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The Spirit of Christmas.

Jas. E. Thomas.

There are not many people in the world like old Ebenezer Scrooge. He was one of a class that are to be pitied. He did not know the real meaning of Christmas, and so he said to his cheery nephew, who wished him a merry Christmas, "Why should there be a merry Christmas? What reason have you to be merry?" Poor old Scrooge! He was a squeezing, wrenching, grasping, scraping, clutching, covetous old sinner. He lived to gain wealth, and his heart had never known the joy of making anyone happy. Scrooge's nephew said it was a time to be kind, forgiving, charitable and happy, when men with one consent open their shut-up hearts freely and think of people that are poorer, as fellow passengers to the grave, and not as another race of creatures bound on other journeys. When Scrooge had a visit from the ghost of his old partner Jacob Marley, he saw the chain that Marley said was the result of the life he lived. He had been seven years dead, and was seeking to rid himself of the remorse that came from the memory of a wasted, selfish life; and in the night watches he came to warn his old partner, and tell him of the true road to happiness.

What Scrooge learned.

What a wonderful revelation came in the visit of the three spirits and in the vision of Tiny Tim! The little cripple in Bob Cratchitt's humble and happy home said that he hoped men would remember when they saw him that Christmas day was kept in memory of him who made lame beggars to walk and blind men to see. This is the story that came to Scrooge and led to his conversion.

The mainspring of joy.

When he learned how to love his fellow men and in Christ's name to think of them and seek for his sake to bring them kindly

gifts at the Christmas time, Ebenezer Scrooge found the true joy of Christmas. The mechanical observance of a day may mean little. Even the giving of a present, however costly, may simply be the recognition of an old-time custom. A gift will be the mere conformity to the slavery of tradition unless it comes from a heart of love as the expression of goodwill to the one

earth in human form to reveal the heart of God to men. He laid bare the Father's heart and showed to men the love spirit of God.

The monument of love.

Christmas is for ever the reminder of the fact that nothing just happens by chance with God. We receive our gifts too easily at times, and with too little heart gratitude. But let us remember especially at this time that Christ did not just come as an experiment of God to bring men back to the Father's house. He came to tell us that God freely gave the best he had, that he might bring men at last to the joys of his eternal home. The supreme thing we remember at Christmas time is that there is a God who never fails in his plans or promises. His loving heart is always planning for the good of man, and the best he has ever given is that he might bring men to know the joy that his love-gift brings.

God's planning.

What a wondrous planning! Heaven must have known as in all the ages God and his beloved son prepared for the first Christmas morning. How the Father's heart must have flowed with a thrill of holy, loving expectancy as he waited the day on which his great gift would be seen of men and angels. It was in keeping with such a wonderful morning that a heavenly choir should chant the wish of God for the peace and happiness of men. How beautifully our Christmas plans become a parable of the Father heart and greater love of God. We have little children in our homes, that work and save their precious earnings that they may have something with which to buy presents for those they love. The little love-gifts are not very costly, but how much they mean to those

*The time draws near the birth of Christ;
The moon is hid, the night is still;
A single church below the hill
Is pealing, folded in the mist—*

*Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out, my mournful rhymes,
Ring, Ring the fuller minstrel in.*

*Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.*

*Ring in the valiant man and free,
Tho' larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.*

—Tennyson's "In Memoriam."

to whom the gift is given. It is quite true that there is no specific statement in the New Testament as to the exact time of the year that Christ was born, and the observance of the day is only in accordance with a time-honored tradition. It is probable that Christ was born at some other time in the year, but that does not spoil the spirit of Christmas.

The great fact.

The great fact we remember is that Jesus was born—that God did not fail mankind. He kept his word, and in the fullness of time gave to the world his greatest love-gift. Christ came to this sin-stricken

who in the right spirit receive them! They are all messengers that tell of the love spirit of the glad Christmastime. We do not measure gifts by cost.

Love's reminders.

In our home we have precious gifts hanging on our walls or treasured up in some drawer. In my study is a little picture that was the love-gift of a man whom God once used me to cheer and help. On the mantelshelf is an ink-stand, the love-gift of a grateful charwoman who used to come to our home. Upon the wall is a simple text framed and given by one now in heaven that we were once able to help back to God. In my desk drawer are many pocket-books that it is not possible to use, but they remind me of hearts of love that gave them. No money can buy these simple gifts. They are the precious reminder of loving hearts that have encouraged us upon life's way, and we thank God upon every remembrance of them. It is not the day or the cost of the gift that counts, but the spirit of love and the willing sacrifice that is the prompting of the gift. In Henry Van Dyke's beautiful story of the other wise man he tells of Artaban who gave a precious sapphire to help a wounded Hebrew, a treasured ruby to save a little babe, and a priceless pearl to ransom a captive woman. All these he was taking to the infant Jesus, but in his name he gave them for the help of others. This was the spirit that Christ himself commended, and that is still the secret of the world's greatest joy.

The witness of Christmas.

It is a great testimony to the influence of Christianity that Christmas has become a lasting institution in lands where Christ is known. Whatever the explanation of sceptics there can be no doubt as to the real purpose of the festive season. There may be doubt as to the actual date, but all with one accord join in celebrating the birth of the Babe of Bethlehem. The great word of Christmas is give, and the great objective is happiness. They who would have the greatest joy must learn the fuller meaning of giving. In order to give what love would offer it is necessary to sacrifice. God not only gave, but he gave up all when he gave his Son. He willingly allowed him who knew no sin to become a sin offering for us. The gift of Christmas can scarcely be separated from the gift of Calvary. The word became flesh and dwelt among us, and we have seen the glory of the Father in the sacrifice of Calvary. It is for us to learn more and more that there is no gift that does not cost, and the more we feel the sacrifice the greater will be the joy of our giving. A family of poor children toiled and saved to buy a warm coat for their widowed mother as a Christmas gift. The tears of gratitude in that mother's eyes, and her warmth on the cold winter day, as she wore this precious gift of love, were sufficient reward for the happy fatherless children. The result of love's gifts are always the greatest reward

that can come to a kindly heart. God gave his Son that the world might be saved, and that men might be happy. The sight of millions transformed by the power of Christ is sufficient to make glad the Father's heart. This is enough to compensate love's greatest sacrifice. So will the joy that our gifts and love may bring be sufficient to make for every one who enters into the spirit of the season a very merry Christmas, and, as we give love's greatest gift—our lives—in

gratitude to our King, so will we know the joy that Christ himself had when he came to accomplish our redemption. He laid aside the glory of heaven and took upon himself our form that he might identify himself with our humanity and at last by the love of the Cross bring us to God. May we know more increasingly and abundantly the spirit of love and sacrifice that fills Christmas day and every day with Christ-like joy.

“To Us a Child is Born.”

Ethelbert Davis.

Isaiah, standing on the highest peak of prophecy, and looking across ruined empires, across the desolations of many centuries, cried: “Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end.” Many, many suns have risen and set since the day he uttered that prediction, but still redeemed humanity is singing the song, and telling the story of “The Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.” It comes back to us again now, “The time draws near the birth of Christ.”

The child was born.

In the manger at Bethlehem that child was born. It was a wonderful night that on which the Christ-child lay in the manger—

“There was sound of angel voices,
On that holy night of old;
There was radiancy of vision
Of a glory all untold;
And the stars looked down in wonder,
From the soft Judean skies;
On the manger in the ox-stall,
Where the child and mother lies.”

At his birth heaven and earth were represented. Heaven, by the angels whose glad psalm, “Glory to God in the highest, and on earth peace, good will toward men,” directed the attention of the Judean shepherds to the Bethlehem where the heavenly babe lay wrapped in swaddling clothes. Earth was represented by the wise men from the East, whose gifts were lavished upon “the new-born King.”

“Gold, frankincense, and myrrh,
They brought the new-born Christ,
Those wise men from the East;
And in the ox's stall the far-brought
Precious gifts they heaped with love unpriced;
And Christ the Babe looked on
And wondered not at all.”

A waiting world.

The whole world had been waiting for the coming of this child, “The Seed of the Woman,” the “Shiloh” of Genesis; the “Daysman,” the “Redeemer” of Job; the “Immanuel,” of Isaiah; the “Holy One,” of Confucius; the “Summum Bonum” of

Zoroaster; and the “Heaven-born Messenger” of Socrates; and yet when he came his own were unprepared for him.

Jewish prophets, Grecian philosophers, and Persian seers had the nations so interested that all eyes were turned to the place where the “Sun of Righteousness” should rise. Jewish prophecy, Grecian philosophy, and Roman politics had opened all highways—spiritual, intellectual, and political—along which Christ should march in mighty triumph when he should come; and yet when he came there was no world assemblage to meet him, no deputations from all quarters of the earth to do him honor. When he was to be born there was no place prepared for him; no palace with royal bed to couch the holy mother and her child.

Of all the dwellers of the Holy Land, and inhabitants of David's royal city, none save a few humble shepherds on Judea's hills were aware that Christ was born. Of all the world that lay outside the bounds of chosen Israel, none save the wise and godly men from the East came to pay their homage.

Though the world was unaware that the “fulness of time” had come; though there was no room for the “Prince of Peace” in the inn, all heaven was awake to the fact. The angels of God who sang creation's story away back “when the morning stars sang-together, and the sons of God shouted for joy;” the angels who chanted the praise of the Eternal when the sun first swung out into space, and when the sea was divided from the land by the decree of Omnipotence, “Hitherto shalt thou come, but no further: and here shall the pride of thy waves be stayed,” the angels hastened earthward and sang the song of redemption, and the shepherds on Judea's lonely hills caught their *gloria in excelsis*.

With the coming of the Child came new hope. The world was old and sorrowful, but with that Child its childhood came back, and it grew tender and kind once more. The dark weary centuries were forgotten and once more earth renewed her youth, and men came together, and prayed together, and hoped together. With the birth of the Christ-child new hopes were awakened, and the thrill of a new life was felt

in the pulse of men and in the heart of the world.

Just as the rising sun disperses the fogs and the mists from the valleys, and floods them with his own warm rays, so the birth of the Babe dispelled the fogs and mists of gloominess and despair, and flooded the world o'er with the beams of a divine all-conquering hope.

The gray, sorrowful old world, furrowed with many years of wrong, was listening, listening in a silence so deep, so wonderful, that it almost seemed as if the mighty wheels of the universe had ceased running, and that nature too was listening—listening for the message the Child would bring; and it came, a message of Faith, Hope, Love.

Tell us the story again.

Nearly two millenniums have passed since that Babe was born, but the story remains treasured in the heart of humanity. Oh, come tell us once more the tale

of Bethlehem, the kneeling shepherds, and the Babe divine. Let us see afresh the vision of the "New-born Christ." He must be born for us: we must see him in the manger-bed, or else we plod the hard and dusty road of life without ideal and incentive.

Though some may have gotten away from the faith of childhood, we still long for the story of the old days.

"Sing us a song of the old, old days
And loud let your voices ring.
Till hearts grow tender and eyes are wet,
And the winds will carry it far,
If we sing of the days—the old, old days,
When the Wise men followed the star."

Let us hush the noises of this busy work-a-day world of ours, while we listen again to the story and the angels' song; and give all hail to him.

"Who taught mankind on that first Christmas day,
What 'twas to be a man: to give, not take;
To serve, not rule; to nourish, not devour,
To help, not crush; if need, to die, not live."

The Unspeakable Gift.

The nativity of Jesus Christ brought in a wonderful new beginning. The incarnation introduced a fresh order of things, so that we can only compare it with "the first day of creation or the last day of the world." This poor earth of ours has been a different place since we could say, "Behold, the tabernacle of God is with men." The Advent forms the landmark from which we date our history. The Romans counted time from the foundation of their imperial city, and the Jews went back to the year when, as they thought, the world had been made." But to-day the calendars of Christendom all reckon from the coming of Him who is Himself the beginning of the creation of God.

I.

Christmas recalls our thoughts of the origin of the Gospel, and brings us face to face with its essential idea. The tidings of great joy proclaim once more God's unspeakable gift to men. Baron Von Hugel, who belongs to the company of our most profound and subtle theologians, lays immense emphasis upon what he calls the "givenness" of Christianity. In his latest volume he declares as his chief mental and spiritual conviction that religion "begins and proceeds and ends with the given." Indeed he defines religion as "man's deepest experience of the ultimate Reality through the action of that Reality itself." The Gospel means that Some One transcendent has become immanent "as a fact within this factual world." Redemption, in other words, is neither evolved nor devised nor achieved by human nature. It originates not in any aspiration or energy from beneath, but in a divine condescension from above. The ancient builders of Babel strove proudly to raise themselves up towards heaven, and doubtless cheered each other with some Accadian watchword like "Our utmost for the

highest." But Christmas shows us how the Highest has poured out His utmost for the lowest. Men and women who are broken and beggared and conscience-stricken kneel humbly round the manger at Bethlehem and whisper with full hearts, "Thanks be unto God for His unspeakable Gift."

II

Day by day we depend on the divine generosity. Every good gift and every perfect gift is from above, and cometh down from the Father. And in each of these gifts we may discern elements which are ineffable and mysterious and past searching out. Think, for instance, how the majesty and loveliness of outward nature stirred Wordsworth with breathless adoration for which he could find no adequate language. Take another example: What woman that is a mother does not realise, when she clasps her first-born in her arms, that she has received a treasure beyond words to describe? Or consider the priceless gift of pure human friendship. Who can properly explain its happiness or analyse its secret? Why do you love your friend? There is no answer except Montaigne's: "Because he is he, and I am I." In like manner God's unspeakable Gift involves abysmal depths of personality. For what is that quality which we chiefly value in any present from one whom we love? It becomes precious just in proportion as it expresses and conveys the character of the donor; we prize it most when it is like a portion of his very self. Herein lies the truth of Lowell's familiar line: "The gift without the giver is bare." And the same truth is fulfilled even concerning the Christmas Gift of God. He spared not His Own Son. He has given us what we can only describe in reverence as a portion of His very Self. The church has recoiled from Arian and Socinian interpretations of Jesus Christ, mainly by reason of a deep-rooted, half-

conscious instinct that such doctrines must needs tarnish the glory of God's unspeakable Gift. The incarnation of the Eternal Word comes home to our wondering hearts because it embodies a supreme spiritual act of divine love and humiliation and sacrifice, such as finds no real parallel among the religions of mankind. This mystery of the Gospel surpasses all our formulas and definitions. Shelley once described poets as "the hierophants of an unapprehended inspiration," and saints, in like manner, must often move about in spiritual worlds only half realised, where they hear unspeakable words. Therefore the soul of the Christian creed finds its highest utterance not in definitions but in doxologies. And faithful folk respond to the Christmas anthem when it cries not "O come, let us explain Him," but "O come, let us adore Him, Christ the Lord."

"Thanks be unto God." Christmas comes as a challenge to bless and praise God because of His unsearchable generosity to us and to all men. Surely the deadliest of all sins is the sin of the callous, thankless soul; whereas one astonishing feature of the New Testament is the way in which it takes for granted that the normal Christian temper must be a rapture of gratitude. Our Lord's apostles went out into the world, not as teachers of morality, but as witnesses to the wonder and glory of Jesus Christ—His earthly humiliation and His heavenly exaltation. They seem to think that if only they can fill men with true thankfulness for God's unspeakable Gift morality will take care of itself. And Christian goodness is still the natural outcome of spirits aglow with grateful love. By the divine grace of Christmas even cold hearts kindle, and soured hearts grow gentle and tender, and selfish hearts expand. Love's infinite bounty has power to melt our meanness, until we too learn that it is more blessed to give than to receive, and taste something of the joy unspeakable of giving ourselves away. Nay, there is a sense in which God's ineffable Gift is eternally being bestowed anew. The miracle of Christmas is ageless and timeless. It has been profoundly said that "the Son of Man is ever coming down from heaven and ever giving life to the world."—The "British Weekly."

When Christmas Comes.

Have you any old grudge you'd like to pay?
And wrong laid up from a bygone day?
Gather them all now, and lay them away
When Christmas comes.
Hard thoughts are heavy to carry, my friend,
And life is short from beginning to end:
Be kind to yourself, leave nothing to mend
When Christmas comes. —William Lytle.

Born in Me.

'Tis not enough that Christ was born
Beneath the star that shone,
And earth was set that morn
Within a golden zone
He must be born within the heart,
Before he finds his throne,
And brings the day of love and good,
The reign of Christ-like brotherhood.
—Mary T. Lathrop.

A Merry Christmas.

Jessie Verco.

We instinctively think of children at Christmas time. These little bright buds of humanity! No matter what skeletons the cupboards hold for the older folks, or how troubled the waters are through which they are passing, the children, the happy children are specially remembered, and are given little extra expressions of love, which help to make their cup of happiness over-flow. A mental peep into hundreds of homes on that memorable morning would portray very much the same picture, in different colorings. Everywhere are little vivacious mortals, enjoying themselves heartily. Of course, they are mischievous—what healthy child isn't? especially on Christmas morning.

Billy, the oldest of the family, has suffered from insomnia during the night, or has tried his level best to be its victim. Anyway, he successfully managed to see a well-known figure creep up to the little beds, and stealthily place mysterious packages in the various stockings. This bit of information he imparted first thing in the morning to the younger members of the family. "I'll tell yer, Bob, if it wasn't old dad, it was his ghost. No white whiskers, no white hair, no red coat, no nothing—only dad. Never came across such a sell in all my life." "'Corse it wasn't daddy," said little Betty, "how could daddy get down the chimney? he's too fat, he'd get stuck, and besides"—this with an air of great confidence—"daddy was asleep in bed, so there, see!" The discussion ended, as most discussions do, even with folks who are older, in both sides being quite unconvinced as to the sanity and truth of the other. Then came the squeals of delight. "Good old dad giving me this bonza bat and ball; won't Jack Jones turn green when he sees it—oh, no!" said young Bill, whose feelings had completely run away with him, so much so that, in a very short time, everyone else was running away from Bill and his ball, and they were both finally ejected to safer quarters. "Look, mummy," said little Betty, holding up a doll for inspection. "It's the bootifluff dolly in the world. Look at its teef? Like yous, mummy, only stuck in." After this oration, Betty hugged the precious one in a most motherly fashion.

Yes, we instinctively think of children at Christmas time. Have you ever tried to picture Christmas without them? Somehow one cannot. They are absolutely necessary to make Christmas the day it is. Why do they do this? Because by remembering them, we are reminded of the most wonderful baby in the world—even Jesus Christ. So little we know of his Babyhood, so touchingly little. Mary, his mother, "wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." That dear little human and divine child, so human in his dependence on his earthly mother, and yet so divine.

Have you felt the pathos of those lines? "He was laid in a manger; because there was no room for them in the inn." The Son of God lying in a manger! This is pathos that is only equalled a few times in the records left to us of Jesus. We see it again in his own words, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." While his birth was pathetic in its simplicity, his death was awful in its cruelty. However, in spite of the shadows, Christmas thoughts are mostly joyous ones.

Grown-up folks are apt to think more of the undeveloped powers of childhood, and the necessary training of these powers, than the natural wisdom, which is part of childhood, and which is above the wisdom of men and women. "The child is father of the man," one of our poets has truly said. There are three lessons that a child teaches us very ably, how to trust, how to be humble, and how to enjoy oneself.

The child-like faith towards its earthly parents, its absolute dependence on them, is typical of what our attitude should be towards our Heavenly Father. To take hold of that precious hand, to go wherever he wills, whether it be on the mountain-top, with its glorious view and fresh breezes, or along the fertile plains, or perchance he might lead us down the steep hill, down, down, over the rocks, right into the dark valley beneath; but there is no place so dark that we cannot see the light of his countenance, or feel the firm grip of his hand. It is a good thing to have the implicit faith of a little child.

The unconscious humility of a child is worth thinking about. Put a child in a palace, dress him in palatial robes, is he more proud of his surroundings or his clothes than his poor little brother is? He is probably less. Children have a better sense of proportion as to the value of this world's goods and chattels than they are often given credit for. "Lay not up for yourself treasures on earth, where moth and rust do corrupt, and where thieves break through and steal." The show, the pomp, the vanity of this world, have little charm for those tender young minds—they are too wise for such superficialities.

Then the joy of childhood; how wise it is! No unnecessary brooding over injuries received,

no fear of the morrow, no sadness about the past; of them might be said, "They toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Children cannot help but be happy, because they rely not on the world for happiness: it is the gift of God. If we accepted our gifts and blessings in a proper thankful spirit, we too would "rejoice with joy unspeakable."

One of the very beautiful pictures handed down to us is that of John's disciples carrying the loved apostle to the assembly of the saints. He is too old to walk, and almost too old to talk, for all he is able to say is, "Little children, love one another." In his epistles he repeats the words. "little children" over and over again. There is beauty and meaning in thus addressing them—and us. When we think of our Father's goodness, his love, his greatness, do we feel very wise, or good, or great? We are truly "but little children weak" when we think of the comparison. Jesus illustrates it beautifully when he called a little child unto him and set him in the midst and said, "Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." As, on the first Christmas morning, the heavenly host praised God for his goodness, so now the earthly heavenly host looks up and praises him. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

Selim and the Shepherds: A Christmas Story.

A. L. Haddon, B.A.

Selim, the only boy of a Jewish shepherd, sat looking from his bedroom window along the moonlit road which wound around the side of a hill outside the town of Bethlehem. He had paused in his undressing as the faint cries of the sheep in the distance, and the calls of the shepherds told him that the flocks were being placed in the folds for the night. He wondered how long it would be before his father would give him a flock of his own to care for.

He was roused some hours later by men's voices coming nearer his home along the road. They were the shepherds, and among them his father. Each had in his arms a young lamb. Outside Selim's home they stopped, listening. "There is the cry again," said Ben-Ezra, "there is something the matter with the sheep. I am going back." "But the angels said that the baby was a King," urged the shepherds. "You take my lamb and give it with your own," said Ben-Ezra; "if he is a King he will understand. A good shepherd is never deaf to the cry of his sheep." Handing his lamb to Selim's father, he turned back alone toward the folds.

Selim was now thoroughly awake. Throwing his cloak around him, he quietly followed the shepherds, keeping in the shadows of the low wall which lined the road. Passing along the silent streets of Bethlehem, the party entered a stable, where Selim saw amongst them a babe lying in a manger. As he watched, each shepherd in turn kneeled and with bowed head made his gift to the new-born King. As they worshipped, others came dressed in the costumes of the east; and, as they bowed before the manger with their precious gifts, Selim saw that they were wise men from afar.

Intently watching, the lad was suddenly startled by a footstep behind him. Crouching in the shadow of a bush, he saw the late comer enter and kneel with the other travellers, unnoticed by them. It was Ben-Ezra. As he worshipped Jesus with upturned face, the Babe raised his tiny hand as if to bless the kindly old shepherd. And he smiled as though pleased with the one who had turned

back as soon as he heard the cry of a lamb in need.

And the Child grew to be the Good Shepherd who cared for his flock and taught others to tenderly feed his lambs. This is why we sing of him as we happily remember Christmas.

II.

Harry Raymond had listened quietly while the teacher told the story of Selim and the shepherds. He enjoyed telling it later to the older folks at home. But the more he thought about it the more puzzled he was. Only yesterday he had attended the school Christmas tree. Santa Claus had been there, and all the children and some of the teachers had received beautiful gifts. The preacher had said that as it was Jesus' birthday they could all be happy and remember him. In Harry's mind two pictures were mingled together. In one the shepherds were gathered around the flock. In the other the children were gathered at the feet of Santa Claus eagerly waiting for the gift he wanted most.

That night at church, Harry heard the preacher read once more of how the angels came singing to the watching shepherds: "Glory to God in the highest; and on earth peace, goodwill toward men." And how the messenger said: "You shall find the Babe lying in the manger." As the service went on the church changed. The children of yesterday once more gathered round the platform. Suddenly the Christmas tree vanished, and in its place stood a shining white cross bearing the one word "Jesus." Santa Claus had gone now. There were no presents for the boys and girls. Instead, each brought some valued gift and placed it at the foot of the Cross. Harry himself gave the boat which had taken him weeks to make, hoping as he did so that it would brighten some boy's life which had less joy than his own. Then the older people brought their gifts too. Mothers brought cooking and clothing and preserves, and fathers brought bags of grain and vegetables and toys, and all were laid beside the Cross.

As Harry watched, the side door quietly opened and there came in a long line of ragged boys and girls and men and women. Harry had seen them in the poor homes in the district near which he lived. He had never seen them so happy though as when their arms were laden with gifts. But even these were not more glad than those who had brought the good things. The happiest moment of Harry's life was when he saw the Saviour standing by the shining Cross and placing a hand upon the head of a tiny ragged girl turn to say to the congregation: "Inasmuch as ye did it unto one of the least of these ye did it unto me."

Harry awakened when the people about him stood to sing the closing hymn. That night at his bedside he told his mother of his dream. She remained silent for a few moments and then as she wished him "Good night" she said: "Harry, your dream should teach us a better way. The One whom we should honor at Christmas time would wish us to remember the message of his life and words: "It is more blessed to give than to receive."

College of the Bible.

HONOR LIST, THIRD TERM, 1923.

The following candidates obtained at least 80 per cent. of marks and are therefore credited as having passed with honors. For a pass a grade of 60 per cent. is necessary.

New Testament.—A. Brooke, 9; S. E. Riches, 85; Miss O. M. King, 84; A. A. Hughes, 83; Miss R. Batch, 82; Miss P. W. Ludbrook and J. R. Waterman (equal), 81. 19 others passed.

Old Testament.—A. Brooke, 92; Miss V. Brooks, 86; S. E. Riches, 84; A. A. Hughes, 83; Miss P. Ludbrook, J. K. Robinson and A. Withers (equal), 82; Miss M. Benjamin, C. A. Bowen and J. R. Waterman (equal), 81; Miss D. Ludbrook, 80. 13 others passed.

Church History.—A. Brooke, 90; H. H. Ball, 89; A. A. Hughes, 82; Miss R. Batch and J. R. Waterman (equal), 81. 8 others passed.

Homiletics and Bible School Work.—J. K. Robinson, 89; Miss R. Batch, 87; Miss N. Morris, 84; R. K. Gerrand, 83; Miss M. Benjamin, 81; Miss V. Brooks, 80. 9 others passed.

Homiletics II.—J. R. Waterman, 82; A. Brooke, A. A. Hughes and G. O. Tease (equal), 80. 4 others passed.

Missions.—A. Brooke, 100; S. E. Riches and J. R. Waterman (equal), 95; J. K. Robinson, 90; Miss P. W. Ludbrook and A. A. Hughes (equal), 88; Miss V. Brooks, 87; Miss N. Morris, C. A. Bowen, G. Hughes and A. W. Stephenson (equal), 80. 12 others passed.

Apologetics.—H. O. Gray and L. C. Peacock (equal), 91; W. G. Graham and F. A. Youens (equal), 89; J. Turner, 84. 5 others passed.

Hermeneutics and Exegesis.—H. Gray, 94; L. C. Peacock, 90; F. A. Youens, 89; A. Baker, 85; W. G. Graham, 82; J. Turner, 81. 5 others passed.

Logic.—H. O. Gray, 89; L. C. Peacock, 88; F. A. Youens, 80. 3 others passed.

Psychology.—H. O. Gray, 86; L. C. Peacock, J. Turner and F. A. Youens (equal), 81; A. Baker, 80. 7 others passed.

N.T. Greek.—Miss N. Morris, 92; J. K. Robinson, 90; Miss V. Brooks, 89; A. Withers, 87; A. Brooke, 85. 2 others passed.

Elocution I.—12 passed.

Elocution II.—8 passed.

Ancient Civil History.—J. K. Robinson, 86; A. Withers, 80. 4 others passed.

English (Intermediate).—8 passed.

English (Leaving).—7 passed.

Geography (Intermediate).—A. W. Garland, 84. 11 others passed.

History and Civics (Intermediate).—8 passed.

French (Intermediate).—1 passed.

Algebra (Intermediate).—W. J. Probert, 88; A. W. Garland and V. Griffin (equal), 80. 5 others passed.

Geometry and Trigonometry (Intermediate).—A. W. Garland, 90; V. Griffin, 80. 5 others passed.

—A. R. Main

Religious Notes and News.

A Notable Year.

This present year of 1923 is regarded by French Protestants as one of great historic interest to them, for it brings the four-hundredth anniversary of two events so important that they may be regarded as marking the birth of Protestantism in France. On August 8, 1523, the first French Protestant martyr, Jean Vallieres, was burned at Paris, near the Porte St. Honore. And in the same year there was published the first translation of the New Testament by a French Protestant, Jacques Lefevre, of Etaples.

Divorce in America.

The gravity of the divorce problem in America is evident from a statistical table just issued from the Census Bureau in Washington—the first official statement on the subject that has appeared since 1916. At that date there was one divorce to every 9.3 marriages in the United States. Last year there was one divorce for every 7.6 marriages. The divorces granted last year were 148,554 for the whole country, as against 112,036 in 1916. Texas headed the list with a total of 12,399, which was one-fifth of the marriages in that state. South Carolina appeared at the other extreme, as its laws do not permit divorce for any reason, and it therefore has no instances to report. Nevada had the largest number of divorces in proportion to the population, namely, 1,325 for every 100,000 residents. The District of Columbia, i.e., the city of Washington, had the lowest rate, namely, 37 per 100,000.

Papua Missions.

Judge Murray, Lieutenant-Governor of Papua, paid a high tribute to the work and influence of the New Guinea missionaries, when meeting recently with the Board of the London Missionary Society. "The Missions," testified the Judge, "are the strongest allies of the Government, and help in the common fight against white oppression and injustice. In New Guinea they have never disgraced their Christianity by sectarianism, but realised that they were out to meet the common enemy. The Papuan is well worth saving. We are doing all we can to let him know what he can do for himself if he has a chance. He has never had such a chance, being thrust into the backwaters of the world, but the Missions and the Government together are helping him along the upward road. If they continue to give this help, I do not think we shall be disappointed with the result. Those who live with the Papuan discover his natural ability in many directions, and become genuinely attached to him. If our efforts are continued for a generation or two, we shall find the Papuan among the best of the colored people of the world."

"Soft Jobs Make Soft Men."

J. P. Stephens, M.A., made his bow to the people of Offord Rd. and Arundel Square—one of the branch churches of Union Chapel, Islington—on Thursday evening. Six years ago, Offord Rd. Chapel, where once the ministries of John Pulsford and Paxton Hood drew crowded congregations, was forced to close its doors, and the faithful few remaining migrated to Arundel Square. Mr. Stephens, in a sparkling speech, emphasised the need of taking risks. "If we did not take risks life would not be worth living. 'Don't always be looking after soft jobs,' advised Mr. Stephens—whose acceptance of an invitation to the pastorate of Union Chapel is sufficient proof of his sincerity. "Soft jobs make soft men. Life is a quest. Don't always play for safety. There have been men and women in our history who have laughed at poverty and hardship. We should think a good deal more of our religion to-day if it was harder, if we were persecuted and forbidden to hold our meetings. It may happen again. If the police were to come in to see what it's all about, we should be crowded out next week."—"Christian World."

Bible Society's Losses in Japan.

Dr. Ritson, of the British and Foreign Bible Society, states that the society has received a letter from Mr. George Braithwaite, who is acting for them in Japan during the temporary absence of Mr. Parratt, in which he states that the Fukuin Press ("the Gospel Press"), which printed all their literature in Japan, has been so completely destroyed that only six out of the four hundred employes are still alive. The principal, Mr. Mukaoaka, has also perished. The Bible Society has lost £10,000 worth of plates and stock, and these, although insured, are not covered for earthquake. The staff at Kobe, however, has gone ahead at once in printing fresh supplies by photographing the pages of books already in their possession and making plates from the photographs, from which they are now printing. The Bible Society immediately sent Dr. Bondfield, their representative at Shanghai, to Japan, and a full report is expected shortly from him.

Mr. Bryan and the Y.M.C.A.

Mr. W. J. Bryan, who has been a member of the Y.M.C.A. for forty years, has issued a statement strongly antagonistic to the more liberal test of membership proposed for that organisation. This proposal would eliminate reference to the Scriptures and to Jesus Christ as Divine, and calls for a simple declaration of purpose to serve Christ rather than membership in an evangelical church. Mr. Bryan predicts that if the Y.M.C.A. lowers its bars in this fashion it will be wrecked. "The issue," he declares, "is a very simple one, viz., whether the Y.M.C.A. is to continue to be a spiritual force, such as it has been from the beginning, or become merely a social club where young men can secure physical training and a bath for a nominal membership fee—nominal because Christians have erected and equipped the Y.M.C.A. buildings."

Zionism.

Dr. MacInnes, Bishop in Jerusalem, has made strong criticisms of the methods of the Zionists, and declares that they are going far to wreck the prospects of Zionism in the near future. In a speech at Church House, Westminster, he said:—

"If the Zionists persist in their policy they will wreck the present phase of Zionism. There is fixed, bitter opposition on the part of the whole of the natives of Palestine, Moslem and Christian, and a large number of the orthodox Jews, to the Zionists, and the policy of the British Government that has fathered it. No blame for that state of affairs rests upon the authorities in Palestine, and Sir Herbert Samuel has succeeded beyond all praise in establishing a reputation for strict justice that is now unquestioned throughout the land. The Christian people at first welcomed the Zionist movement with enthusiasm, as a direct fulfilment of prophecy. Now, five years after the Balfour Proclamation, Zionism has not given one lofty or noble thought, nor one ideal even of the old Judaism, nor given anything, new or old, that has advanced—morally, intellectually, or spiritually—the position of the people in Palestine."

This is a trenchant and crushing indictment, and the leaders of the Zionist movement will do well to give it their earnest consideration. At the same time, it may be doubted whether the Bishop is within the facts in all that he says; for not every Western can comprehend the Eastern mind. While we know that the land will undoubtedly go back into the possession of the seed of Abraham, as God has promised, it is nevertheless sad to watch how the Jews are stirring up that widespread detestation that may culminate in the Great Tribulation. Have we here another indication of the nearness of Messiah's Coming, and do we already detect the dark shadow of the approaching "time of Jacob's trouble?"—"The Christian."

The Home Circle.

Conducted by J. C. F. PITTMAN

I Walked in the Shepherds' Field.

"I walked one night in The Shepherds' Field;
The stars in their wonted courses wheeled
And no new glory the skies revealed—
There was no peace on earth.
But as I climbed the Bethlehem hill
I saw one bend o'er one who was ill
And another bearing coals to fill
A neighbor's empty hearth—
And I knew that the Christ was there.
I walked up the Mount a little space
And peered through the windows for His face
But found Him not in the pictured place
Beneath the olive-trees;
Then turning toward Kidron in the night
I saw the men on their way to fight
In Jordan's hell for a thing called Right,
Nor hating their enemies—
And I knew that the Christ was there.
Then I walked alone in Galilee
Where He fed the thousands by the sea
And taught and wrought in His ministry
Of human brotherhood.
There did a Presence my way attend
And there I heard the voice of a Friend
Say, "Lo, I am with you to the end."
And my heart understood—
I knew that the Christ was there."

The First Christmas Tree.

When Jesus Christ was born in Bethlehem he did not have a Christmas tree. On the day of his birth the heavenly choir of angels had a grand concert in Bethlehem. One of the most beautiful songs the angels sang on that never-to-be-forgotten day was, "Glory to God in the highest and on earth peace, good will toward men." It must have been grand for those shepherds "who were abiding in the fields keeping watch over their flock by night" to hear such beautiful singing.

They did not celebrate this wonderful event by gathering around a Christmas tree, but they left their sheep and went down into Bethlehem to seek the new born King, and when they found him they worshipped him.

The idea of a Christmas tree was not thought of in those days. The first Christmas tree was originated about 732 years after the birth of Jesus Christ. Perhaps the children who are looking anxiously with joy and great expectation to see the Christmas tree may like to hear the legend of The First Christmas Tree, and yet it may not merely be a legend, but history sending forth its radiant light through the dreary mists of tradition.

It is an old German story that Saint Wilfred transformed the heathen Teuton worship in the forest into the Christmas ceremony. About 732 years after the birth of Jesus Christ, Wilfred took a band of priests with him and sought to convert the worshippers of Thor. It was on Christmas eve, while they were fighting their way through the deep snow in the dense forest that they came upon a savage tribe assembled under a thunder oak tree, symbolic of the god of thunder, Thor. The old white-haired priest of the tribe was about to offer as a sacrifice to Thor, the god of thunder, the young, beautiful son of the tribe's chief. When Wilfred saw it he rushed forward, and warded off the arm that was about to slay the child. The tribesmen were all delighted at the saving of their favorite, and because of this act they very soon became converts of Christianity. Saint Wilfred then took the axe and started to cut down the old oak tree. As it was about to fall, lightning struck it, and rended it into many pieces, and in its place there sprang up a slender fir tree, green and sparkling. They carried this little fir tree to the chief cap-

tain's hall, and set it in the middle of the room, and round it they all made merry. It was about this first Christmas tree that the old, old story of Jesus and his love was told to the Teuton tribes, and in a short time they all became Christians.

While we gather around the Christmas tree let us give our hearts to Jesus as a Christmas present. He says to-day, "Give me thine heart." If you will do this he will give you in return a new sense of joy and peace that will not only shine through the Christmas season, but will remain with you throughout your earthly life. This would be a very fitting time to give your heart to Jesus while the angels are singing again the Bethlehem anthem, "Glory to God in the highest, and on earth peace, good will toward men." Will you do this for your own sake and for Jesus' sake?

Christmas Giving.

The thought of Christmas is giving. God gave his Son. Christ gave himself. God's greatest gift has set all the world to giving. Yet we shall need to be exhorted to generosity. Someone says: "It cannot be denied that a missing note in church music is the bank-note. . . . The surplice on preacher and singer is less vital than a surplus in the treasury." "When one sees how much money is on exhibition once a week in church in fashionable finery—rich furs, palm-like plumes, sparkling jewellery, and all the rest, one feels like the Irishman who walking with a fellow-countryman, passed a jewellery store where a lot of precious stones lay in the window. 'Mike, would you like to have your pick?' asked Pat. 'Me pick?' echoed Mike. 'Not me pick, but me shovel.' The church sometimes is too much of a show-window, where wealth is displayed rather than contributed."

Some witty person once said: "There are three kinds of givers—the flint, the sponge, and the honeycomb." To get anything out of flint, you must hammer it, and then you get only chips and sparks. To get water out of a sponge you must squeeze it, and the more you squeeze the more you will get. But the honeycomb just overflows with its own sweetness. Some people are stingy and hard: they give nothing away if they can help it. Others are good-natured; they yield to pressure, and the more they are pressed the more money they will give. A few delight in giving, without being asked at all; and of these the Bible says: "The Lord loveth a cheerful giver."

We scarcely take enough account of our motive when we give. Much giving is not for Christ's sake. It is said that when Andrew Fuller went into his native town to collect for the cause of missions, one of his old acquaintances said: "Well, Andrew, I will give five pounds, seeing it is you." "No," said Mr. Fuller. "I cannot take anything for this cause, seeing it is me," and handed the money back. The man felt reproved, but in a moment he said: "Andrew, you are right; here are ten pounds, seeing it is for the Lord Jesus Christ."

Another thing we too seldom consider is the source of what we have to give. "The other day a little girl told me," says W. K. Greenland, "she was going to give her father a pair of slippers on his birthday. 'Where will you get your money?' I asked. She opened her eyes like saucers, and she said: 'Why, father will give me the money.' And just for half a minute I was silent as I thought the dear man would buy his own birthday present. And the father loved his little girl for her gift, although he had to pay for it. She had not anything in the world that he had not given her."

There is a giving that is the very opposite of generosity. That is giving for self's sake. This is Christmas time. Draw your own lessons.

The Family Altar.

SUNDAY.

But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall come forth unto me that is to be ruler in Israel.—Micah 5: 2.

"Behold, He that is above all things begins by having a native land. He begins as the compatriot of men, the companion of men, the brother of men, and the Son of man! See how God cometh near unto you! Seek ye then the Lord, while ye may still find him; call upon him while he is yet near!"—Savonarola.

Reading.—Micah 5: 1-4.

MONDAY.

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, "Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him."—Matthew 2: 1-2.

"Sages, leave your contemplations,
Brighter visions beam afar;
Seek the great desire of nations;
Ye have seen his natal star:
Come and worship,
Worship Christ, the new-born King."

Reading.—Matthew 2: 1-12.

TUESDAY.

For unto us a child is born, unto us a son is given.—Isaiah 9: 6.

Rabbi Duncan wrote, "It was John Foster, I think, who said, 'When the great bell of the universe is sounding it behoves all the inhabitants of the world to go church-wards!' I would apply this to the advent and incarnation of Jesus Christ. Surely the greatest bell of all was rung when Christ was born."

Reading.—Isaiah 9: 6-7.

WEDNESDAY.

And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for him in the inn.—Luke 2: 7.

"Cradled in a manger, meanly
Laid the son of man his head;
Sleeping his first earthly slumber,
Where the oxen had been fed.
Happy were those shepherds listening,
To the holy angel's word.
Happy they, within that stable,
Worshipping their infant Lord."

Reading.—Luke 2: 1-7.

THURSDAY.

"And thou shalt call his name Jesus."—Matthew 1: 21.

J. M. Neale aptly wrote, "The command given to Joseph is also given to you. Whatever others may call that dear Lord, *thou* shalt call his name Jesus."

Reading.—Matthew 1: 21-23.

FRIDAY.

For there is born to you this day in the city of David a Saviour, who is Christ the Lord.—Luke 2: 11.

"O holy child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in;
Be born in us to-day.
We hear the heavenly angels,
The great glad tidings tell;
O come to us, abide with us,
Our great Immanuel."

Reading.—Luke 2: 25-32.

SATURDAY.

And they crucified him.—Mark 15: 24.

"God, in this dark vale of tears,
A man of griefs was seen;
Here for three-and-thirty years,
He dwelt with sinful men.
Did they know the Deity?
Did they own him, who he was?
See the Friend of sinners, see,
He hangs on yonder cross."

Reading.—Mark 15: 22-32.

Prayer Meeting Topics For 1924.

Horace Kingsbury.

In addition to the usual features, the Churches of Christ Almanac for 1924 presents "Suggested Prayer Meeting Topics" and promises a weekly treatment of the same in the pages of the "Australian Christian."

From a survey of these suggested topics we find the following groupings:—

Parables.

The Parable of the Sower.
The Wheat and the Tares.
The Wicked Husbandmen.
The Wedding Feast.
The Talents.
The Good Samaritan.
The Foolish Rich Man.
The Prodigal Son.
The Pharisee and the Publican.

Biographical Studies.

John the Baptist.
Peter the Impetuous Disciple.
John the Apostle.
Matthew the Publican.
Martha and Mary.
Stephen the Martyr.
Barnabas the Great-Hearted.
Paul the Miracle of Grace.
Mark the Bruised Reed.
Luke the Beloved Physician.
Timothy the Understudy.

Studies in Philipians.

The Furtherance of the Gospel.
Paul's Prayer for the Philipians.
Paul's Ruling Passion.
The Life which Becomes the Gospel.
The Mind of the Master.
Selfishness and Selflessness.
Does it Pay to Serve Jesus?
The Programme of a Progressive Life.
The Heavenly Citizenship.
A Repeated Exhortation to be Glad.
The Peace of God.
Things to Think About.
Independent of Circumstances.
The Believer's Bank-note.

Prayers.

Abraham's Prayer for Mercy on Sodom.
Moses' Prayer for His People.
David's Prayer for Forgiveness.
Solomon's Prayer for Wisdom.
Elijah's Prayer for Death.
Elisha's Prayer for His Servant.
Hezekiah's Prayer for Protection.
Jabez' Prayer for Blessing.
Habakkuk's Prayer for Revival.
Daniel's Prayer for Restoration.

Times and Seasons.

Loving in Deed and Truth (Benevolences).
Concern for Benjamin (Bible Schools).
Our Marching Orders (Foreign Missions).
Training for Service (Christian Education).
Watchfulness and Sobriety (Temperance).
Winning the Homeland (Home Missions).
The Wonderful Advent (Christmas).
Looking Backward and Forward (New Year's Eve).

The above topics are alternated in such a way as to provide sufficient variety for maintaining interest, while not seriously interfering with systematic study. Appropriate Scriptures accompany the topics on the almanac and provide scope for meditation and devotion prior to the meetings, as well as during their progress.

When "Billy" Sunday calls for the dedication of life to the service of Christ, he repeatedly exclaims, "Be a Prayer Meeting Christian!" And as the year 1923 is fast drawing to its close, and the time for new resolutions is almost here, we would take up the earnest entreaty and pass it on, "Be a Prayer Meeting Christian!"

Our Young People.

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

Merry Christmas.

"What a blessing it is that once in the year
We can stop and say
'Howdy, Merry Christmas, Good Cheer.
How it warms up the heart strings
Those old words to hear,
And so I repeat them—
Merry Christmas, Good Cheer."

Victorian Notes.

The Preston school is proud, and rightly so, of its annual examination record. Out of 14 entries all gained pass marks. There were two prizes and ten certificates.

North Richmond school again sent in the highest number of candidates, 49; all of whom passed except five. The school gained 2 prizes, 15 certificates of merit, 13 certificates, and 14 pass certificates.

The Balwyn school made its debut in the annual examinations, sending up 23 candidates, 18 of whom passed. Three prizes were gained. A good record for a young school.

E. Camberwell did well with 17 entries only 1 of whom failed to gain a pass mark.

Among country schools, Horsham, Bet Bet, and Shepparton figured in the list of honors, each gaining 2 prizes.

The Kindergarten—Order of Service.

Emily C. Gill.

(Continued.)

The *birthday exercise* may next be observed. Different methods of celebrating the birthdays will be suggested in a future article. At the children's suggestion the birthday child is generally chosen to collect the *offering*. While the offering is being taken, the children sing a suitable hymn, "Hear the Pennies Dropping," "Give," said the Little Stream," or on Missionary Sundays, "Do you See This Penny?"—all contained in "Child Songs." If the room be large enough, the children may march round while singing, and drop their pennies into the basket or bowl held by the birthday child. Should the size of the room not permit this, the collector walks round with the basket, while the children remain seated, and drop in their pennies as he passes. There may be sufficient room for the youngest children to march round, while the others remain seated. The Leader receives the money from the child, and the counting of the pennies, especially after a special collection, encourages them in their giving. The children should be told for what purpose their money is taken, and if it be for missionary work, the name of the missionary and some account of her work will interest them. The repetition or singing of an *offering prayer*, such as—

"Bless the pennies that we bring Thee,
Give them something sweet to do;
May they help some one to love Thee,
Jesus, may we love Thee too,"

completes the act of worship by giving. This hymn may be sung to the tune set to "Jesus, Tender Shepherd," in Child Songs, Part I., and may be adapted to a special season as Christmas, Easter, or missionary service, by the alteration of the first line thus, "Jesus, bless our Easter (Christmas, or Mission) pennies."

Cradle Roll exercise forms an important link between the school and the home, and if the names of new babies are brought, the Cradle Roll hymn may be sung, or a suitable verse repeated. Prayer for Cradle Roll babies, also for Birthday child, will be offered when occasion requires.

Conversation on a topic leading up to the story

may be held for a few minutes. This should be mainly conversation by the children, educated by means of pictures, objects, or suitable questions by the teacher, and the thought that the children will get will be the same as the one contained in the lesson, e.g., a talk on kindness to one's friends would form a suitable introduction to the lesson on "True Friends." This exercise should be a short one, and must not be taken from the time allotted to the story. A new hymn may sometimes be introduced in place of other topics of conversation. A hymn, an action song or a march should follow the conversation, to present restlessness during the story telling period.

These opening exercises will have occupied about half an hour. Quiet music is played while children arrange themselves in groups around their helpers for the *story*. Where there is a sufficient number of teachers, and the size of the room allows it, divide the children into groups of five or six each with a teacher to tell the story. The advantages of having small classes are:— The teacher can speak in low tones; she can come into contact with each child; each child is better able to see and to hear the teacher; and the pianist can play soft music during the telling of the story. Where this is not practicable, divide the children into two groups—Primary and Kindergarten, and, if possible, another group of little Beginners of three and four. If the size of the room will allow, separate the Primary and Kindergarten groups by curtains or screens. But several small groups can work side by side without interference with one another provided the teacher speaks quietly, and knows how to tell the story so as to gain the attention of her own group. When the Leader or one of the Helpers tells the story to the whole class—which occasionally is necessary—the youngest children may take their position on the mat close to the teacher, while the older scholars sit on chairs close up behind the younger ones. The telling of the story should occupy from five to seven minutes for the Beginners, and from ten to twelve minutes for the Primary children.

At the conclusion of the story, the children march to the tables for *expression work*. Where no tables are provided, children will remain seated on the chairs. In this case, each child should be provided with paper or something at hand (the back of a writing pad will be found very useful) to protect the clothes from chalk, plasticine, etc. The expression work will be carried on by each group under the guidance of a Helper. The time allotted for expression work is from ten to twelve minutes. At the end of the time, the pianist gives the signal on the piano. Materials are collected, work placed on tables (or under chairs), and children settle down quietly while a few bars of quiet music are played. At a signal from the Leader, the music changes to a march, and the children return, without chairs, to the circle. In a very small room, the chairs may have to remain in the circle until after the service. When all are quietly standing (or sitting), the teacher may make a few remarks concerning the work done.

The *closing hymn* will then be sung. It should be one having the same thought as that contained in the lesson. A very suitable hymn to follow a lesson on "The Garden of Eden" would be,

"God make my life a little flower,
That giveth joy to all,"

which contains a suggestion of right action to the child.

The *Good-bye hymn*.—"Our Sunday School is Over" ("Child Songs," Part I.), or "Good-bye" ("Child Songs," Part II.), may be sung, and the farewell prayer offered. The closing *prayer* may be a brief one, repeated after the teacher, or it

may be a prayer hymn sung. If the former, it should be simple, and in the form of a prayer made by the child himself for himself rather than made by the teacher on the child's behalf. Fare-

wells are then exchanged between teachers and scholars, and the Helpers stand ready to assist children with hats and coats as they pass out.

Foreign Missions.

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

Jottings.

Very encouraging reports come from all our schools regarding the offering for Children's Day.

Western Australian receipts for this Conference year so far amount to £567/3/7. For the corresponding period of last year they were £493/16/1. This year therefore exceeds last so far by £73/7/6.

Miss Laurel Redman writes that they have 100 children at Baramati in the Sunday school under the care of the Baramati church. Fourteen girls are learning to make lace. Eleven of these are from Bhampta settlement, and three from Christian families.

A baby organ and communion set are needed for the Diksal Mission. If any church have such that they are not now using, they will be of great service to Bro. Escott.



Mr. and Mrs. W. M. Cameron, Honorary Superintendents of our Shanghai Mission.

Letter from Bro. Coventry.

Baramati,
11/12/1923.

Here we are at home again. We transhipped at Colombo on to the s.s. "Soudan," and left the same day for Bombay, reaching that port on Saturday evening, 3rd inst., at 7 p.m. Bro. Leach and Sister Watson were at the wharf. We managed to get through the customs fairly quickly, and then to the station (Victoria terminus) in time to catch the Madras mail at 10.45 p.m. Imagine my dismay as we were steaming out of the station to see all of our boxes (17) standing on the platform. However, they came along by the next train, and we lost nothing.

It was Sunday morning, 7 a.m. (4th inst.) when we arrived here. There was a great crowd at the station to greet us— orphan boys, Bhamptas, Indian Christians and some of the missionaries, altogether about 200. The settlement was gaily decorated with colored papers. It was a joy to meet our old friends again.

On Monday afternoon the church members gave us a welcome meeting, when the usual garlands were presented. Everybody seemed pleased to see us again. We look forward to a prosperous term of service among them. The opportunity is here. May the Lord help us to take it for his glory. We took over charge of the settlement on Friday, 9th inst. Bro. Leach is right glad to be freed from it.

This morning was S.S. anniversary here, and I had to speak to the children. It was rather difficult after so long away from Marathi. We had a splendid meeting, though.

Baby has a severe cold, otherwise we are all well. Margaret feels strange and out of place.

She doesn't know Marathi now. It will come soon. Christian greetings to all.

Yours in Christ,
H. R. COVENTRY.

State Foreign Mission Secretaries.

Please send offerings to the following:—

Victoria.—J. E. Allan, 51 Watts-st., Box Hill.
N.S.W.—J. Clydesdale, 9 Grand-Par., Brighton-le-Sands.
S.A.—G. T. Walden, 74 Edmund-ave., Unley.
W.A.—W. Clay, 9 Chester-st., Subiaco.
Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.
Tas.—J. Foot, jr., 14 Balfour-Pl., Launceston.

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Vic. F. M. Sec., J. E. ALLAN, 51 Watts St., Box Hill. Phone: Box Hill 452.

Queensland Bible School Union.

Under the chairmanship of President A. Reick, the annual demonstration of the Queensland Bible School Union passed off most successfully on Dec. 7: The Ann St. chapel was crowded with scholars, parents and friends, and the utmost enthusiasm was shown. A varied programme of items from the schools included recitations by Nancy Shaw (Sunnybank school), and by Norman and Raymond Fisher. Mr. Trevor Hermann rendered a violin solo, while Albion and Annerley schools sang selected pieces. Ipswich school was represented by a beautiful item, illustrative of the flowers of Australia, and the Ann St. school gave a novel fan song. After a brief appeal by F. E. Alcorn, the audience contributed a collection of over £5 for the work of the Union. A. J. Fisher, who had recently come to the State to organise the work of the Union, then announced the results of the recent Bible school examinations, which showed that the talent of the schools was well distributed between the city and country schools. Ten country schools won two medals, 18 prizes and 50 certificates, while five city schools won 4 medals, 11 prizes and 28 certificates. These were then distributed by the president. Great enthusiasm was shown when it was announced that three of the prize winners were also winners of the Federal prizes in their respective divisions, these being competed for by all schools participating in the Federal exam. This year. These successful Queenslanders were: Miss O. Enchelmaier (Albion), Div. 6; Miss E. Asmus (Elliott), Div. 8; Mr. W. Domrow (Rosewood), Div. 9. An unusual feature in the demonstration was an impromptu speech contest, which created both amusement and instruction. Four contestants took part, showing varying degrees of ability, but all with great promise for the future. The prize went to Mr. C. Woff, of the Sunnybank school.

BIRTH.

TRENWITH.—On the 22nd October, 1923, at Newtown, Kadina, S.A., to Mr. and Mrs. S. R. Trenwith—a daughter (Lois Dux).

IN MEMORIAM.

PAYNE.—In loving memory of mother who passed away on December 23, 1920.

One early morn when all was still,
God gave his great command:
In silent peace she passed away
Into a better land.

—Inserted by her loving daughter and son-in-law, Mr. and Mrs. A. L. Perry, Kensington, Vic.

PAYNE.—In loving memory of Mother, who was called home, 23/12/20.

Only a little while,
She has but stepped across the way,
Into a brighter and more perfect day;
And we stretch forth our hands and say:
'Tis but a little while.

Only a little while.

But we who loved her so,

Felt it was hard to let her go:

Hard parting, though we surely know,

'Tis but a little while.

—Inserted by her loving son, W. B. Payne, Ararat, Vic.

TIDD.—In loving memory of our dearly loved son and brother, Ernest, who passed to the higher life at Beaconsfield on the 27th Dec. 1920.

So dearly loved, so deeply mourned,
Thank God for the faith that teaches,
When the trials of life are o'er;
We shall meet again our loved ones
On that beautiful golden shore.

—Inserted by his loving mother, father, sister and brothers, 30 William St., Glenferrie.

FOR SALE.

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

WANTED.

For two months, a young woman to assist with housework, on a farm, Yarrowonga district.—Apply "Austral," 530 Elizabeth St.

Companion and help for three months.—Apply by letter to Mrs. H. Symes, Macedon, Vic.

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.

"LOVE DIVINE,"

and

"LOVE POEMS."

BY FAIRELIE THORNTON.

(Author of "The Other Side," etc.)

"The authoress has been for years a much loved contributor of devotional literature to leading religious magazines and periodicals; her writings have been of untold good to thousands of Christians both young and old."

"These two latest productions will be welcome in many an Australian home. . . . They would come as rays of light in the far-away family circles of the State."—"Protestant World."

1/6 each; Postage, 1d. each.

HUTCHINSON'S, LIT. COLLINS ST., MELB.
and other religious booksellers.

As the "Christian Book Room" is closing operations in Adelaide at the end of this year, members of Churches of Christ and their friends are invited to call and inspect the stock, which will be disposed of at reduced prices.

Address—

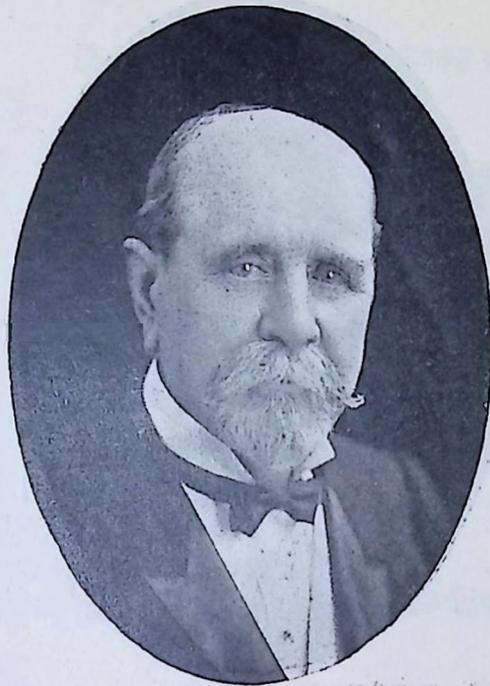
Christian Book Room,
6 James Place
(First Floor),
Adelaide.

Churches of Christ Collegiate School FOR GIRLS

THE establishment of this Institution was made possible by the generosity of the founders, Mr. Wm. Burford and the late Mrs. Burford, who presented a property in Unley for the purpose of establishing a College in connection with the Churches of Christ.

A College Board was appointed, and a kindergarten was established under the direction of Miss Eva Unele.

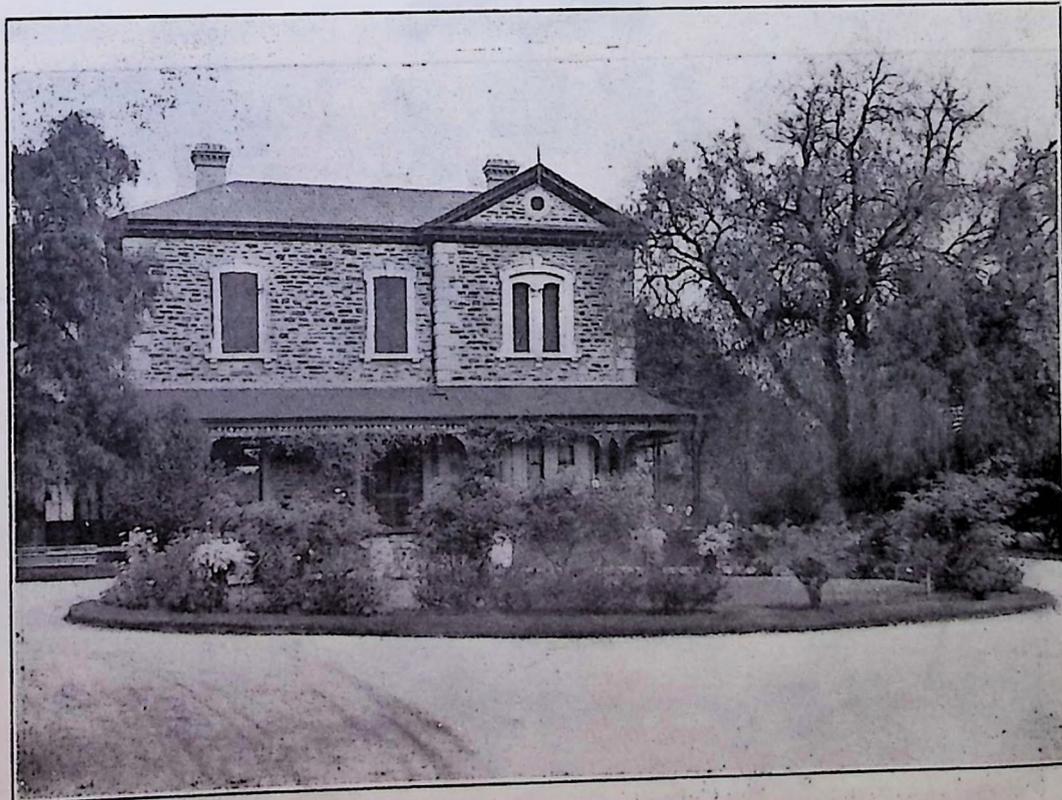
It was felt, however, that the premises in Unley were not suitable for an extensive work, and with the consent



Mr. WM. BURFORD,
Founder of the College.

of the donor a sale was effected, and a splendid property was secured on the Magill Rd., in the district of Corryton, near Magill.

The College House is a substantial two-storied structure of ten rooms, with verandahs on three sides, situated in the midst of charming grounds and garden. It is in a high and healthy position overlooking the City of Adelaide and St. Vincent's Gulf, with a fine view of the adjacent Mt. Lofty ranges. Its splendid position and spacious grounds make it an ideal residence for girls away from home.



View of "Ellerslie" College House.

The Staff and Curriculum.

Mr. Robert Harkness, B.A., a graduate of the Adelaide University, was appointed by the Board to the position of Principal, and Mrs. Harkness was asked to take the position of Lady Superintendent.

Miss Madigan, an experienced educationalist of Adelaide, was chosen as a teacher for the Senior School, and has proved herself a capable instructress.

Miss I. K. Hamilton is the drawing teacher, and the excellence of her work is shown by the fact that in a drawing examination, held in June in connection with the Royal



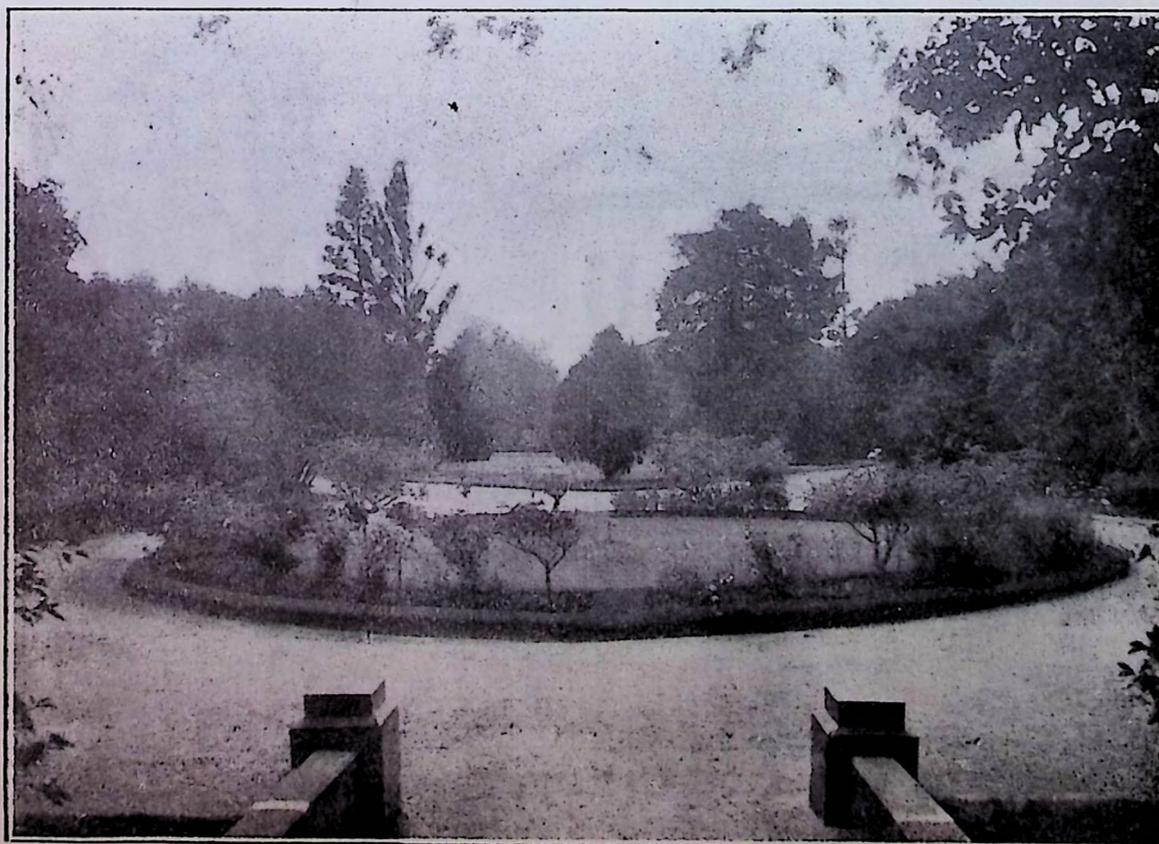
Mr. ROBERT HARKNESS, B.A.,
Principal.

Drawing Society of London, the scholars of "Ellerslie" secured 14 pass and 11 honor certificates.

Miss Phillips has been appointed as Musical Director, and is giving every satisfaction in that capacity.

Singing, dress-making and millinery are also being taken under capable teachers.

Three of the Senior Scholars have entered for the Intermediate University Examination, and the staff are prepared to train scholars for the leaving and leaving honors when such is necessary.



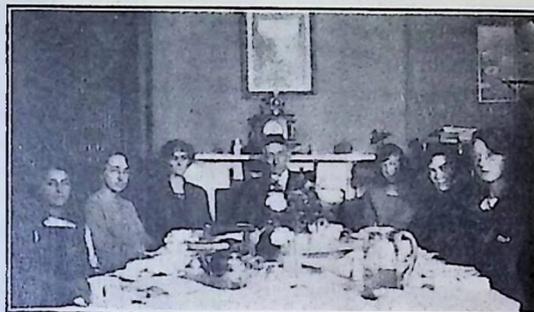
View from Front Door of "Ellerslie."

The Boarding Establishment.

The boarding part of the College is under the direct supervision and control of the Principal and Mrs. Harkness, and the boarders share the benefits and privileges of a Christian home.

Bible classes are held during school hours and on Sunday afternoons, and each school day begins and ends with a religious service.

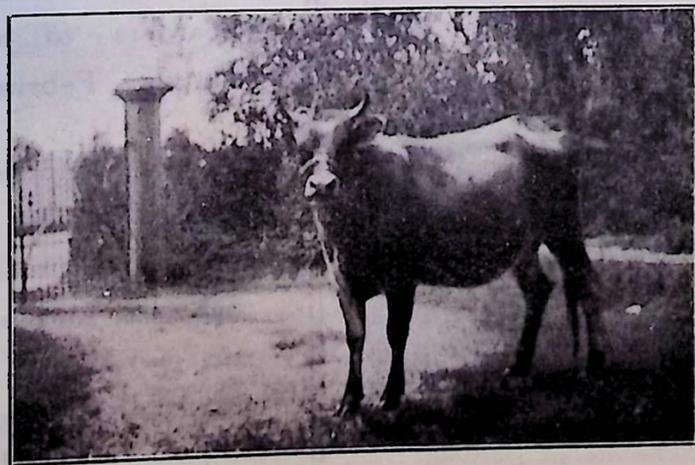
On Saturday afternoons outings are often arranged, and thus the life of the girls away from home is made as happy as possible



An End of the Dinner Table.



During the year a cow was presented to the institution by a generous supporter, and so the College is provided with its own dairy produce, fresh milk and cream being a very welcome addition to the College menu.



The College Cow.

During the past year the health of those boarding at the College has been excellent, the services of a doctor not being once required. This speaks well for the healthy nature of the district, and of the good care taken of those who have comprised the household of "Ellerslie."

Sports and Pastimes.

The grounds and spacious lawns of "Ellerslie" provide excellent playing grounds for the scholars, and in summer time the widespreading trees provide delightful walks and many shady nooks. A tennis court has been laid down, and practice in this popular game is indulged in.

At the beginning of the year the girls entered the Basket-ball Association, and were successful in winning some of their matches.



The Basket-ball Team.

All healthy sport is encouraged, as it is desired that the scholars of the school shall have vigorous minds in healthy bodies, and that generally there shall be an all-round development of the physical, mental, moral and spiritual forces of those who come beneath the roof of "Ellerslie."



Children on the Lawn.

The First Term for the year 1924 begins on Tuesday, February 12th, boarders to arrive on Monday, February 11th.

The Principal will be pleased to hear from parents who intend sending Scholars, and a Prospectus may be had by applying to the College,

"ELLERSLIE,"
MAGILL ROAD, CORRYTON,
(near Magill), STH. AUSTRALIA.

Here and There.

The editor wishes all his readers a most happy Christmas season, and every joy and blessing in a new year of service.

The address of the secretary of Northcote church, Vic., now is C. H. Johnson, 91 Ramsden St., Clifton Hill.

At Rockdale, N.S.W., on Dec. 12, a special church business meeting decided to hold a four weeks' tent mission, to commence on January 20. Bro. H. G. Harward will be the missionary.

On Saturday last at Bamba Rd. church, Vic., Mr. A. L. Haddon, N.S.W. Bible school organiser, was married to Miss Hilda Petterd. Their many friends will wish the happy pair every blessing.

The Victorian Preachers' Retreat will be held next year at Croydon, from Feb. 4 to 8. All arrangements are being made for a happy, helpful time. Any preachers who will be able to plan to go are asked to send their names to A. E. Hurren, 7 Huntley St., Footscray.

Bro. Beiler wishes to intimate that in view of doing a full-time preacher's work with the Prospect church he is relinquishing the "Christian book room" in Adelaide. His private address will be 54 Rose St., Prospect. Phone: Prospect 320. He will still be glad to be of service to any brother or church.

Our readers will note with pleasure the splendid result of the Hinrichsen-Brooker Mission at Bundaberg, Qld. On Tuesday we received the following telegram from J. R. Combridge:—"Magnificent closing meetings. Church more than self supporting. New building opened. Hundred and five additions. Three thirty-five pounds thank offering."

Bro. J. Whelan writes: "Mr. R. K. Whately, B.A., preacher of the Church of Christ, Surrey Hills, Victoria, has been invited to become co-pastor with Mr. G. T. Walden, M.A., of the church at Enmore, N.S.W. Bro. Whately belongs to an old Enmore family of honored memory. He is an honors graduate of Melbourne University."

Ivanhoe, Vic., reports a pleasant function on Saturday, 15th inst. The foundation stone of the new building was laid by the President of Conference, after which speeches were made by a number of prominent brethren, Bro. W. D. Lang being the chairman. During the absence (on holiday) of Bro. Abercrombie, the platform will be filled by Bren. J. H. McKean and W. D. Lang.

Thornbury church, Vic. reports that all meetings are excellent: crowded meeting on Sunday night. Father Xmas visited the kindergarten and cradle roll and distributed about 140 toys. Attendance at Sunday school is well over the 200. At night, the Sunday school scholars sang a hymn in splendid style. At the close Bro. Swain presented prizes to the children of the school who came to the church services regularly for the past 12 months.

On November 29, the K.S.P. bay excursion run by the combined chapters of Melbourne and suburbs was a decided success. Just over 1,200 young people were on board the "Hygeia" for the sail down the bay. The cricket association ran the third annual bay trip on the evening of December 11. The cricketers were favored with fine weather and a large attendance, nearly 1,500 on board. It was a highly successful and a most enjoyable function.

A happy farewell tea was given by the officers of the Chinese church, Carlton, to their secretary, Bro. D. C. Gow on his departure for China. Bro. Daniel is held in high esteem for his faithful service. Words of appreciation were spoken by Bren. Gole and Allan, on behalf of F.M.C.; Bro. Pittman, superintendent; A. Baker, secretary; and Bro. Pang. Prayers were offered by Bren. Huntsman and Schwab. The occasion was taken to introduce Bro. G. Wing Dan, the new secretary.

The address of Bro. A. H. Pratt, preacher of the church at Stawell, Vic., now is Skene St., Stawell.

Under the Victorian Home Missionary Committee, H. H. Ball will commence tent missions at Dunolly in January, and at Boort in February.

Victorian churches are kindly asked to forward Home Mission offering as soon as complete to T. Bagley, 14 Queen St., Melbourne. Indications are that most of the churches have done well.

Splendid meetings at Bamba Rd., Vic., since last report. Seven received by letter. One hundred and seventy-five scholars at Sunday school. Special feature of Gospel meeting being gifts for patients at Children's Hospital and Hampton Convalescent Home. Twenty-seven dozen oranges were received. Bro. Schwab's subject was "For Others." One lad was immersed on Sunday night. Church tendered Sister Hilda Petterd a social on the eve of her leaving for Sydney and made her a beautiful present, as did also the tennis club, the girls' club and junior endeavors.

Bro. G. T. Fitzgerald has entered upon his fourth year of service with the church in Invercargill, N.Z., and has not spared himself in any way, with the result that during the past three years more progress has been made in every department of church activity than in any other period of the church's history. A splendid spirit prevails. While in no way neglecting the work of the church, Bro. Fitzgerald has put in a lot of hard study, so that he might be still better fitted for service, and the church congratulates him on his success at the recent Otago University examinations.

The opportunities for aggressive and consecrated service for the Lord in Queensland are great. Weak fields need strengthening. New fields need entering. The possibilities of this State have been well shown by the results of the Hinrichsen-Brooker mission, both in existing and in new fields. The H.M. Committee is hopeful of extending a call to several to come up and help in the evangelisation of this great State, and would like to hear from men with a sacrificial and pioneering spirit, who will be ready to come to Queensland. Further information can be obtained from the Organiser, A. J. Fisher, "Fassifern," McLennan St., Woolloowin, Qld.

At the S.A. Churches of Christ C.E. Union Executive meeting on Dec. 7, good reports were given from 7 Y.P.: 1 Intermediate and 6 Junior Societies. Every society represented reported members having decided for Christ at the Kellems-Richards mission: from 60 to 80 from the fourteen societies represented. Tumby Bay Y.P.S. linking up with the Union. The boat trip held one Saturday evening during the mission was a great success. There will be no Executive meeting in January, but a Union rally may be held at Henley Beach on Jan. 21. The President, Bro. C. Hoghen reported having taken a wreath on behalf of the Union to Sister G. Spurr, secretary, on the death of her father, also having assisted Bro. Garnett at the funeral service.

Mrs. C. Bagley writes from 333 Washington St., Pekin, Illinois, U.S.A.: "The dear old paper is like a friend coming to greet us from across the sea. How we do look for its coming! It keeps us in touch with the dear Homeland and the work in connection with the churches more than all the correspondence with friends can do. We are now located at above address. There is a fine church of 250 members. We have had 20 additions since coming here. We had the pleasure of meeting Charles Reign Scoville two weeks ago at a convention. He enquired about the Melbourne folk, he certainly is doing a wonderful work here in the States. Our hearts are yearning for 'Home,' and we trust we shall be spared to return some day."

On account of late delivery of "peace" posters for Sunday next, representatives of Melbourne churches who can arrange to call for them should ring Mr. Burdeu at Central 5937.

Oakleigh, Vic., Bible school and kinders commenced to celebrate their seventh anniversary on Sunday afternoon. Bro. J. Turner acted as chairman. A good attendance of members and friends, rewarded by bright singing of the scholars, assisted by a Murrumbidgee school orchestra. Bro. Walters gave a suitable interesting message. Evening service, chapel filled. Bro. Turner pleased with his bright message. Bro. Paterson, supt., led the singing, and Miss Wheat accompanied on the piano.

We regret to learn of the death of Miss Lily Price, daughter of Bro. Alan Price, of Maryborough, Qld. Our sister was a gifted Christian young woman. She won the B.A. degree with honors in Sydney University, and was appointed a high school teacher at Lismore. She was an active worker in Lismore church, and for some time secretary of the local Christian Endeavor. Failing health forced her to give up her position. She passed away peacefully at home, on November 30, at the age of 25 years. Our sincere sympathy is extended to the loved ones who mourn her loss. In our last issue appeared some verses of Bro. Price. The title "It Is Well," and the Christian spirit of resignation which pervaded the poem, is evidence of the power of the Christian faith and hope.

On Sunday week at Lygon St. A. T. Eaton spoke upon "The High Cost of Living." A large choir rendered a beautiful anthem, Miss Edna Bagley taking the solo. On Sunday last there were nice meetings. A. T. Eaton addressed the church upon "Jesus, Wonderful." At night a Christmas service was held, and a discourse appropriate to the occasion was delivered by Bro. Eaton, also special music by the choir, Miss Edna Bagley and Nat. Haddow, junr., each assisting with a solo. An offering was taken for Xmas cheer. On Monday evening a large gathering of the kindergarten went through their exercises and afterwards received presents from Father Christmas. The teachers, parents and officers of the church were delighted to see how the young folk enjoyed themselves.

Very good meetings Swanston St. last Lord's day. Bro. Arnott, from Petersham, N.S.W., was amongst the visitors. Special service in the evening. Choir sang chorus "All We Like Sheep," "Lift Up Your Heads," "Hallelujah Chorus," selections from the "Messiah" oratorio, also other suitable anthems. Bro. Shipway read Scriptures upon which music was based, and delivered a sermon on the theme "Offering Our Best Gifts." Mrs. V. Walker and Mrs. F. L. Mitchell took principal parts. Mr. Tippet conducted the choir. Excellent attendance, and service was most helpful and impressive. At conclusion of last choir practice, members gathered to wish bon voyage to Miss Jessie E. Kemp, who is leaving for a trip to America early in New Year, and also to take leave of Miss Brunby who is returning to Tasmania.

Paddington, N.S.W., reports good attendances during the past few Sundays, another lad from the Bible school making the good confession. The Bible school picnic at Athol gardens was excellent. The Ladies' Aid and Bible school teachers recently combined and held a successful sale of work. The church sustained a loss in the removal to Queensland of Bro. Fisher, who was the guest at a send-off that took the form of a social evening in the school room. He was presented with a token of esteem, and many visiting brethren spoke of his fine work in N.S.W. The church was recently saddened by the sudden going home of Sister Mrs. Holder, and extends its warmest sympathies to her relatives. On Dec. 16, the teachers of the school met to say farewell to a departing teacher, Miss May Palmer, who has been associated with the school for 19 years. School and church share the loss of a consistent choir member and worker.

South Australian Home Missions.

H. J. Horsell.

The reports from the fields indicate that steady work has been carried on during October and November. Many of our preaching brethren had the privilege of attending the recent Kellems-Richards Mission for a few days. They will be encouraged and helped to carry on their work in the several districts.

Eyre Peninsula.—W. A. Russell states that the Mission was a great uplift to him, and he has entered on his big work with renewed zeal and earnestness. Good gospel meetings at Butler, Ungarra and Tumby Bay.

Barmera.—Bro. Mudford reports the loss of four members by removal; this is a great blow to the little church. One addition by faith and baptism. Sunday school work at Colbdogla and Barmera keeping up well. Sister Mudford is proving of great assistance in the work generally. The manse is now completed. Settlers at Loveday are asking for services. Some means of conveyance to the several districts is necessary to cope with the many calls which come.

Berri.—Bro. Hunt records several additions to the church by letter. There were also two confessions. Four others have been transferred to sister churches. The work is good for the hot months. Efforts are being made to reduce the liability on the buildings. The motor-cycle has undergone needy repair, and our brother is now fully occupied in visitation among the people over long distances. Bro. Hunt has been re-engaged by the committee for another year.

Broken Hill and Railwaytown.—R. Blackburn reports that five members of the church at Railwaytown have left the town for other parts; the cause is very weak. At Broken Hill meetings are fairly good and there has been one addition by faith and obedience and three by letter. Bro. Tuck is improved in health but is still very weak.

Naracoorte.—Bro. Pascoe will close his work at the end of this year. Bro. E. Randell has accepted a twelve months' engagement, and commences in February. The church will give him a hearty welcome and support him well. The labors of Bro. Pascoe are much appreciated.

Murray Bridge.—Bro. Marshman states that seven new scholars have been enrolled. All financial obligations have been met. Meetings are much the same as last report. Two have been transferred away and one received to the membership.

Port Pirie.—Bro. Arnold—who attended the Mission—speaks of good meetings continuing. Work among the young people is being fostered. Our brother will soon be closing his work. The committee are endeavoring to get a successor.

Moonta.—Since the closing of the copper mines very many people have left the town. The attendance at services consequently has somewhat suffered. Many members have left and others are going. This is bound to affect the cause. Sunday school fairly good.

Wallaroo.—This town in common with the Peninsula towns is also affected by the failure of the mining industry, but not to the extent of Moonta or Kadina. There are other industries and a good deal of shipping. Some members have left but the meetings keep up very well. Both Bro. Oram and Bro. Warren are facing great difficulties in a manly way.

Gawler.—The meetings at Gawler are well maintained. Bro. Raymond writes hopefully of the work. Tenders are now coming to hand for the proposed new building, and will soon be considered by the Church Extension Committee. The need for a chapel is becoming more urgent as the months pass by.

Nailsworth.—Bro. A. C. Garnett has been engaged by the committee to take up preaching work with the cause at Nailsworth. He will commence in January, and give two months' full-time service, and subsequently part-time work during his further studies. This is a good field and a growing neighborhood. The church is steadily adding to its strength, and many have been enrolled in the Sunday school. There were several additions

to the church from the recent mission in the Exhibition Building. Bro. Garnett will be able to strengthen the converts. He will live in the district.

General.—The secretary was appointed treasurer for the Kellems-Richards campaign, and consequently has been very busy with much work. Blackwood has been visited. The church has decided to hold gospel services immediately. Bro. Horsell will do what visitation he can and conduct some gospel services for that church. The secretary will be visiting the churches at Moonta and Wallaroo during the month, and preaching at both places. He will confer with the church officers and preachers.

Finance.—The deficit is about £600. Money is urgently required to carry on. The annual offering is planned for March. It is imperative that we get much financial assistance during the intervening three months. Will those who made promises of support at Conference please do their best to forward amounts NOW? Money received now will be doubly welcome. C. E. Societies can greatly help by sending in their "Living Link" money. Duplex envelope money will be welcome. This is a good opportunity for brethren and sisters to show their generosity and liberality with special donations, that the gospel may be continually proclaimed in the Home Mission fields.

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Examination Board of Australasia).

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1200 Edition.

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Music.—Limp Covers, 8/6; posted, 9/3. Stiff covers, 9/6; posted, 10/3.

Organ Size, 25/-; posted, 27/-.

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From £50 to £600 on buildings erected more than six months before application.
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Head Office: 139-149 Elizabeth St., Melbourne. GEO. E. EMERY, Inspector-General.

S.A. Sisters' Auxiliary.

The S.A. Sisters' Auxiliary held their last meeting for the year on Dec. 6. Miss Garland had charge of the devotional session. Mrs. Fischer presided over the business session. Minutes of previous meeting were read and confirmed. Thirty-seven delegates responded to the roll call. There were 77 additions from various Sunday schools reported as the fruits of the late Kellams-Richards Mission. Mrs. Pittman referred to the splendid work being done at Stirling East and Aldgate Valley, and as a result of the late mission 14 scholars from the two Sunday schools had decided for Christ, as well as two adults. Mrs. Cherry referred to the prominent part Mrs. Ewers had always taken in every department of sisters' work, but now through failing health she would have to take things more quietly. Mrs. Cherry proposed that a letter of appreciation be written on behalf of the sisters, and sympathy expressed that she could no longer work as she had done. This was unanimously carried.

Treasurer's report.—Mrs. Bond reported the following receipts for Oct. and Nov. Oct. 4, received for Home Missions, £1/11/2; in hand, £1/8/1½; total, £2/19/3½. Oct., received for Foreign Missions, £1/4/-; Nov., £6/11/-; total, £7/15/-. General fund, Oct. collection, £1/2/-; Nov., £3/8/8; in hand, £11/17/9½; total, £16/8/5½. Expenditure, Oct. 4, "Australian Christian," £3; Hospital Committee, £3; Home Mission superintendent, £2; prayer meeting superintendent, 5/-; paid expenses for "Welcome Social," £3/0/2; conference adjustment, £3; total, £14/5/2. Balance, £2/3/3½. Paid temperance alliance, £6. Balance, £5/5/8. Conference luncheon fund—surplus from lunch committee, £2/0/2; in hand, £10/17/0½; total, £12/17/2½. Mrs. Bond also read a letter of thanks and appreciation from Bro. Horsell, for the help the sisters were always ready to give.

A collection was taken up which realised 16/9. Mrs. Forbes, from the church at Croydon, was present for the first time, and brought a greeting from the N.S.W. sisters. Mrs. Fischer extended a welcome to Mrs. Forbes.

Home Mission report.—Miss Garland reported during the month 12 letters had been written to sisters away from active church life. A cheering letter had been received from a sister on the border of Victoria, also a donation from her mite box. The money towards our £100 is coming in very slowly. We hope the sisters will bear it in mind, remembering we are trusting largely to the id. per week and mite boxes to realise the desired amount. Receipts for the month per mite boxes:—Mrs. Brooker, 12/4; Mrs. Ross, 7/6; Mrs. R., 2/-; Mile End, 4/-; Per id. per week:—Maylands, 10/1; Hindmarsh, 11/-; Dulwich, 14/-; Nailsworth, 5/-; York, 5/-; Hindmarsh, 5/6; Unley, £1/0/1; Mile End, £1/3/9.

F.M. report from Mrs. Messent stated that a

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

successful F.M. fete was held at Unley, Dec. 1, which netted nearly £60.

On Dec. 5 the F.M. Committee had a happy meeting at Henley Beach, Mrs. Fischer presiding. Money received:—Collection, Henley Beach, 67/-; Mile End, 3/-; Dulwich, 14/-; Unley, 12/-.

In her Hospital report Mrs. Young stated the following visits had been paid:—To Adelaide Hospital, 27; Children's Hospital, 7; Home for Incurables, 12; private hospitals, 39; Sick and Aged, 72; Cancer Block, 16; Consumptive Home, 15; Keswick Hospital, 6; Magill Homes, 1. There jackets have been made by the York sisters, and fourteen by the sisters at Croydon, for Children's Hospital, and a number of useful garments by the Unley sisters for inmates of Home for Incurables. The usual sick comforts have been distributed.

Literature.—Mrs. Prisk reported having sent two bags containing hundreds of magazines and papers, to Barmera, River Murray, and East-West Railway, which should prove interesting reading for Xmas time. Churches to provide literature for next month are Norwood, Maylands and St. Morris.

Obituary.—Mrs. Blight reported the following sisters had received the Home call:—Mrs. Brokensha, Norwood church, Mrs. J. Gates, Balaclava church, Mrs. Maple, Forestville church, Mrs. Dittmar, Mile End church.

Temperance report.—Mrs. Kempster read a letter she had received from Mrs. Green, of Gawler, and an enclosed circular which she had drawn up to encourage boys and girls of various ages to write essays on prohibition topics. Three prizes in each division were to be awarded according to merit of essay. Miss Tonkin moved that a special meeting be called for second Thursday in January and then the matter be thoroughly gone into and that Mrs. Green be asked to preside.

Mrs. E. W. Pittman here suggested that as we so often have the use of Grote St. chapel, Crockery, etc., she thought that as the Xmas season was approaching it would be a graceful acknowledgment of our appreciation of our privileges if we donated £2/2/- for the necessary equipment of crockery, etc. This proposal was unanimously carried. Appreciative remarks were made of Mrs. Pittman's long and faithful labors with the Executive, and all expressed regret at her leaving, and wished God's richest blessings on her and Mr. Pittman's labors for God at Mt. Compass. Mrs. Batchelor, of Cottonville, was also present for the last time, prior to a nine months' trip to England. The president wished her a pleasant voyage and a safe return.

There was a most liberal response to the appeal for gifts of cheer and sick comforts to brighten the lot of those in our various institutions at the festive season.—V. B. Thompson, 12 Kintore St., Mile End.

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News of the Churches.

Tasmania.

All meetings are well attended at Ulverstone. Bro. Waterman is delivering fine Gospel messages. A Bible school demonstration was held on Dec. 16. Bro. J. Green and W. G. Calderwood delivered helpful messages at Collins St., on Dec. 9. Bro. W. H. Nightingale immersed one sister during the afternoon. He also had the joy of seeing two decide for Christ: one at Kingston Beach, and the other at the Sandy Bay Tent Mission.

Following on the roll call, Sunday, Dec. 2, Launceston church held a re-union social on Dec. 5, which proved most successful. The church is optimistic regarding the Hinrichsen Mission which begins in February. Dec. 9 was Bible school anniversary Sunday. There were fine gatherings at all meetings. The children's singing reflected credit on those responsible. At night the building was crowded. Bro. Campbell delivered a splendid address. A number of willing workers gathered again on Saturday afternoon to work on the school hall. The hall will be 58 ft. by 32 ft., with a kindergarten room, secretary's room, sisters' room and general rooms at rear. When completed this will be a worthy addition to the church property. The church building was given a good spring cleaning also on Saturday by a number of teachers of the Bible school.

New Zealand.

At South Dunedin from Nov. 18 to Dec. 2 Bro. G. P. Cuttriss delivered a series of thirteen addresses mainly devoted to the imminent second advent of our Lord Jesus Christ. Intense interest was maintained throughout the series, the last two attracting the largest congregation in the history of the church. On morning of Dec. 2, the stock of individual cups was just sufficient to supply the needs.

Nelson meetings were well attended on Nov. 25. Bro. Carpenter gave a fine Gospel address. At the close four—a lady, and three of the Bible school scholars—made the good confession. They were baptised and received into the church on Dec. 2. Bro. Carpenter exhorted; 113 broke bread. Our brother also delivered a powerful Gospel address on "The Progress and Power of the Primitive Church." A young man, a member of the boys' club, confessed Christ.

Invercargill attendances have been fine: four additions last two weeks—one man and three ladies. The man has been a "lay" preacher for Methodists and Presbyterians for years. His wife came out with him; previously the two daughters who are members of the Bible class were baptised. Crowded houses have listened to Bro. Fitzgerald's addresses on "Inspiration," "Future Punishment," etc. The Bible class has again made a name for itself in the Dominion Bible School Examinations, as there come to it no fewer than seven prizes. The "Literary and Training" class is doing good work. The S.S. under Bro. E. Holmes is growing fast. Prayer meeting services are well attended—40 to 50. A junior Bible class—to meet with Bro. Fitzgerald's class—has been started. Several members are ill—Sister Fellows, Lapdell and Bro. Holmes. The church regrets the removal of Bro. and Sister and Miss A. Ladbrook.

Queensland.

At Toowoomba on Dec. 9, attendance at fellowship was good. Visitors included Sister McCallum, of Melbourne. Bro. S. Draney exhorted. The Gospel service was conducted by Bro. H. C. Stitt, who addressed a large gathering. Bro. W. W. Keeble's health is improving; Bro. T. Crane is now out of the hospital.

Bro. Larsen, of Albion, delivered an inspiring exhortation to Brisbane church on morning of Dec. 9. At night Bro. Alcorn preached to a large audience. At the close two were baptised. Two new converts were also received into fellowship at

the after meeting. Mrs. Alcorn much improved in health was present after an absence of several Sundays.

The Hinrichsen-Brooker mission at Bundaberg has entered its sixth and final week. Eighty-eight confessions have been taken. Seventy-four broke bread at worship service on Dec. 9, and Bro. Hinrichsen exhorted on Galatians 6: 1. The chapel in Targo St. is half erected, and it was hoped to open it on morning of 16th. Hall space will accommodate some 150, or over. God has richly blessed the Bundaberg venture, and the church invite the continued prayers of the brotherhood.

At Annerley, splendid meetings have been held ever since the mission. On Dec. 2, three men were welcomed into the church, having been baptised the previous Sunday. All departments are in a healthy condition, and the church is looking forward to the coming of an evangelist. Meanwhile the H.M. Committee has assisted the work by planning Bro. A. J. Fisher for the Gospel services. Bro. Alcorn and Larsen have also helped greatly. On Dec. 9 a man and his wife confessed Christ.

The first anniversary of Ipswich Bible school was in every way a success. The singing under the leadership of Bro. Syd. Suchting of Brisbane, was just splendid. Bro. Stuart Trudgian, of Brisbane, was the speaker at the Sunday services and gave instructive messages. On Dec. 11, the concert and prize distribution took place, every scholar receiving a prize at the concert. The kinders delighted all. The report by the secretary, Miss M. Risson, showed progress. School opened with 25 scholars and 5 teachers; now there are 105 scholars and 12 teachers. The Bible class, 30 strong, had contributed over £20 to church work and supplied a number of teachers. At a cost of over £150 a fine room for school work has been provided underneath church building.

Western Australia.

At Northam, since last report three have been received into fellowship, and a married lady has made the good confession. Lord's day meetings have been good. Bible school is doing well in the State competition; many new scholars have been gained. The young people's club has had a successful year, and has gone into recess for two months.

Fremantle Gospel services are well attended. On Dec. 9 there was special singing by the Junior C.E. Society at the Gospel service when Bro. Pittman delivered the address. In the Bible school a rally to increase attendance and obtain new scholars is being held. The rally takes the form of a motor race (boys v. girls) round Australia. Keen interest is being aroused, the boys having held a lead of 15 points for two Sundays.

On Dec. 9, at Subiaco, Bro. Mudge gave a fine address. A visitor was Mrs. Williams, of Geelong. In the evening Bro. Clay forcefully addressed a good audience. On Monday evening the men's society were favored by one of its members with a lecture on "What is Matter?" Welcome letters have come to hand from Miss Mable Sharp, of C.I.M., who was kidnapped by the bandits in China; but was subsequently released. Mrs. Clay is steadily recovering.

On Dec. 6 the church at Lake St. held an enjoyable social. Occasion was taken to present Bro. Platt with a token of appreciation in the form of a wallet of notes. At the morning service on Dec. 9, fellowship was enjoyed with Bro. and Sister G. P. Pittman. Our brother ably exhorted at the morning service. In the school, six new scholars were enrolled. The total new scholars for six weeks' competition was 98. Bro. Hagger preached in the evening to a large congregation. A middle-aged man confessed Christ, and a young girl from the Sunday school was baptised.

The church at Bassendean had a good time on Dec. 9. To a large morning gathering a cheering address was given by Bro. Frew on "Cheer Up."

Acts 27: 22. A large attendance at Bible school. The kinders enjoyed the music of an harmonium which the church had purchased for their use and that of the Endeavorers. In the evening Bro. Cameron addressed a fairly full house on "Are Creeds Essential?" A girl from the Bible school made the good confession. The church has decided to hold quarterly business meetings, the first of which, held on Dec. 5, was well attended. The church is glad to have fellowship again with Bro. K. Robinson, from the Bible College.

Victoria.

Ballarat East reports five baptisms, gleanings account the Kellems mission. All meetings keeping up well. The number breaking bread has not been less than 100 for months.

Ballarat (Dawson St.) had very fine inspiring meetings on Sunday, Bro. Connor preaching at both services. Several of the friends went out to Mount Clear on Saturday and helped Miss Lawson to entertain about 100 district children. Her work is much to be commended. Bible school attendance for month very fine.

Middle Park reports that four have been baptised, a young woman, a girl and two fine lads from the Bible school. Good meetings on Dec. 16. Bro. Hardy gave a nice talk at the J.C.E. meeting. Bro. Graham is doing splendid work. His evening message "The Dawning of the Morning" was listened to by a fine gathering.

At Carnegie on Saturday, 15th, a very successful Christmas tree meeting was held. Children from Cradle Roll and Kindergarten departments had a good time. On Sunday one sister was received into fellowship following her obedience, and on the school decision day another scholar from the same family decided for Christ.

At Fitzroy during the past month, meetings have been good. Since Bro. Brown's resignation the following have helped: Bro. Blakemore, Smith, Andrews, Grey and Smith. Two received into fellowship by transfer. The work in all departments is going on steadily. The sale went off well. Renovation fund will benefit by £20.

East Kew morning service was addressed by Bro. Main. Three members from Glenhuntingly were welcomed by letter, also one S.S. scholar by obedience. At evening service Bro. A. Hinrichsen delivered a fine address to a large gathering, when one young lady of the Bible class confessed Christ. Three S.S. scholars were baptised.

Meetings at North Richmond are keeping up to usual standard. Bro. Campbell Payne, of the College, addressed the church on Dec. 9. His kindly assistance was appreciated. Christmas services were observed on Dec. 16, and were most enjoyable. The senior and junior choirs assisted at the Gospel meeting, Bro. R. Payne occupying the platform.

At Moreland on Dec. 9, Bro. Arthur Withers, on completing his first year's training at the College of the Bible, took charge. In the morning he exhorted and at night preached to a full house. His efforts showed the result of his application and the excellent teaching in the year's training. Attendance of Members for the day, 192. Dec. 15, Bro. W. Gale again took up the work. Attendance of 178 for the day.

Burnley had splendid meetings on Dec. 16. Bro. E. Eaton exhorted at morning service. Bible school two new helpers welcomed. Evening service, Bro. Rasmussen spoke on "A Lonely Stand" to a large audience. At the close three were immersed. Sister Miss E. and B. Winch rendered a fine duet. During the week three socials were held to close the year's work of the three clubs. Happy evenings were spent, and presentations made. Open-air meetings are proving a great success.

At Northcote, meetings are still keeping well maintained. At morning meetings several visiting brethren have helped including Bro. Lang of Sydney and Bro. G. Andrews. At Gospel services a large number of strangers listen to the splendid Gospel messages by Bro. W. H. Hinrichsen. A special feature of meeting on Dec. 16 was the men's choir, which brightened the meeting. On Nov. 29 and 30 the sale of work was held, and was very successful.

Progress is reported in the work at Stawell. One confession last Lord's day, after a beautiful address by Bro. Platt on "Faith versus Works." Mid-week meeting is well attended. Sister Pratt has had to undergo a serious operation in the Melbourne Hospital and is doing as well as can be expected. On Dec. 9 and 10 was celebrated the B.S. anniversary and distribution of prizes. A most successful and enjoyable time.

Hawthorn church choir held a Christmas choral service on Sunday evening. The choir numbered 45, and was conducted by T. H. Scambler, B.A. A very fine programme was most successfully rendered. Bro. Scambler preached on "The Star of the East." On Saturday afternoon Father Christmas visited the school hall and distributed gifts to the members of the primary department. On Sunday morning two young men from the Bible school were received on confession and baptism.

At Gardiner Bible school on Dec. 9, a copy of the New Testament was given Miss Olive King who has left the College of the Bible to return to her home in New Zealand. At the evening service an offering of £5/10/- was made for the B. and F. Bible Society. Bren. A. R. Main and J. E. Thomas by their exhortations have recently helped the church. Bren. A. R. Main and Reg. Enniss were elected elders, and Bro. T. Field was added to the diaconate and all others who stood were re-elected to the various positions.

Parkdale reports having engaged Bro. A. Wedd as full-time preacher for two months, commencing Dec. 24 to the middle of February, 1924. It is hoped to have good results from his work. The sisters held their first sale of work at the beginning of this month, when the results were considered satisfactory, £45 being presented to the church. The result of the Home Mission collection is £3/19/-. The school children were given a social and Christmas tree with toys and useful presents for all. The church will be pleased to see visitors at the seaside during the holidays.

Loyal and earnest effort is sustained at South Melbourne, under leadership of Bro. and Sister McCallum. The past month has been a busy one for all. The sale of gifts promises at least £50 toward building fund. Bible school rally social proved a successful and happy event, and the help of Bro. Les. Peacock in the school has been appreciated. School and church regret the loss of Bro. Northeast and family and wish them every success and happiness in their new home at Fairfield. Helpful messages have been given by Bren. S. J. Northeast, J. Sunderland and L. Peacock.

At Surrey Hills several Sunday school scholars have made the good confession under Bro. Whately's preaching, and have been baptised and joined the church. The church has, with very deep regret, accepted the resignation of Bro. Whately, who has accepted an invitation to labor at Enmore, N.S.W. The ladies' guild held its annual sale recently, and cleared over £80. A garden fete was also held in the grounds of the residence of Bro. and Sister Luke, as a result of which a further £30 odd was received. The Home Mission offering amounted to £13/12/10. It was with regret that the school was forced to give Sister Wilson indefinite leave of absence owing to the state of her health caused by the continuous, strenuous service of years. The tennis club is doing well.

At Preston during the past month, attendances have been on the upgrade, and interest is maintained. Bro. Clay's messages are uplifting and appreciated. On Dec. 2, Bro. C. M. Gordon addressed the church on the liquor traffic. A satisfactory sale of work was held on Dec. 1, in Preston Town Hall. At the business meeting last week it was decided to adopt a systematic scheme of offering for the work in Preston in lieu of the sale of work. Activities of K.S.P. and girls' club for the year culminated in a successful and enjoyable social. These organisations did a good work during the year. On Dec. 16, Bro. and Sister White were received by letter. Resumption of work on the school hall will take place on Saturday, Jan. 5, when a good muster of carpenters and helpers will be appreciated.

Six new members were received into fellowship at Balwyn church last Lord's day morning, four by transfer, and two converts from the Kellems Mission. Bro. A. Wilson exhorted a large congregation. The evening service was well attended, when Bro. Thomas preached on "The Man Who Robbed God." All auxiliaries are healthy and thriving, with interest and attention well maintained.

New South Wales.

Merewether reports attendance at Lord's day meetings improving. 11 received right hand of fellowship for past month. The elder, Bro. J. Wright, exhorted on morning of Dec. 9 on "Christian Fellowship."

St. Peter's Sunday school is growing; meetings are improving and enthusiasm is increasing. On Dec. 9, Bro. Cyril Flood spoke on "Can We Save Ourselves?" A married man made the good confession. After Bro. Flood's address on Dec. 16, three young men and one young lady made the good confession.

On morning of Dec. 16, Bro. W. S. Browne, of Burwood, spoke. In the afternoon, Bro. Fretwell evangelist of Auburn, conducted an in memoriam service for Miss Ruby Leigh, a scholar of the Bible school who was accidentally drowned. The boys and girls and friends listened with rapt attention. At night, a fair number attended; Bro. E. Andrews conducting the Gospel service.

At City Temple on morning of Dec. 16, visitors included Bro. Miller, from Subiaco, W.A.; Bro. and Sister Les. Stimson, from Moree; also Bro. Hugh Leslie, from Burnley, Vic., who was welcomed into fellowship. Bro. Southgate gave a fine address. At 3 p.m. Miss Vera Blake's talk on mission work was most interesting. At night Bro. Southgate preached a powerful sermon on "The Whole Gospel." Bro. J. Warner has resigned the secretaryship on account of moving to Beecroft.

At Wingham, Dec. 2, Bro. and Sister Stitt, from Toowoomba, were welcomed. Bro. Stitt gave a fine address on "The House of David." Last Lord's day morning, Sister Crossman was welcomed. Bro. Crossman spent the week-end visiting all the brethren. Bro. Crossman spoke morning and night, his Gospel message on "A Sinner and His Mistakes" being given to the largest Gospel service yet held. Bro. Crossman met the church in conference last Wednesday night, for the advancement of the work.

Elder W. Atkin was in charge at Lismore on Lord's day, Dec. 9. Mrs. Irvine and Mr. E. Walker, junr., were welcomed to fellowship. The date being the fourth anniversary since loss of tabernacle by fire, mention was made of the wonderful way God led the church out of its trouble, and turned the sorrow to gladness. A special business meeting of the church invited Bro. P. J. Pond to continue a further period. There was not one dissentient vote. Bro. Pond commences his seventh year with the church at Lismore this week.

At Rockdale on Dec. 9, Bro. Crisp, of Marrickville gave an earnest and helpful morning message. At night Bro. Clydesdale delivered a powerful address. On Dec. 8, afternoon and evening, the J.C.E. Society held their third annual business meeting, tea and prayer meeting, which was well attended. On Monday, 10th, they held their anniversary services: the children's singing was splendid. Bro. P. E. Thomas of Belmore gave a bright, interesting talk. Miss Wilson, State Supt., also gave a helpful message. Three other junior societies gave greetings. The society made a presentation of an organ stool to the church. Amy Goyan was awarded a gold C.E. brooch for attending every meeting during the past year.

South Australia.

Balaklava influenza epidemic is abating and attendances are becoming normal. Topic last Sunday night "Why Make a Public Confession of Faith?" There were four confessions (a sister from the local hospital, two young men and a girl from the Sunday school). The church secretary, O. H. Roediger, is on a visit to W.A.

On Dec. 2, at the close of Bro. Mason's address at Strathalbyn, two confessions were taken. Dec. 12, Christmas tree fete was held. Presents were distributed by Father Christmas to very child attending the school.

During the past month meetings have been fairly well attended at Tumby Bay. An elderly gentleman, who made the good confession, was baptised and received into fellowship on Dec. 2. Services on Dec. 9 were conducted by the evangelist, and helpful addresses were given. At the close of the Gospel meeting three young men made the good confession.

On Dec. 5, a successful fair and strawberry fete was held at Port Pirie. This was conducted by the Sunday school teachers, assisted by the ladies of the church. The proceeds, amounting to about £32, will be devoted to liquidating the debt on the recently purchased piano. One of the Sunday school scholars (Miss Betty Loft) is in the hospital ill. Sister McAuley and Bro. Beyer are slowly recovering from their serious illnesses.

Since last report meetings at Williamstown have been well attended, and are on the up-grade. A choir has been formed. Bro. Talbot was present last Lord's day, and gave two excellent addresses. At the Gospel service two Sunday school girls made the good confession. On Dec. 16, Bro. C. Harvey, from Kersbrook, spoke at the morning service on "Divinely-Directed Energy," a splendid address. Bro. A. Bain spoke at night to a fair audience.

Prospect Y.P.S.C.E. held a successful social on Dec. 11. The beginners and kindergarten departments of the Bible school spent a pleasant afternoon at their Christmas party on Dec. 15. The services on the 16th were well attended. Miss Lock, missionary on furlough from Sunday Islands, delighted the Junior Endeavorers with the story of her work. Bro. Beiler's message in the morning was very helpful. The choir rendered special Christmas anthems in the evening.

On Nov. 30, a very pleasant evening was spent at Lochiel, the occasion being a welcome to Bro. Geo. Tease, who has come to labor with the church during College vacation. Bro. Ewers, from Balaklava, with several other visitors, helped to brighten things by their singing. The last two Lord's days, Bro. Tease has given very helpful addresses, morning and evening. At the close of the Gospel service on Dec. 9, a young lad confessed Christ. Bro. Tease is a live wire, and the church feels that much good will be done in the coming weeks.

Glenelg church regret losing the services of Bro. and Sister Kentish, who have removed from the district. Both were Sunday school teachers, and Bro. Kentish was also a deacon and member of the choir. Received into membership by letters, Mrs. W. H. Dring, Mr. and Mrs. Kempster and Mr. and Mrs. Waddell; also by faith and obedience Misses Doris Rohrlack and Beulah Whalland, and Messrs. Reg. Sampson and K. Leak. The ladies' guild held their closing meeting for this year on Nov. 29; a very enjoyable afternoon was spent, and an interesting address given by Miss Tonkin on her mission work amongst the Chinese.

Queenstown had splendid meetings during November. Many of members were actively engaged at the Kellems-Richards Mission. Two of the Bible school scholars and one young man who confessed Christ and were baptised at the mission have been welcomed into fellowship. A visit and delightful talk from Bro. Richards one Sunday morning were enjoyed. Dec. 9, good attendances. One elderly gentleman confessed Christ at the close of the address on "A Fool's Paradise" in the evening. Dec. 16, Q.Y.P.M., Bro. Brooker spoke to the young people concerning the foundation service and their society eight years ago. Worship, Bro. Brooker welcomed into fellowship Bro. and Sister Fookes and their son, Bro. B. Fookes (by letter from Semaphore), also one brother (by restoration). Sister Jean Jonas was welcomed after a twelve months' absence at Broken Hill. Bro. Aub. Wilson exhorted. Evening, splendid attendance. Bro. Brooker concluded his address on "A Fool's Paradise."

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Self-denial Offering (Additional).—Blackwood Church, £2; Mallala, £2; Port Pirie, £5; Cottonville, £1/8/-; Unley, 11/3; Maylands, £2/13/6; Gawler, 4/6; Total, £270/8/11.

Duplex Envelopes.—Gawler, 18/-; Prospect, £4/0/2; York, £1/16/6; North Adelaide, 8/9; Croydon, £1/5/4; Port Pirie, £2/9/3.

Barmera Manse.—Norwood S.S., £1/5/-.

Japanese Relief.—Strathalbyn, £5/2/6; Henley Beach, £1/16/3; Mrs. Pallot, 7/6.

Conference Matters.—Committee adjustments, £27/14/-; Programmes, £3/19/9; Tea, £12.

Refunds.—Berri Church (half share motor expenses), £6/15/-; Port Pirie (toward Bro. Arnold's expenses), £5/5/-; Goolwa Church, 13/-.

Loan.—Church Extension Fund, £23/2/4.

Subsidies from Churches.—Moonta, £38/5/-; Wallaroo, £22/15/-; Port Pirie, £27/10/-; Gawler, £17/7/6; Naracoorte, £19; Ungarra, £11/5/-; Tumby Bay, £28; Railwaytown, £3; Broken Hill, £10; Murray Bridge, £23; Berri and Winkie, £14.

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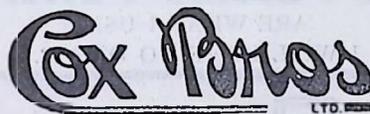


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