.

In the House of Too Much Trouble
Lived a lonely little boy,
He was eager for a playmate,
He was hungry for a toy.
But 'twas always too much bother,
Too much dirt and too much noise,
For the House of Too Much Trouble
Wasn't meant for little boys.

And, sometimes, the little fellow
Left a book upon the floor,
Or forgot and laughed too loudly,
Or he failed to close the door.
In a House of Too Much Trouble
Things must be precise and trim—
In the House of Too Much Trouble
There was little room for him.

He must never scatter playthings,
He must never romp and play;
Every room must be in order
And kept quiet all the day.
He had never had companions,
He had never owned a pet—
In the House of Too Much Trouble
It is trim and quiet yet.

Ev'ry room is set in order—
Ev'ry book is in its place,
And the lonely little fellow
Wears a smile upon his face.
In the House of Too Much Trouble
He is silent and at rest—
In the House of Too Much Trouble
With a lily on his breast.

—The British Weekly.

Just Like Joan.

The big touring car purred softly up the lane to the little country home wrapped in darkness. Joan had brought out a party of young people from the city to see Anne.

Anne, not expecting any one, was sitting with mother in the sitting-room. In just a few moments lights sprang up in the quiet house, and there was much laughter and merriment.

Uncle Tom sat in the kitchen. At father's death he had come to live with Anne and mother, to look after things. He was a little, bent old man with very white hair and faded blue eyes. He did not mingle very much with the young company that came and went at the farmhouse. Perhaps because Anne rarely invited him. Not that she did not love him, for she did; but somehow it never occurred to her that he was lonely and needed occasionally the companionship of lively young people.

Joan, however, when she was there always spent some time with him.

They visited the apple orchard together, investigated the amount of honey in the hives, and once Joan had helped him stack hay, when no other help was to be had.

She had come out from the city to-night to bring some friends to see Anne; but as the gramophone was playing gaily, and some of the young people had started to sing, Joan said suddenly: "Where is Uncle Tom?"

Anne shook her head. "I don't know," she replied lightly. "He may be in the kitchen."

Joan waited to hear no more. The next moment her light feet were flying out there. Sure enough, there sat Uncle Tom in one of the stiff-backed, kitchen chairs, his paper in his hand. The lamp burned a little dimly; the best ones were in use in the other part of the house. He had been just a little lonely as he sat there.

He wondered if Anne had a surprise party. He supposed she would not ask him to come in; she seldom did. And just then the door was flung open, and there stood Joan, smiling, on the threshold.

"Evening, Uncle Tom," she said in her gay, sweet young voice. "You didn't know I was here, did you? I came out in a big touring car, and brought some friends to see Anne. Come in and see them."

But Uncle Tom hesitated. "Don't know as I'd better," he replied slowly. "I ain't dressed up any."

But Joan already had him by the arm. "You know you love young people, Uncle Tom," she coaxed. "It's lonesome out here; besides, it doesn't matter about your clothes. I want you to meet my friends."

Uncle Tom beamed. "Oh, well, if you put it that way," he smiled.

And then Joan led him in, introducing him all around; and what a good time he did have listening to all the lively chatter. At the appointed time the big touring car started back with its load of happy young people.

Uncle Tom watched it as it rolled down the country lane.

"She wasn't going to let me sit out in the kitchen when she came to see Anne," he whispered. "I don't know when I've had such a good time. I wish Anne—" He paused, for just then a pair of young arms were thrown round his neck, and Anne said huskily: "Uncle Tom, please forgive me."—S. H. M.

Kind Cruelty.

A kind captain once found his cabin boy clinging to the high rigging, trembling and pale, but unwilling to come down. He was afraid of his mate, he said. "But why?" "Because," answered the boy, "he took a knife and cut a piece of flesh out of a sailor's arm; then he took a red-hot iron and burnt it dreadfully." "Was that all?" "No; he killed Bruno and threw him overboard. He is a cruel man, and I am afraid of him." "Now, listen," said the captain: "Bruno went mad and bit the sailor; the mate saved his life by what he did to his arm. In order to save your life and mine, he killed Bruno and threw him overboard. Now are you afraid of him?" And the boy came down, ashamed.

Now, that is the way suffering looks to us when we cannot understand it; but come down from those trembling, miserable doubts, little sailor, and remember that the Lord is merciful and gracious, slow to anger and plenteous in mercy.—*Exchange.*

A Surprising Answer.

An office boy answering the telephone for the first time, and not knowing how to use it, was told that when the bell rang he was to answer it. When, therefore, he heard it ring, he picked up the receiver and shouted: "Hello! Who's there?" "I'm one hundred and five." "Go on," said the boy, "it's time you were dead."

Extremes.

A little boy once played so loud,
That the Thunder up in a thunder-cloud
Said: "Since I can't be heard, why, then
I'll never, never thunder again."

And a little girl once kept so still,
That she heard a fly on the window sill
Whisper and say to a ladybird:

"She's the stillest child I ever heard."

—James Whitcomb Riley.

Origin of Women.

A father overheard his little daughter explaining to her family of dolls the origin of women.

"You see, children, Adam was a man all alone, and was very lonely; so God put him to sleep, took his brains out, and made a nice lady of them."

The Family Altar.

SUNDAY.

A man of sorrows, and acquainted with grief.—Isaiah 53: 4.

E. B. Pusey wrote concerning the trials of Christians, "The 53rd chapter of Isaiah on the history of the crucifixion is an antidote to the bitterness of any sorrow."

Reading.—Isaiah 53: 1-6.

MONDAY.

And we know that to them that love God all things work together for good.—Romans 8: 28.

"No shattered box of ointment

We ever need regret,

For out of disappointment

Flow sweetest odours yet.

The discord that involveth

Some startling change of key,

The Master's hand revealeth

In richest harmony."

—F. H. Havergal.

Reading.—Romans 8: 26-28.

TUESDAY.

Weeping may tarry for the night, but joy cometh in the morning.—Psalm 30: 5.

"When a sudden sorrow

Comes like a cloud and night,

Wait for God's to-morrow,

All will then be bright.

Only wait and trust him

Just a little while;

After evening tear-drops

Shall come the morning smile."

—F. H. Havergal.

Reading.—Psalm 30: 1-5.

WEDNESDAY.

Be not therefore anxious for the morrow.—Matthew 6: 34.

"No man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear. Never allow yourselves to be so loaded. At least remember this: it is your doing, not God's. He begs you to leave the future to him, and mind the present."—G. Macdonald.

Reading.—Matthew 6: 27-34.

THURSDAY.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.—Psalm 91: 1.

"A swallow having built its nest upon the tent of Charles II., the Emperor generously commanded that the tent should not be taken down when the camp was removed until the birds were ready to fly. Was there such a gentleness in the heart of a soldier towards a poor bird which was not of his making, and shall the Lord deal hardly with his creatures, when they venture to put their trust in him? Be assured he hath a greater love to those trembling souls that fly for shelter to his royal courts. He that buildeth his nest upon a divine promise shall find it abide and remain until he shall fly away to the land where promises are lost in fulfilment."—C. H. Spurgeon.

Reading.—Psalm 91: 1-6.

FRIDAY.

My times are in thy hand.—Psalm 31: 15.

The African missionary, Dan Crawford, in "Thinking Black," says that if you quote Psa. 31: 16, "my times are in thy hand," to a native, he will be forced to translate it in the gorgeous words, "All my life's whys and whens and wheres and wherefores are in God's hand."

Reading.—Psalm 31: 15-20.

SATURDAY.

Bear ye one another's burdens, and so fulfil the law of Christ.—Galatians 6: 2.

"The heart grows rich in giving,

All its wealth is living grain;

Seeds which mildew in the garner,

Scattered fill with gold the plain."

Reading.—Galatians 6: 1-5.

Prayer Meeting Topic.

December 26.

Great Chapters: James 1.

Horace Kingsbury.

It was a common practice, in the days when the New Testament was in the making, for the writer of a letter to give his name and some description of himself at its outset. In this particular instance we have, "James, a servant of God and of the Lord Jesus Christ." It is commonly believed that he was a brother of the Lord.

"The Epistle," to quote from Schaff's Bible dictionary, "strongly resembles the preaching of John the Baptist and the Sermon on the Mount. The main stress is laid on works rather than faith. It enforces an eminently practical Christianity which manifests itself in good fruits. Its doctrine of justification, ch. 2, apparently conflicts with that of Paul, Rom. 3 and 4, but in reality the two apostles supplement each other, and guard each other against abuse and excess. James opposes a dead orthodoxy, an unfruitful theoretical belief, and insists on practical demonstration of faith, while Paul, in opposition to Pharisaical legalism and self-righteousness, exhibits a living faith in Christ as the principle and root of all good works. The one judges the tree by its fruit, the other proceeds from the root."

The first chapter of the Epistle deals with the testing of faith and character. Be it remembered by all that temptation is not sin. Testing is something to be welcomed rather than feared, and when met in the strength of the Lord has beneficial results. Dr. Weymouth gives this fine rendering of verses 2 and 3, "Reckon it nothing but joy, my brethren, whenever you find yourselves hedged in by various trials. Be assured that the testing of your faith leads to power of endurance."

"Blessed is he who patiently endures trials; for when he has stood the test, he will gain the victor's crown—even the crown of life—which the Lord has promised to those who love him."

"Solicitation to do evil is not of God." Commenting on verses 13 to 15, the One Volume Bible Commentary says, "God is insusceptible to evil, and never tempts to sin, though he may permit temptation, in order that we may be made stronger by resisting it. Temptation comes from a man's own heart, with its evil desire, that draws him from the right path. Desire becomes the mother of sin. Sin grows up and has a child—death."

James urges self-control in speech and temper, and points out the necessity and blessedness of obedience. Just to hear is not enough! The obedient believer shall be blessed in his deed. He is the wise man who hears and does what the Saviour says, and builds his storm-proof house upon the enduring rock.

Mere talk is not religion. The tongue can babble and not testify. Speech is not the limit of service: the feet can walk for the glory of God as well as the tongue can talk. "In order that the service and worship of God may be acceptable, the man who offers it must show practical love and sympathy, and strive after personal holiness; otherwise he is inconsistent."

Dr. James M. Gray writes this cautionary word: "Remember here, that James is talking to believers in Christ, to those who supposably have 'religion,' and he is merely instructing them how it should be manifested. Men are not saved by benevolence and kindness to the widowed and the orphaned, or even by strenuous efforts after a pure life, but by Christ, who bore their sins in his own body on the tree: yet they show that they are saved by such works as these spoken of in the text."

Suggested Hymns—Sankey's Collection.

751—To the Work!

762—Jesus Calls Us.

608—Yield not to Temptation.

642—Trust and Obey.

Our Young People.

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

Cradle Roll Series.

The new Cradle Roll series, consisting of Superintendent's Register, Certificate, Invitation and Enrolment Cards, and Birthday Cards, is now obtainable from the Austral Co., 528, 530 Elizabeth St., Melbourne. Prices:—Superintendent's Register, 4/6; Invitation and Enrolment Cards, 6d. doz.; Cradle Roll Certificates (in envelopes), 1d. each, 3/6 doz.; Birthday Cards, 2½d. each, 2/- doz.; Cradle Roll (for 120 names), 4/6.

Interstate Honors.

The States of New South Wales, Queensland and Victoria collaborated in the Annual Examinations this year, using the same questions which were set by a central committee. It was agreed that each State would send on the paper receiving the highest marks in each Division for review and adjudication by the central committee. We now publish the results and congratulate those who have gained the interstate honors.

Scholars.—Division 1, Minnie McCallum, South Melbourne, Vic. Division 2, Sheila Morris, Chatswood, N.S.W. Division 3, Medwyn Hutson, Inverell, N.S.W. Division 4, Marion Collins, Burwood, N.S.W. Division 5, Nina Schabel, Enmore, N.S.W. and Vernon Milligan, Carlton, Vic., equal. Division 6, Olive Enchelmaier, Albion, Qld. Division 7, Clara M. Lovell, Preston, Vic.

Teachers.—Division "A," Alison Murray, Malvern, Vic. Division 8, Edna Asmus, Elliott, Qld. Division 9, William Domrow, Rosewood, Qld. Division 10, Florence Haines, Carlton, Vic.

The Kindergarten—Order of Service.

Emily C. Gill.

(Continued.)

The following is a suggested order of service:

Assembly.—The method of assembly will differ according to the amount of room at the teacher's disposal. Where a cloak room is provided, children will assemble there, dispose of their hats and coats, and march to the schoolroom. Where no cloak room is available, children come into the schoolroom, and after having removed hats and wraps, seat themselves at tables—or at chairs where no tables are provided—and occupy themselves with the material or picture books left ready for them by the teachers. The second method is the preferable one, as it gives opportunity to the teachers to come into close contact with each child, and to learn more of the child's home interests and environment. When it is time to commence the service, the pianist gives the signal by playing a few

chords on the piano. Materials are then collected to get the children into the reverential attitude necessary for the commencement of the service. Quiet music ceases, and the pianist plays a march, children marching to their place on the circle. Should the room be too small to permit of marching children remain seated until a chord gives warning to stand. *Greetings* are then exchanged between teacher and scholars, between children themselves, and between children and visiting friends. These greetings may be sung to the words: "Good afternoon to you. Good afternoon, dear children (dear teachers, or dear friends), We're glad to see you." A *prayer* song or oral prayer repeated by children after the Leader may follow the greetings. Suitable prayer songs are "Gentle Jesus," "Father, we thank Thee for the Night," and others found in Carey Bonner's Child Songs.

A *short informal chat* may follow, suggesting the day, the month, the season of the year, the kind of weather—sunny or cloudy, fine or wet. If thought advisable, a weather chart may be kept, and one child be asked to record the weather in some definite way, e.g. (a) Drawing of sun to represent a sunny day; a closed umbrella—a cloudy day; an open umbrella—a wet day. (b) Pasting on chart, different colored papers, blue—fine day; gray—dull or wet day; red—hot day. (c) Coloring with crayons. After the weather has been recorded, a *short nature talk* may follow on a flower, a fruit, and insect or some object in nature in which the children are interested. Sometimes the nature talk may be on a subject that will suggest the same thought as the one embodied in the lesson, e.g., a talk on "Our Fingers" will suggest the lesson of Helpfulness. This talk should be brief, and should lead to the thought of God's care and love for all his creation. A *hymn* of thanks such as "Thank You for the World so Sweet" will be a fitting conclusion to this exercise.

The thought of unity is one of the main essentials in the service, so the *Counting* exercise will follow. This is an exercise that even the youngest will enjoy, and with the help of a teacher or an older scholar, he will soon learn the correct way of doing it. The child should be allowed to choose something in the room with which to count—a flower, a flag, a stick covered with silver or gold paper, and furnished with a star (for Christmas Sunday). This exercise may be done to music, the children singing the scale of C, one octave. The counting of the children affords an opportunity to the teacher to inquire after absent ones, to find out the reason of absence, and to offer a suggestion to those who live near the absentees to bring them along on the following Sunday. It also gives the teacher an



Teachers and Scholars, Dunolly (Vic.) School.

opportunity to suggest to the children that they bring playmates who do not attend any other school. The return of those who have been ab-

sent for a few Sundays is also noted, and a welcome is given to them.

(To be continued.)

Foreign Missions.

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

An Indian Village.

L. Redman.

Shirsuphal is a little village about 13 miles from Baramati. Our mission has had a small school there for some years. Most of the Shirsuphal people are farmers; and the schoolmaster and his wife are the only Christians there. I visit Shirsuphal school once or twice a month.

Last month I decided to spend a week-end at this village. Taking one of the Baramati teachers with me, I left here by the evening train on Friday. As I had to stay in an Indian house, I had to take my own blankets, camp-cot, and also some food with me. I wondered how we would be able to take so much luggage from the station, as the school is nearly a mile away. However, the Indian stationmaster at Shirsuphal was very good to us, and sent a trolley along the line with us and the luggage until we came opposite the village.

In Shirsuphal school there are classes from the infant to the fourth standard. On Saturday morning I examined all the classes briefly. The master teaches all day in the school, and his wife helps him in the mornings only. There are 30 children on the roll this month.

Practically all the people in Shirsuphal are Hindoos, and they have three temples there. The biggest one is the temple of Shirse, the special goddess of that village. It was full moon the night I went to Shirsuphal. The people had taken their goddess out of the temple and away on to a hill for some special annual ceremony. On the Saturday afternoon we watched them bring her back again. They had put this idol in a red palanquin and had brought new green clothes for it. An Indian band was leading the procession, and the people seemed to have implicit faith in their goddess. Mothers were putting their little children on the road so that the palanquin might pass over them and they might thus receive a blessing. They took the goddess to visit the other idols in the village, and then back to her temple again. As we watched them we could not help wishing that all Christians were as devoted to their God as these people are to that idol.

On Sunday morning seventeen boys came to the little Sunday school which the master holds every Sunday. The lesson was about Elijah and the prophets of Baal. All except one boy were Hindoos. The master told them about the contest to see which was the true God, and showed them that their goddess at Shirsuphal could not give them rain or any other blessings. The people at this village are not very anxious to hear about Christ, but the boys are being quietly taught day by day, and I am sure they often think about the Scripture lessons they learn in school.

In the afternoon we had a little meeting in the master's house, and in the evening the boys took us for a walk to see their fields. They are just like farmers' boys at home in Australia, and they took much delight in showing us all their fathers had planted and telling us what profits were made last year, etc. We found a group of women in the field, each hoeing with a kind of little trowel. We began to talk to them, but soon the cows came home and they had to go. They asked us to come again, so next time I go to Shirsuphal I hope to take a Bible-woman with me, and then we shall be able to tell them the story of Jesus.

I am particularly anxious about two boys in

this little school, because some day they will be the leading men of the village. One of these is in the fourth standard, and I am anxious that he should come up to Baramati for a year after he passes his exam. We ask you to pray for these boys and for the work which is being done in the little school at Shirsuphal.

Success at Baramati.

Annual Inspection Report, Baramati Day School.

I inspected the school. A considerable improvement in efficiency was found. For this the credit must be given to Miss Redman, who has found a very useful colleague in Mr. D. D. Salvie, who is the present head master. This is a school where a certain amount of manual training is attempted. Nature study is taught. The staff is adequate both in quality and quantity. Composition is made interesting by the help of drawing. A new teacher is secured for kindergarten. She has been teaching reading to infants by the story method. The aim is high, but cannot be called laudable as it would be premature. The progress of all classes is most satisfactory. I was also pleased with the general behaviour of the boys.—M. S. Nimban, 6th Assistant Dy. Inspector, Poona.

Good News from Shanghai.

Quarterly Report of Shanghai Mission, Ending September 30, 1923.

Meetings held during quarter.—Lord's day, 52; week days, 65; addresses given during quarter, 143; classes in school, 14; average attendance, 240; additions to church, by baptism, July 29, 1923, 10; present number of church members, 55; amount received from the Federal Treasurer, £76.

Remarks.

1. Five men and five women were baptised on July 27, by Mr. Hu Sing Kwei, the church evangelist and elder.
2. A preaching place in Baikal Rd., a road to the east of us, about half a mile, has been placed at our disposal without rent. We had to expend Mexican 40 to open a window and remove a wall, etc. A well-attended service is held there each Lord's day morning. Quite an interest is shown.
3. Mention was made in the June report of an outside preaching place. This is to the south of us and preaching is engaged in twice weekly in the evenings. We pay a little rent for this place, but the members are subscribing to this as an extra. Much good is being done by the assistant preacher.
4. A Christian Endeavor Society is being held each Lord's day.
5. The Sunday school is largely attended, and very successful.

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.

CORRESPONDENCE.

(The editor is not responsible for the views of his correspondents.)

To the Editor.

Dear Bro.—

I have often wondered why, in discussions regarding sales of goods, Acts 2: 45 and 4: 34 are not quoted. If all who had goods sold them, to whom did they sell?

Yours faithfully,

A. L. Haddon.

CHRISTMAS GIFT BOOKS. BOOKLETS BY FAIRELIE THORNTON.

"LOVE," "SOUL REST," "LOVE DIVINE,"
"THE OTHER SIDE."

Fairelie Thornton's little volume of poems on "Love" will please many of her readers, not only because they contain poetry, but because it is poetry put to the service of religion. The theme of almost all the verses is indicated by the title—"The Spectator."

1/6 each. Posted 1/7.

HUTCHINSON'S LTD., MELBOURNE.
Wm. Tyas, 588 George St., Sydney, and other
Booksellers.

COMING EVENTS.

DECEMBER 16.—Church, Swanston St., Lord's day evening, Dec. 16. Special sermon, appropriate sermon by J. E. Shipway, and special music by choir, suitable for the season. Mrs. Vernon Walker, soloist.

WANTED.

A strong lad, able to ride bicycle, knowledge of trade, or willing to learn.—T. W. Burrows, Butcher, Canterbury Rd., Surrey Hills, near Suffolk Rd.

Man, good ploughman, able to clear land of stone and do general work, preferably with one or two sons as helpers. Farm within 25 miles Melbourne.—Apply, stating wages expected, "Farmer," c/o Austral Publishing Company.

Lady student, College of the Bible, wishes home in return for light services.—Apply "Willing," c/o Austral Co.

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.

Federal Coffee Palace License.

Particulars of this case may be obtained FREE on application to Mr. Tennyson Smith, Box 690, G.P.O., Melbourne.

FOR SALE.

A new English Piano just landed, lovely tone, cash or easy terms, worth inspecting.—H. McDowell, 206 White Horse Rd., Balwyn.

DEATH.

SPURR.—On Dec. 1, at Moonta St., Adelaide, John William Spurr, dearly loved husband of Janie and loved father of Gertie Spurr. Sadly missed.

IN MEMORIAM.

DREW.—In loving memory of my dear wife, Sarah Eliza Drew, who departed this life on 16th December, 1918. Deeply mourned.
—Inserted by her loving husband and son.

Here and There.

The address of W. J. Modral, secretary of the church, Carnegie, Vic., is now 112 Mimosa Rd., Caulfield.

The secretary of the church at Canley Vale, N.S.W., now is Mr. H. V. Read, Canley Vale Rd., Canley Vale.

H. V. Clements is now secretary of the church at Launceston, Tas. His address is 39 Forsier St., Launceston.

The address of the secretary of the Oakleigh church is now G. W. Roberts, "Jeanshaw," 11 Logie St., Oakleigh, Vic.

The monthly meeting of the Victorian Christian Endeavor Council will be held on Tuesday, Dec. 18, at Lygon St. chapel, 8 p.m. The executive will meet at 7 p.m.

The following telegram reached us on Monday:—"Great crowds and interest, despite stormy weather; eighty-eight additions to date—Combridge." (Bundaberg, Qld.)

A request from the Melbourne Council of Churches that Sunday, Dec. 23, be observed as Peace Sunday has been received by our Victorian Conference President, who will be pleased if those concerned will accept this notification.

South Australian Endeavorers will regret to learn of the death of Bro. Spurr on Dec. 1. He was the father of the esteemed secretary of our Union (Miss Gertie Spurr). The President, Bro. Hogben, assisted at the graveside, and a wreath was sent on behalf of the Union.

The sisters and committee of the Victorian General Dorcas will hold their next meeting on Wednesday, December 19, in Swanston St. Church of Christ Lecture Hall, from 10.30 till 4 p.m. As this is the last meeting for the year, a good attendance is requested. Christmas cheer to be sent out.

Hurlbut's Story of the Bible, beautifully bound and profusely illustrated, giving the story of the Bible from Genesis to Revelation, makes an appropriate gift for the Christmas season. It is written in simple, yet dignified and forceful language for young and old. It is ideal for the home and invaluable for teachers. An advertisement giving prices appears in another part of this paper.

Enmore, N.S.W., meetings on Dec. 2 and 9 were about the average. On 2nd two fine young people made the good confession: they were baptised on Wed. evening and received into fellowship on Dec. 9. The church had the pleasure of a visit and fine address from Miss Blake, our missionary. Children's day offering amounted to £7. Apart from this, the school is supporting a number of orphans. The H.M. offering to date stands at £101/19/-.

Many students and ex-students of the College of the Bible have already benefited by the scholarships donated by Mr. and Mrs. T. E. Rofe of Sydney. The College organiser acknowledges with gratitude a further sum of £28 to augment this fund, together with a similar sum for the ordinary purposes of the College. Ere the books close for the year he is hopeful that many brethren and sisters will redeem their promises of financial support.

One hundred and fifteen kindergarten workers representing twenty-seven Melbourne schools were present at the social held in the North Richmond church hall, under the auspices of the Bible School and Young People's Department, on December 4. The programme consisted of story, expression work, songs and recitations, all bearing on the Christmas lesson. There was also a splendid display of pictures. Mr. J. Sharp, Chairman of the Bible School Committee, expressed the thanks of the Committee to the members of the Council, who under the leadership of Miss E. C. Gill had conducted the preparation classes during the year and had arranged and carried out the evening's programme.

Next week's issue will be the last for this year. Our church reporters are requested to note this, and to avoid forwarding reports as if for an issue on Dec. 27. The coming of two sets of reports, whether duplicate or not, causes much trouble. We would be grateful for the kind consideration of our writers.

The Victorian F.M. Committee has prepared a very attractive missionary calendar for 1924 (monthly tear off slips). It features interesting pictures of various departments of our mission work in India, China and the New Hebrides. It also includes a directory of our workers and their addresses. The calendar is suitable as a Christmas or New Year card. Price, 9d.; posted, 10d. Send orders to Vic. F.M. Sec., J. E. Allan, 51 Watts St., Box Hill.

Brother Ennis writes thus of a recent visit to the country: "The fidelity and effective service of some of our isolated brethren was further demonstrated to me by a visit recently paid to the members' meeting in Bro. Cowper's home at Lake Rowan. Though far removed from any of our churches, and but six in number, these brethren break the memorial loaf each Lord's day. In the afternoon they conduct a school in the country school house, gathering some twenty or more children and a number of young people for religious instruction. Many placed as these brethren are would lapse into indifference, or at least wait for our Conference to open the field. Not so with these faithful friends. They are using well the present opportunity, and are a wonderful influence for good in the community. Nor is their work without visible results. They have now commenced to reap, two fine young women having publicly confessed their faith in Christ and been buried with him in baptism."

With the closing of the Kellems-Richards Mission, Grote St. church, S.A., resumed Sunday Gospel meetings, and all auxiliaries are in full swing. As a result of the mission Grote St. has welcomed some 50 new members, many being from the Bible school. On Dec. 2, Bro. Garnett spoke morning and evening, and conducted the Adelpian Bible class in the afternoon. Bro. Durnell was elected president, following on the resignation of Bro. Kleeman. On Wednesday evening a church social was held to welcome the new members. Addresses were given by Bro. A. C. Garnett, Ross Manning (S.S. supt.), F. C. Barnes (church sec.), Mrs. Wilton (Dorcas class). Bro. and Sister Garnett received presentations from the church and girls' club respectively. Bro. Garnett leaves Grote St. on Sunday, Dec. 23. Bro. Win. Tripp and H. Mortimer are bent on keeping the spirit of the mission, and have transformed the I.C.E. into "the Grote St. Christian Glee Club." These young people meet every Sunday morning at 10 o'clock. Bro. Mortimer leads devotions and Bro. Tripp the singing, and the venture is meeting with splendid results. The young people sang at the church social, and sing before the Gospel service each Sunday evening. Bro. Garnett addressed both services on Dec. 9, and another confessed Jesus.

The "Sydney Morning Herald" of Dec. 3, contained the following paragraph:—"Mr. A. L. Haddon, B.A., in an address entitled "Creating a new mind," at the Church of Christ, Lidcombe, said that amidst the pressing problems to-day more and more men were learning to say that the hope of the world was in its young people. If the shattered cementings of society were ever to be suitably reconstructed a start must be made at the beginning and a gradual development planned. That is true for church and State alike. Froebel long ago pleaded: 'Let us live for our children,' but he was not yet obeyed. It was certain that we could never have an A1 nation with a C3 population. One of the foremost pleas of our day should be for a fair chance for every

child to be his best physically, mentally, and spiritually. The N.S.W. Council of Religious Education, which was representative of all the large Protestant churches, and which hoped to have the support of all welfare societies, had decided to make 1924 'children's year.' It proposed—(1) To educate public opinion concerning the sacredness of childhood through a publicity campaign; (2) to appeal to congregations for recognition of the high value Christ placed upon the child; (3) to impress upon the child that his best is to be found in Christ's way of life. Throughout the campaign will be sounded the challenging call: 'give us the young and we will create a new mind and a new earth in a single generation.'"

The services last Sunday were well attended at Warragul, Bro. Waters speaking at both services. The offering for the British Foreign Bible Society was taken in the evening. Several visitors in the morning. The church misses Bro. Judd, yet receives encouraging words from him.

At North Adelaide, S.A., since Bro. Baird's farewell, Bro. Ludbrook and Wilson have been engaged bi-weekly to carry on the work. The attendances have been well maintained. The visible result of Kellems-Richards Mission is five additions, four of these from the Sunday school. All are glad to have Bro. and Sister Sir Joseph and Lady Verco back.

Big meetings at Ararat, Vic., on Sunday, 9th. Six confessions at night at close of Bro. Ball's address, "The New Testament Church." Six received in at morning service, and a number baptised at night. Only on two nights of the mission have there been no converts. Thirty-three confessions to date. Bible school increase campaign is progressing well. Over 100 present each Sunday lately.

At the Lygon St. Church of Christ Mr. A. T. Eaton said that among many who had the welfare of the masses at heart, the high cost of living was receiving much attention. The great majority of people professed to believe that the cost of living was too high. Some things, once regarded as necessities, were no longer in use in the average home. It was not that those things were now unpalatable, but that the price was too high. What did our mode of living cost, physically, mentally, and spiritually? The price some folk paid for their pleasure was out of all proportion to the value received. The price that many were willing to pay to "see life" was enormous. Jesus was not a "kill-joy." He sympathised with men in their search for pleasure, but he knew that they were searching in the wrong direction. "I am come," said Christ, "that they might have life, and that they might have it more abundantly." There were some kinds of pleasure that were dear at any price. The high cost of living was demonstrated in the business world in a marked degree to-day. No man deserved to succeed in business who did not "work at it." God's law was—"Whatsoever a man soweth, that shall he also reap." "From him that hath not shall be taken away even that which he hath" was spoken of the man who neglected to use his opportunity. But while it was true that energy and concentration were essentials to success in business, we could pay too much for business success. When it meant disregard for the welfare of others, stifling our finer feelings, and the deadening of conscience, the price was too high. What unworthy methods had been excused with "Competition demands it!" Who could reckon the cost to the world in hard cash of living out of harmony with God? Sin was the worst profiteer in the world, for it did not, because it could not, give an equivalent for what it received. It robbed a man of his soul. "What shall it profit a man if he gain the whole world and lose his soul? or what shall a man give in exchange for his soul?" The life lived without God was costing too much. Such men clung to the shell and cast away the kernel, they grasped at the shadow and missed the reality: they failed to obtain the best from the life that now was, and lost the life that was to come.—Monday's "Argus."

Non-Christians in Missionary Schools.

Have non-Christian pupils in Christian mission schools any religious rights that the missionaries are bound to respect? They certainly have; but we seriously question whether those rights include a right to refuse attendance on exercises or classes that are vitally related to the main purpose of the institution, or the right to demand a modification of those exercises or instruction in order to meet the wishes of those out of sympathy with the main purpose of the mission.

In Turkey, for instance, students have demanded the right to absent themselves from chapel and Bible classes. In some schools in India, pressure has been brought to bear on the missionary teachers to omit the name of Christ in songs and prayers, lest the mention of His name offend non-Christian students who were required to attend chapel.

This demand, which some missionaries are inclined to grant for fear of alienating those whom they desire to win, seems to overlook the main purpose for which the schools were founded. If a group of Hindus came to America for the avowed purpose of teaching Vedantic philosophy and if training in that and other subjects were offered free to those who chose to come or were sent by their parents, then it would seem unreasonable for pupils to absent themselves from classes where the Vedas were studied sympathetically or to ask that the teachers conform their mode of public worship to meet the prejudices of pupils and their parents. The same arguments would hold if the school were established to teach any kind of philosophy, science or religion that the founders believed to be essential and that was not disloyal to the government or against morality.

Attendance at mission schools is voluntary; instruction is usually free and the schools are founded with the avowed purpose of instructing pupils in the Christian religion and of preparing them for useful lives by teaching important secular branches. It would be better, in our opinion, to close the schools or to limit the attendance to those interested in Christianity rather than to fail to present Christ and his Gospel sympathetically to all comers or to keep in the background the main aim of the school.

There are acknowledged difficulties in the conduct of the high grade mission schools and colleges in non-Christian lands. Among these difficulties is the inability to secure adequately trained Christian teachers for all branches. In order to maintain the required standard and to secure government support, some mission schools employ more non-Christian than Christian teachers. We could scarcely expect a Christian atmosphere in such a school. It is no wonder that in too many mission schools there are few if any conversions to Christ and that some graduates or former students go out equipped to be more formidable antagonists of Christianity.

The "Bangalore Controversy" in the India Mission of the London Missionary Society has threatened to disrupt the supporters of that society. The cause was the printing of hymn books, for use in the Bangalore Mission Schools, in which the name of Christ and references to him were omitted. Also the masters in the schools decided to refrain from praying in the name of Christ in their compulsory chapel services. The reason for this action was a desire to avoid making hypocrites of worshippers or alienating those whom the missionaries desire to win to Christ. There is indeed good reason to question the advisability of compelling anyone, young or old, to join in outwardly worshipping Christ against their will. Where, however, there is no overruling desire to secure government support or to build up a numerically great institution, the spirit and purpose of the schools may be so avowedly and dominantly Christian that those antagonistic to this spirit and purpose will not attend the school.

The China Inland Mission has for many years, because of the difficulties involved, refused to establish any schools for non-Christians except primary schools. Now they have decided in favor of a policy of establishing higher grade schools also, but only for the purpose of training those who are avowed Christians or come from Christian homes.

The London Missionary Society, after having sent a special deputation to India to investigate the Bangalore case, have finally adopted resolutions which they hope will avoid a split in the Society and, at the same time, will establish clear-cut Christian policies in the mission schools. Their resolutions include the following points:

1. The Society stands firmly for strictly evangelical and evangelistic mission work in all of its schools and hospitals as well as in its preaching.

2. The Society expresses its confidence in the loyalty of its missionaries to Christ and his Gospel.

3. While there must be allowed a certain amount of liberty to the missionaries as to the methods adopted on the field, the Society expresses disapproval of the omission of the name of Christ from the hymn books or from public worship. If some religious services are held that are not avowedly Christian then other distinctly Christian services must also be held for the students at frequent intervals.

4. The Society lays down the general policy that nothing is to be printed with the Society's funds or imprint without the express permission of the Council.

Already the Society has received the resignation of the Hindu Headmaster of the Boy's School at Bangalore, where he had been for some years and where only one third of the teachers are Christians. This school has 756 boys on roll, of whom only one in twenty is a Christian. It was here that the incident occurred that gave rise to the controversy. The Society is adopting the policy of strengthening the evangelistic features of its work in India and of emphasizing the Christian instruction in the schools, even at the cost of discontinuing some of them.

The chief question in all mission work is—do we consider as our essential motive and method the fulfilment of our Lord's command to "make disciples of all nations" and to "preach the Gospel to every creature," teaching them to observe all that Christ has commanded, depending on his Holy Spirit for guidance and for power? In order to do this we must believe that faith in Christ and his work is essential to life and that the records of Christ's life, teachings, death and resurrection, as recorded in the New Testament are trust-worthy and have the authority of God. *Missionary Review of the World.*

When a Korean decides to become a Christian, he tells his friends that he has made up his mind to "do the doctrine." This sounds like the Chinese convert who made the quaint confession: "I am now reading the Bible and behaving it."

Offerings for Foreign Missions
from Victorian Churches and Members
will be thankfully received by
J. E. ALLAN, Sec., 51 Watts-st., Box Hill.
Phone: Box Hill 452.

F. QUAIFE,

LICENSED ELECTRICAL CONTRACTOR,
CRAMER STREET, PRESTON.

Are You Interested in Your College?
Then see

"OUR ANNUAL,"

1923,

Produced by the Students.

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

Communications to—Sales Manager.

"Our Annual,"

College of the Bible.

Glen Iris

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

League of Rope Holders. Federal Evangelism.

**WANTED 200 CHURCHES
2000 MEMBERS**

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

C. R. HALL,

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



The State Savings Bank of Victoria

CREDIT FONCIER LOANS.

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

ON COTTAGES, VILLAS, AND SHOPS.—In sums from £50 to £800, repayable by instalments spread over 18½ years. Interest, 6 per cent per annum.

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

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

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

OBITUARY.

HAMMOND.—At the residence of his daughter (Mrs. Robinson), Murray Bridge, on Nov. 12, there fell asleep in Jesus one well-known to the South Australian brotherhood in the person of David Hammond. He had reached the ripe age of 75 years, and passed very peacefully to rest. Bro. Hammond spent a long life of usefulness in the church. He surrendered himself to the Lord some 55 or 60 years ago, and at once became busy in the Master's vineyard. Our brother possessed ability as a preacher and teacher of the word of God, and also a willing heart to serve. The churches of Alma Plains, Owen, Long Plains, Balaklava, Mallala, West Coast and Murray Bridge especially were blessed by his labors. The key-notes of his life were "faithfulness and service," and we believe that when the "Chief Shepherd shall appear" Brother Hammond will receive the crown of glory which fadeth not away. An in memoriam service was conducted by the writer on Nov. 25, in the Murray Bridge church.—A. M.

McCONNELL.—On Nov. 20, at Warrnambool, the aged Bro. McConnell received the call to come up higher. He united with the church at its inception and consequently was one of the foundation members, of whom three only now remain. It was the year of 1874, the days of opposition and debate; and much study was demanded of those who would remain faithful. Bro. McConnell applied himself and became thoroughly acquainted with the word. Generally a quiet unassuming man he nevertheless was quite prepared when occasion demanded to battle for the truth. For 48 years through sunshine and shadow he had maintained that which he first professed. During his closing hours his early and continuous study of the word stood him in good stead. Hazy concerning material interests but clear concerning the things of God. With the passage upon his lips "As in Adam all die so in Christ shall all be made alive," he fell asleep until the day dawn and shadows flee away. We extend sympathy to our aged Sister McConnell and members of the family, nevertheless, they sorrow not as those who have no hope.—T. E., Warrnambool, Vic.

DAY BY DAY DEVOTIONS.

The Golden Thread of Bible Truths.

DAILY LESSONS FOR ONE YEAR.

235 pages.

Suitable for Family Worship.

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

THE AUSTRAL PRINTING & PUBLISHING COMPANY LIMITED,

528, 530 Elizabeth Street, Melbourne, Victoria.

YOU NEED HELP

if you desire to become efficient in service for Christ and His Church. If that is your aim, and you cannot go to College, consult J. C. F. Pittman, who, by a

CORRESPONDENCE COURSE

can give you just the help you need, in any of the following subjects:—

Preachers' and Speakers' Preparation; Bible Study; Bible Analysis; Bible Doctrine; Church History; Grammar and Composition; Elocution; Teacher Training; Church Efficiency (for Presidents, Officers, Secretaries, and Treasurers).

Terms: One Guinea per Quarter.

Send Particulars re { Course.....
Enrol me as a Student in

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

Name..... Address.....

Fill in above NOW, and address to "Clyde House," Clyde-st., St. Kilda, Vic.

The above Courses are in association with the Victorian Brotherhood Quarterly, and heartily

Australasian Churches of Christ
ALMANAC FOR 1924

Printed in Three Colors

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

POST FREE:

Single Copy 3d; Per Doz. 2/9

Service Plans.

1/- Dozen per Year's Supply
(4 Quarters)

THE
Austral Printing & Publishing Co. Ltd.
528, 530 Elizabeth Street,
Melbourne, Victoria.

COMMERCIAL EDUCATION

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

For the Training of Boys and Girls for Commercial Pursuits.

ALL DAY CLASSES

in

Shorthand, Typewriting, Bookkeeping, etc.

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

Call or Write for Prospectus—Free.

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

EVENING CLASSES AS USUAL.

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

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

T. A. COMER

FURNITURE REMOVER

City, Country, and Interstate Motor Service.
Loading Capacity, Two Van-loads.
All Work Guaranteed. Estimates submitted free.
4a Prospect Hill Road, Camberwell, Victoria.

"STORY OF THE BIBLE."

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

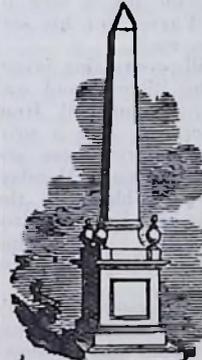
Hurlbut's Story of the Bible. The Complete Bible Story, running from Genesis to Revelation. Told in simple language of to-day for Young and Old. Eight hundred pages, profusely illustrated; Maps and Index. In Art Kraft Leather, 25/-, Cloth, 17/6, post free, cash with order. Order through the Austral Printing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

NOW EVERYBODY CAN LEARN TO SWIM
SWIMEESY BUOYS
ABSOLUTELY SAFE
For LEARNERS and SWIMMERS



34 Inches Across
Price 3/3, post free

The best of all swimming devices, swim or float without danger or fatigue. No risk of drowning through cramp. The Swimeesy Buoy imparts such confidence in the water that anyone can soon learn to swim. Expert swimmers with these buoys can travel long distances without fatigue. They overcome all the difficulties and danger of learning to swim, for they adjust themselves to support a child or a man of 16 stone weight. Made of strong washable material, can be folded and carried in your pocket: ready for use in a few moments. Safer than life-belts for travellers by sea. Full printed directions.
The UNION Company, 299 Elizabeth Street, Melbourne.



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

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

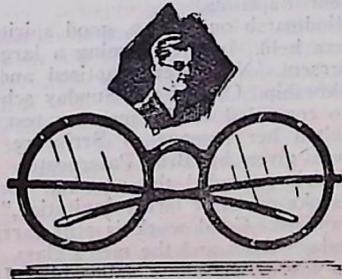
Mrs. J. THOMPSON

(Late Lovel-st., Katoomba).

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

Trips arranged to all Sights and Caves.

WE CAN TELL YOU



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

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

We are...
Certified Ophthalmic Opticians
which is your guarantee of good work.

Phone 6778 for an Appointment.

E. WOOD PTY. LTD. 95 ELIZABETH ST., MELBOURNE

News of the Churches.

Queensland.

On Dec. 2, Bro. Fleming gave a helpful message at Ipswich morning service. Bro. Oswald Cumming was present, and received a warm welcome. Evening service was not largely attended owing to rain. Bro. Young has resigned as preacher of the church.

Fine meeting at Brisbane on the morning of Dec. 2. Bro. Alcorn continued his address on "The Responsibility of Church Membership," and was very helpful. Two young men, the sons of our esteemed Bro. and Sister Partridge, were received into fellowship. Bro. and Sister Winter of Taree, N.S.W., and Sister Mrs. Fisher, wife of the State Home Mission Organising Secretary, were amongst the visitors. Night attendance was somewhat marred by a storm. Bro. Alcorn's subject was "The Place of Baptism in God's Plan." A baptismal service was held. Sister Mrs. Hyles is seriously ill in the hospital.

Tasmania.

Four lads were immersed and welcomed into the church on Dec. 2, at Hobart, Bro. W. Cooper preached at night. Bro. W. Nightingale commenced a short tent mission at Sandy Bay. Storms and floods hindered the effort. One decision for the first week.

At Geeveston on 2nd inst., the Bible school anniversary services were held. In the afternoon Bro. Woolly gave a short address to the children and Bro. Warren presented the prizes. At the evening service Bro. Warren spoke to a full house. At teachers' meeting on 4th, a vote of thanks was passed to Bro. Warren for his services in training the children, etc.

The work at Caveside is still progressing favorably. The anniversary of the Bible school was recently celebrated. Bro. W. J. Campbell, from Launceston, conducted all services, and a profitable time was spent. The children were entertained with a picnic the following Monday. Bro. Campbell gave a stirring address in the evening. Before Home Mission Sunday Bro. Nightingale, from Hobart, visited Caveside and gave a clear account of the work in progress throughout the State.

Children's day services at Launceston on Lord's day, Nov. 4, were considered so successful that they were repeated on the Tuesday night following. Dec. 2 was observed by the church as "every-member-present Sunday." The numbers present were very satisfactory. Bro. Campbell's addresses were appropriate and telling, the morning address being upon the coming Hinrichsen mission. The children have been practising for the school anniversary on Dec. 9.

Western Australia.

The interest in the services at Lake St., Perth is increasing. At the school on Dec. 2, twelve new scholars were enrolled. The Junior C.E. constituted the choir for a young people's service at night. Bro. Hagger preached to a large congregation.

Subiaco reports that Mrs. Clay is again home after a serious operation. A most enjoyable evening was spent by the men's association and friends at the association's quarterly social on Nov. 26. Miss Thelma Miller, who is going to reside at Melbourne, was farewelled by the girls' club and Bible school, who presented her with tokens of remembrance. Morning and evening meetings are keeping up well. At last Sunday morning's service, Bro. McDavitt (who accepted Christ at the West Subiaco mission lately conducted by Bro. Stirling) was received into membership. Bro. Clay addressed the meetings both morning and evening. Interest is being maintained in mid-week prayer meetings.

South Australia.

At Dulwich on Dec. 9 there were two baptisms and another confession—Sunday school lads.

At Unley the attendance at the Lord's table continues to increase. November averaged 190. The Kellems-Richards Mission is being reflected in services, 37 of the confessions being from Unley district. The Ladies' Foreign Mission Band annual sale of work was the most successful yet held, and resulted in over £50 being raised for foreign missions.

On Dec. 9, the North Croydon church had large gatherings. At the Gospel service, Bro. Forbes delivered an excellent address, there being 131 present. This almost constitutes a record attendance. At the close, three persons were baptised. During the week about 30 young people met to form a Y.P. Society. Officers were elected, and great enthusiasm was shown. Meetings will be held on Tuesday evenings, at 7.45 p.m.

At Mile End 38 have received the hand of welcome during the last four weeks. Many more have yet to be immersed. A fine welcome social was tendered the new converts and Bro. and Sister Allen Brooke. Last Sunday morning some had to be seated on the platform, and there were over 60 present at Cowandilla. Services are again held at the Thebarton Town Hall at night. Six made the good confession at Sunday night's service.

Inspiring and helpful meetings at Henley on Dec. 9. There was a good attendance at the morning worship, when Bro. Ross Graham ably spoke. The building was crowded at the Gospel service, Bro. Graham speaking very forcibly on "The New Testament Church." At the close of the meeting three young ladies and two young men, who confessed Christ in the recent mission, were immersed. The choir assisted during the song service with several mission hymns.

The week's mission conducted at Balaklava by Bro. W. C. Brooker closed with ten decisions. The church was greatly blessed by the earnest messages and the faithful presentation of the Gospel. Bro. A. Doley as song leader rendered splendid service, with the mission song book. The special offering for the Adelaide mission has so far reached £23. The Girls' Club recently presented a new platform carpet to the church. Many of the members are laid aside with influenza.

Services at Prospect on Dec. 2 were well attended. At the close of Bro. Beiler's splendid address in the evening, two Bible school boys responded to the invitation. Mission hymns are being used at the Gospel services. The services were again well maintained on Dec. 9. Four Bible school scholars, baptised prior to the morning service, were welcomed into fellowship. A splendid meeting was held in the evening, when Bro. Beiler gave a chart address on "Five New Testament Baptisms."

At Hindmarsh on Dec. 2, good spiritual meetings were held. In the morning a large number were present. Nine were baptised and received into fellowship. One of the Sunday school scholars who competed in the memory test examination recited her passage of Scripture. The address was given by Bro. Paternoster. At night a fine spirit pervaded the meeting. Bro. Paternoster spoke on "The Great Invitation," and four were baptised. Good work is still carried on by the Sunday school and the men's class. The C.E. societies are going along favorably. Last Monday evening groceries were brought for Christmas cheer. On Sunday morning chocolates were brought by the J.C.E. society to cheer the sick children. On Dec. 9, there were good meetings. Bro. Paternoster spoke at both services. Before the Gospel service a song service was held, using mission hymns.

At Semaphore on Nov. 21 a large number of friends met to bid Bro. and Sister McKie and family farewell. Bro. Coin of Queenstown, and officers spoke of the splendid services Bro. McKie had rendered. Presentations were made, and refreshments were provided. At the close of Bro. Harris' address on Sunday evening, Dec. 2, a married woman made the good confession. Bro. Rootes, of Kadina, commences his labors with the church on the first Lord's day in February.

At Wallaroo the Junior C.E. heard a nice address on Sunday morning from Miss Brookes, of the College of the Bible. Eleven a.m. service Bro. Riches, also from the College, gave a good address on "Growing in Grace." Bro. E. J. Warren conducted a well-attended young people's service in the afternoon. He illustrated his address by using the blackboard. Two boys made the good confession. At night Bro. Rootes delivered a very earnest address. Bro. Warren conducted the Gospel service in Kadina. This also was a good meeting.

Norwood meetings have been exceptionally good since the mission. Fifty-four have been received into membership, and there are several more to come. Over £75 in cash has been received for the mission, and another £16 promised will be received this month. A very enthusiastic welcome was extended to the new converts, and the C.E. Society has been reorganised. On Sunday, Bro. Frank Filmer addressed the men's Bible class. Bro. Prideaux, of Brookton, and Bro. Shaw and Sister Woollen, of Enmore, were present at the morning meeting.

At Cottonville on Nov. 24, the half-yearly business meeting was held. Reports showed very satisfactory progress in every way. Biennial election of officers took place. At conclusion of business a hearty welcome was extended to Bro. and Sister McKie. On Nov. 25, Bro. McKie commenced his ministry with the church. Three immersed during mission were received into fellowship. Dec. 2, five, and Dec. 9, two, who were immersed during previous week, and Bren. Duncan and Graham McKie, junr., by transfer from Semaphore, were received into fellowship. Good attendances at meetings. Fine addresses by Bro. McKie much appreciated.

At Maylands since last report and the great mission, the attendances have been large, 62 have been received into fellowship and the work revived. On Sunday night Bro. Collins gave a splendid address, after which two made the good confession. The second son of the evangelist, Ernest Dewar Collins, has decided to go to Glen Iris to prepare for the ministry of the word; the church wishes him great success. The Bible school is carrying on a good service, and while a few vacancies have occurred on the staff, five teachers have been added. Bro. Collins is holding teaching classes for Bible school scholars who have recently been received into the church.

Good meetings at all services at Berri and Winkie. C. H. Hunt and party have returned from Kellems Adelaide mission. Fine attendances at Lord's table. Bro. Hunt's morning message on Dec. 2 was "Mission Echoes." The afternoon service at Winkie—with the "breaking of bread" combined with Gospel service—seems to meet the convenience of many members in this "River Murray fruit garden" district. The sympathy of church and friends is extended to Bro. and Sister R. G. Burnell and family, in their time of sorrow for the loss of their little son, Ronald, who passed away on Nov. 24. The remains of the little lad were conveyed from the chapel and laid to rest on Lord's day morning, Nov. 25.

New South Wales.

Petersham reports that Bro. A. C. Roe, who was one of the deacons and old members, died on Sunday Nov. 25 after an illness extending over about seven years. The funeral took place at Rookwood on Monday afternoon. The church expresses its sincere sympathy to the bereaved wife, sons and daughters.

At City Temple on morning of 9th Dec., Bro. Raymond Fox, son of Bro. Walter Fox was received into fellowship. Bro. Southgate gave a fine address, "To Whom Belongest Thou?" (1 Sam. 30: 13) was the subject for the evening service, which were greatly appreciated.

North Sydney Bible school anniversary services were held on afternoon and evening of Dec. 9. Under the baton of Bro. Tingate the singing of the children was delightful. Bro. Gray and Boardman delivered brief addresses, which were both interesting and instructive.

Santa Claus visited Petersham church last Wednesday and about 100 presents were given to various scholars. At the morning service sympathy was expressed to Bro. Gordon's family, whose business, Gordon Hall and Co. had suffered severe damage through fire. Bro. Arnott preached at both services.

During November, meetings at Merewether church were well attended. The church has been uplifted by the various addresses given by the brethren. Five members were restored to fellowship. A brother lately out from Scotland addressed the Gospel service on Nov. 25. There was a large attendance, and the address was much appreciated.

The President of the Home Mission Committee, Bro. Whelan, presided at a welcome meeting to Bro. A. A. Hughes at Hurstville on Thursday 6th. A very pleasant and profitable evening was spent. Sunday 9th, Bro. Hughes spoke to the church on "He Brought Him to Jesus," and Gospel service subject "The Potter and the Clay." Two confessed their faith in Christ. Good congregations all services. Bible school is still growing.

The work at Canley Vale is progressing slowly but surely. Bro. A. E. J. Anderson, B.A., has taken over the work as evangelist, and a fair attendance has been maintained. On Dec. 9 was celebrated a "home-coming day" which passed off satisfactorily. Kappa Sigma Pi and Phi Beta Pi clubs have been formed. In the afternoon children's day entertainment in aid of Foreign Missions was carried out when the presentation of prizes and certificates won by the S.S. scholars in the recent Sunday schools' examinations were distributed.

On Lord's day, 2nd inst., Lidcombe celebrated the opening of the chapel (1868). At 11 a.m. a number of past members revived acquaintances, some remaining all day. Bro. J. Crawford, Burwood, exhorted. At 3 Bro. A. L. Haddon, B.A. (Bible school organiser) addressed the scholars, parents and friends. The scholars rendered some choruses. At 6.45 Bro. Stan. Way led the community singing and at 7.15 Bro. Haddon took in charge the Gospel service. A pleasant day of rejoicing was spent. On Tuesday, 4th, the celebrations continued in the manner of a basket social—a very pleasant function. Bro. G. Stimson, president of Parramatta district conference, presided. The scholars rendered choruses, two of the girl scholars recited, and Bro. G. Fretwell, Auburn, addressed the gathering. The annual report showed a decrease in membership and finances principally owing to the removal from locality of a number of members.

Victoria.

Hawthorn morning meeting was addressed by Bro. H. B. Robbins, and at the evening service Bro. T. H. Scambler spoke on "The Study of the Bible." The choir gave a beautiful rendering of one of the mission hymns.

At Carnegie on Sunday last, Bro. F. W. Stubblings exhorted the church, and during the day five were received into fellowship. At the close of Bro. Saunders' Gospel message another scholar from school made the good confession.

Bro. and Sister Horace Kingsbury worshipped with the Balwyn church last Lord's day morning. Bro. Kingsbury's exhortation was very gratefully received. Bro. Reg. Enniss preached at the evening service. His address on "Our Indebtedness to Christianity and the Bible" was a clear and powerful exposition of the Gospel truth. Bro. J. E. Thomas was absent all day at Warrnambool.

Stawell ladies' guild held their meeting on the 6th. Sister Pratt was welcomed by the retiring President Sister Shaw. Following officers were elected for ensuing year: Sisters Pratt, president; Kirk, vice pres.; Shaw, treasurer; Andrews, secretary.

At East Kew on Sunday morning, Bro. A. Hinrichsen gave an address principally to young people. Bro. Armstrong was welcomed into the church. The evening service was well attended, when Bro. A. Hinrichsen spoke on "Life's greatest Question." A solo by Sister Johnston was much enjoyed.

At Geelong church attendances at morning service keep above former numbers. On Thursday evenings, after the prayer-meeting, a Bible school teachers' training class is held weekly. Bro. Stevens, also holds a class at 10 a.m. on Sundays for young converts, dealing with matters of vital importance.

On Dec. 9 three young folk of Warracknabeal made the good confession; they were baptised the same hour, with another who had decided previously. Bro. J. Jackel spoke on "The Plan of Salvation." On Nov. 25, Miss Jessie Goudie of Kyneton helped at Minyip and Lawler services with her solos. Bro. Jackel spoke at Brim. At the close of the evening service two girls from the S.S. confessed Christ.

The Doncaster K.S.P. club on Tuesday evening terminated its 1923 session by holding a social and sit-down supper. The club under Bro. Lang's direction has had a very successful year, and has a membership of thirty three young men. Bro. Lang is already planning for the club when it reassembles next year. Bro. Lang being away on a short holiday, Bro. J. Tully spoke at the morning service, and Bro. A. Wedd addressed the evening meeting.

On Thursday, Nov. 29, in the Lygon St. school hall, the Lord Mayor opened a sale of work and gifts. The sale proved a successful venture, it was managed by a representative committee composed of two members from each auxiliary of the church. Throughout, the committee and all concerned worked in splendid harmony, and more than one expressed the opinion that apart from the financial aspect (which was very satisfactory) the effort was well worth while.

Box Hill church continues to benefit through members from other parts coming to reside in the town. On the 9th, two active workers, Bro. and Sister Earl, were received by letter from East Camberwell. Splendid meetings all day, with Bro. Allan in good form. Morning address appropriate to Bible Sunday. Home Mission offering has reached £16/7/-, a record contribution from the church to that work. Special prayer was offered on behalf of Bro. L. C. McCallum, whose ministry with the church at Box Hill is lovingly remembered.

Very good meetings at Swanston St. last Lord's day morning. In connection with anniversary of British and Foreign Bible Society, Bro. Gibson spoke on the necessity of more Bible study and reading by Christian people, giving excellent address, and in the evening Bro. Shipway's sermon dealt very powerfully with the subject, "The Book that overcame the Infidel," giving illustrations of the triumph of the Bible and its power over men. Mrs. Walker took solo part in anthem which was well rendered by choir. Home Mission offering now amounts to £285.

The seventy-first anniversary of the Church of Christ, Prahran, was celebrated on Sunday, Dec. 2. Bro. L. C. McCullum was the preacher in the morning, but owing to becoming seriously ill, he was unable to take the service in the evening. Bro. Robert Geyer, though the notice was extremely short, gave a fine Gospel address, at the close of which a young lady made the good confession. There were fairly good congregations at both services. Invitations had been extended to a number of past members, for whom a dinner had been provided. During the past year over 30 have been added to the church by faith and baptism, and a considerable addition of new scholars in the Bible school.

Hampton sisters arranged an enjoyable social on Dec. 5. They were tendered thanks for their efforts to reduce the building debt. On Dec. 9, messages appropriate to Bible Sunday were given.

At Burnley on Dec. 9, Bro. Geo. Nicholls exhorted. Bible school, six new scholars. Enthusiastic open-air service. Evening service, Bro. Stephenson gave a stirring farewell address. Four adults made the good confession. Sister C. Haywood rendered a fine solo, and the secretary, Mrs. Nichols, and daughter Beryl, a trio. The sale of work which was declared open by Bro. Abercrombie, Conference President, was a financial success. Bro. Stephenson left on Dec. 10 for two months' holiday in his home State, W.A. Bro. Rasmussen will take his place while away. Home Mission offering, £9/11/9.

South Yarra sale of work, opened by Sister Gill on Nov. 24, realised £50. At the evening service on Dec. 2, the South Yarra glee boys rendered pleasing items, M. Barrett and I. Cox, from J.C.E., helping with duets. The young lad who played the accompaniments for the South Yarra items at the recent Bible school demonstrations, Bro. Alf Warne, passed a very creditable musical exam. in piano, gaining 91 points with honors. On Wed., 5th, Bro. R. G. Cameron addressed the mid-week meeting. Last Lord's day Bro. V. Griffin spoke morning and evening to appreciative audiences. Bro. Quirk, who is away in Bendigo for health purposes and has greatly improved by the change, expects to return home this week.

The South Richmond Sunday school anniversary was held on Sundays, Nov. 18 and 25. A splendid service was held on Sunday afternoon, Nov. 18, when Bro. T. H. Scambler addressed the children. The singing under leadership of Bro. Smith, of Windsor, was fine. Good service in the evening, when Bro. Hatwell spoke on "A Parent's Duty to the Children." Sunday, 25, was prize day, when 32 prizes were won by scholars in the senior school. There was a good attendance, and Bro. R. C. Edwards distributed the prizes. Bro. Smith was made the recipient of a pair of gold sleeve-links for the able manner in which he trained the children. The concert was a great success, all scholars contributing to the programme.

Bro. J. E. Thomas spent last Sunday in Warrnambool in connection with the Bible school anniversary. He cheered the endeavorers with his helpful message from Prov. 3: 6, and then at the morning meeting exhorted the church from Psalm 126: 6. In the afternoon he drew some fine lessons from the words, "There is a lad here," and at the Gospel service delivered a fine address on "What Think Ye of Christ?" The school assisted with special hymns. On Monday evening, after a fine programme of vocal and elocutionary items by the scholars, Bro. Thomas distributed the prizes, and the certificates won at the recent Union Examination, and attendance seals. Young and old have benefited by his visit, and tender thanks to the Balwyn church for making it possible.

The church at Cheltenham had the joy of hearing the good confession made by one of the lads from the Bible school, after a splendid address from Bro. P. R. Baker on "The Second Coming of Christ." The absence of the church secretary on account of illness was regretted. Bible school is progressing, and is now under the guidance of Bro. Frank Chipperfield. Some months ago Bro. Baker expressed his wish to be relieved of his engagement with the church, but agreed to continue the work for a further short period. Having information that Bro. G. P. Pittman was desirous of returning to Australia, the church instructed that an offer of engagement be sent to him by cable. The offer reached him shortly before sailing. On his arrival at Fremantle Bro. Pittman by lettergram sent love and greetings to the church, and his acceptance of the invitation. Bro. and Sister Pittman are assured of a hearty welcome, and a period of happy and blessed service in the fellowship of the church.

CONSULT  CONSULT

A. J. GREEN & CO.
 F.S.O., D.O., M.V.I.O., L.O.O.O.,
 The Leading Eyesight Specialists.
 OPTOMETRIST,
 AND EYESIGHT SPECIALISTS.
 Secure the Advice of a Specialist of 30 Years'
 Experience and Expert in Refraction.
 May be Consulted
49 SIMPSON ST. AUBURN N.S.W.

There will always be found a sound reason behind popularity whether it be of a person or an article. This applies particularly to the A.N.A. Sewing Machine, which is admittedly the most popular Sewing Machine in Australia. The many advantages the A.N.A. Sewing Machine has over all other makes are the reasons for its great popularity. Any woman, and who can judge better, will at once tell you that the A.N.A. is the most reliable Sewing Machine on the market. A.N.A. Sewing Machines are sold for cash or terms from £3 to £10, and a 15 years' guarantee is given with each. Call or send to A.N.A. Sewing Machine Co., 36 Errol St., North Melbourne; 262 Smith St., Collingwood; 134 Chapel St., Prahran for full particulars.

E. H. HAMMOND
 (late A.I.F.),
 LANDSCAPE GARDENER.
 61 ANDREW STREET, WINDSOR.
 English Gardens a Speciality.
 Gravel and Asphalt Paths. Croquet Lawns and
 Tennis Courts. All work guaranteed.
 'Phone, 4216, Windsor.

E. WINCH
 For HIGH-CLASS LADIES' TAILORING.
 Ladies' and Gents' Own Material Made Up.
 Melbourne Chambers,
 418 LITTLE COLLINS STREET.
 Near Queen Street.

Come Up Higher

I saw the mountain stand,
 Silent and wonderful and grand,
 Looking out upon the land
 When the golden light was falling
 On distant dome and spire;
 And I heard a low voice calling:
 "Come up higher—come up higher,
 From the lowland and the mire,
 From the mists of earth's desire,
 From the vain pursuit of pelf,
 From the attitude of self,
 Come up higher—come up higher."
 —Selected.

What Makes a Nation Great?

Not serried ranks with flags unfurled,
 Not armored ships that gird the world,
 Not hoarded wealth nor busy mills,
 Not cattle on a thousand hills,
 Not sages wise, nor schools, nor laws,
 Not boasted deeds in freedom's cause—
 All these may be, and yet the state
 In eye of God be far from great.
 That land is great which knows the Lord,
 Whose songs are guided by his word;
 Where justice rules 'twixt man and man,
 Where love controls in art and plan;
 Where, breathing in his native air,
 Each soul finds joy in praise and prayer—
 Thus may our country, good and great,
 Be God's delight—man's best estate.
 —Alexander Blackburn.

Austin & Lanco Shoes

For Ladies and Gents.
 PUMPS, WELTS, MACHINE SEWN.
 Stocked by Leading Retailers Throughout the
 Commonwealth.

MANUFACTURED BY
AUSTIN SHOES PTY. LTD.
 310-322 JOHNSTON STREET,
 ABBOTSFORD, VICTORIA.

T. W. BURROWS

begs to notify the residents of Surrey Hills and surrounding districts that he has opened an up-to-date Butchering Establishment. Prime quality, combined with cleanliness and civility, warrants a share of your patronage. Note address: 332 CANTERBURY ROAD, SURREY HILLS, between Suffolk and Essex Roads.



BOSISTOS
EUCALYPTUS
 Parrot OIL Brand

brings ready and welcome relief to Asthma and Bronchitis sufferers. Frequent doses of this oil remove the phlegm and dries the throat, also kills the germs.

Thousands of people have secured this relief. Always insist on the genuine "Parrot Brand" for the best results.

Manufactured by
J. Bosisto & Co.
 Pty. Ltd.
 Richmond, Vic.

MEYER
 TRADE MARK
 REGISTERED

College of the Bible

GLEN IRIS - VICTORIA - AUSTRALIA

CONTROLLED BY FEDERAL CONFERENCE OF CHURCHES.

Principal - - - - - A. R. MAIN, M.A.

OUR COLLEGE DOES NOT
 TRAIN MEN FOR A LIVING.

OUR COLLEGE TRAINS
 MEN FOR A LIFE.

This Institution Needs Men and Money.

STUDENTS FOR 1924 SHOULD APPLY TO THE PRINCIPAL.

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

LE PINE & SON

Funeral Directors,

RICHMOND

CAMBERWELL

CANTERBURY

HAWTHORN

Ring Up J 1441 Ex.

and we will wait upon you
for Consultation and Instructions
SURREY HILLS.

Vision Made
Comfortable

Reading
a Pleasure

after visiting



W. J. AIRD, F.V.O.A.
Optician
Centroway, Collins St., Melb. Phone 6937

SINGERS AND PREACHERS



Wonderfully Effective
and
Immensely Popular.

(Obtainable All Confectioners.)

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

TERMS—APPLY:

"Brentwood," Hampton St.
Hampton.

Phone. X 6473

or c/o Lygon St. Christian Chapel.
(Also at Allan's)

HOMŒOPATHIC MEDICINES

The BEST and PUREST
obtainable from

EDWARD G. OWEN

At his NEW PHARMACY.
102 COLLINS ST., MELB.

Postal orders promptly despatched.

Owen's KINODINE

for all Affections of the Nervous System.

A REAL INVIGORATOR.

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

prepared only by

EDWARD G. OWEN, Chemist and
Druggist,

102 COLLINS ST., MELBOURNE

PHONE 2087

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



POST FREE. Hundreds of bargains on our Deferred Payment System. Ready-to-wear Suits from 3/- week; Order Suits from 44/19/6; Blouses, Golfers, Boys' Clothing, 1/- in the 4 per week; Overcoats from 50/-; Hats, Shirts, Jewellery, etc.

MANCHESTER
PARCEL — 50/-

1 pair Double Bed Twill Sheets, 80 x 90 in.; 2 Hemstitched Pillow Slips; 6 yds. Flannelette, 30 in.; 6 yds. Good Calico, 80 in., heavy; 2 Towels, white or colored; plus 1/- in the £1 for convenience of credit.

SEND this advertisement and 7/6 deposit and we'll send the Parcel. Pay balance 4/- each fortnight. Carriage paid in Victoria. Interstate orders, carriage extra.

Cox Bros
LTD.

143 BRUNSWICK STREET, FITZROY.
MELBOURNE. 701

Interstate Orders for above goods carriage extra.

CONSULT

MR. T. G. STORER,

South Australia's Most Successful Herbal Practitioner, for

NERVOUS, BLOOD AND SKIN DISEASES, etc.

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

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

CHURCHES OF CHRIST,

New South Wales.

Home Mission Office and Book Depot,
Bible House, 242 Pitt Street, Sydney.

Interstate and Country Visitors Welcome.

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

HUTCHINSONS

PTY. LTD.

305-307 Little Collins St., MELBOURNE

The best house in Melbourne for Reward and Prize Books.

All Sunday School requisites kept in Stock.

Bibles, Catechisms, Hymn Books.

All the latest and up-to-date Theology.

Text Books for Schools and Colleges.

NEW BOOKS BY EVERY MAIL.

NOTE THE ADDRESS—

HUTCHINSONS

PTY. LTD.

305-307 Little Collins St., MELBOURNE

VICTORIAN HOME MISSIONS.

Office: 14 Queen-street (2nd floor), Melbourne.
Phone, Central 11648. Thos. Bagley, Org. Sec.

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

1. Let us be united in our effort to spread the message.

2. United in regular gifts to meet our obligations.

3. United in prayer for direction and blessing

Contributions will be thankfully received for this great work. Address to 14 Queen-st., Melbourne. Thos. Bagley.

P.O. Box 795.

References:

London Bank, Swanston-st

H. Louey Pang & Co. Pty. Ltd.

Fruit, Produce and Commission Agents.

178-176 LITTLE BOURKE-ST., MELBOURNE

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

A GAS WASH-COPPER

REMOVES THE GREATER PART OF WASH DAY WORK

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

CALL AND INSPECT OR WRITE FOR BOOKLET

METROPOLITAN GAS CO., FLINDERS STREET.

Mr. Clifford C. Sharp

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

Surgeon Dentist

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

Phone, Cent. 7255 Hours
X 2168 by Appointment Only.

Telegrams, Central ones

For Good Honest Value go to

P. B. McMASTER WATCHMAKER and JEWELLER

ERROL STREET, NORTH MELBOURNE

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

JOHANNESBURG, SOUTH AFRICA.

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

Secretary's Address:

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

LYALL & SON,

Exporters of
PRESSED HAY,
CHAFF and
COLONIAL
PRODUCE.

Country Orders carefully attended to.

Special Attention Given to Seed Grain.

HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 & 3 Victoria Market, Melbourne.

The Australian Christian

Published Weekly at
528-530 Elizabeth Street, Melbourne

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

All communications should be sent to above address.

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

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

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

DISCONTINUANCE.—No Subscription is dropped without definite request.

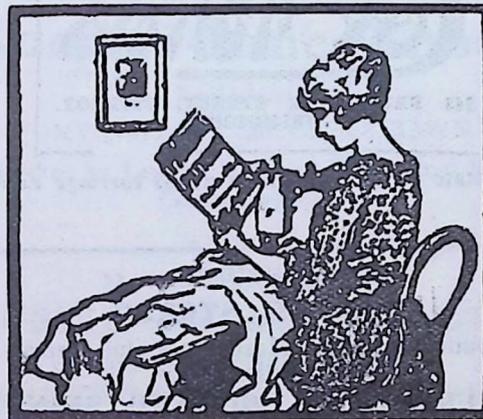
Births, Deaths, Marriages, and In Memoriam Notices: 2/-.

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

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

The Pauline Patterns

ARE WHAT I USE.
I WILL HAVE NO OTHER.



AGENTS IN ALL CENTRES.

PREACHERS' PROVIDENT FUND.

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

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

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

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

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

The Objects of the Fund are:

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

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

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

Alfred Millis & Sons Pty. Ltd.

Fruit Commission Agents,
5, 6 & 7 Western Market, Melbourne.
ACCOUNT SALES EVERY WEDNESDAY.

For...
FIRST-CLASS Tailoring

Go to...

W. C.
Craigie & Co.

265 Little Collins, Street, East,

(4 Doors from Swanston St.)

MELBOURNE.

A Home for Neglected, Orphan and
Fatherless Boys.



No Really Destitute Boy Refused.

FOUNDED 1895.

INCORPORATED 1909.

Burwood Boys' Home

Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and officers.
Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest.
Readers everywhere are asked to assist the great work of saving the boys.

Office Bearers:

PRESIDENT:
Mr. R. Campbell Edwards.

VICE-PRESIDENTS:

Mr. W. C. Craigie.
Mr. D. A. Lewis.

HON. TREASURER:

Mr. R. Conning,
Hardware Chambers,
231 Elizabeth-st., Melbourne.

HON. AUDITOR:

Mr. F. Hooke, F.I.A.V., F.C.P.A.
31 Queen-st., Melbourne.

HON. PHYSICIAN:

Dr. Christina Reid, Burwood.

HON. CHEMIST:

Mr. Cathcart, Surrey Hills.

HON. DENTIST:

Mr. Clifford C. Sharp, L.D.S., B.D.Sc.

STOCK EXPERT:

Mr. L. Hunter.

HON. OPTICIAN:Mr. W. J. Aird, The Centreway,
Collins-st.**ORGANISING SECRETARY:**

Mr. A. E. Knight.

SUPERINTENDENT:**COMMITTEE:**

Messrs. R. Conning, W. Luke, W. Cust, Wm. Macrow, Randall D. Edwards, R. McPherson, C. McPherson, Rowland T. Morris. Mesdames G. A. Edwards, R. C. Edwards, W. Hunter, Misses Alt, Landman, Smedley.

CITY OFFICE

443 BOURKE STREET, MELBOURNE