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Making the Year New.

Jas. E. Thomas.

IT is such a commonplace thing to wish people a happy New Year, and yet it is worth while to pause at its very commencement, to ask what is necessary to make the New Year happy. If we were to ask each reader to suggest in a short paragraph what he considers the greatest essential for the increase of happiness in the opening year, there would be a wonderful variety of answers, but all that contained the truth would surely say that happiness is the outcome of service. If we would be happy we must be doing something in the days of the year. So many are simply drifting down-stream; they go on from one year to another living selfishly and aimlessly, and each new year brings no lasting addition to the joy of their hearts. We live in deeds, not words, and the happiness of the days before us will be according to the measure of what we are willing to do for God and those around us. The New Year will be what we make it, and its joy will be determined by the new things we do in its days that swiftly pass.

Those who live in illiterate, unenlightened heathendom do not measure days and years as we do. Life to them is one hopeless, darkening day. No New Year brings any added joy to their weary swiftly-passing lives. They have never had the inspiration to do anything better next year than in the past. Why should they, when no idea of the real purpose of life has ever come to them? How dark every day and every year seems to them! But to us who live with the impulse for doing something better, each new year is filled with new adventure, and we go into it with sacred resolve and holy expectations. It does not matter so much that we never attain to the height of our ideals. Not failure but low aim is sin. Far better to enter into some loving venture for God and our fellowmen, even though we never quite come up to the standard we set ourselves, than to drift aimlessly

through each year attempting no new thing. Why should we measure time by hours and days and years? There is so much sameness in lives that are utterly selfish that they may as well be counted as one long uneventful wasted span. Yet to measure by days and years, and to rise with new zeal and inspiration with each morning sun, and enter each new year as one bent on the fulfilment of some new Christ-like task, surely makes it seem a wisely and divinely appointed plan that measures life by years. The dawning year brings us to a kind of crisis of our memories when we recall the failures and successes of the past and look with hopeful desire into the unexplored future. There is some spark of fond ambition in every normal Christian that makes him desire to rise on the step-

ping-stones of his dead self to higher things. This is not exclusive to the church of God. It is how this whole world is moving. The old is giving place to the new, but what advantage would that be if the new were not bigger and better? So the little building gives place to the lofty edifice, and in place of the biggest structure of to-day there will be to-morrow a stately sky-scraper. The motor-car of this year will give place to a new model, while the ships of to-day will be out of date when a few years have gone. Waterloo Bridge, that has adorned old London and carried the crowds for more than a century, is now out of date, and a new modern structure suited to the needs of to-day will soon take its place.

The old order changeth, and new things must come to be. This unalterable law is vital to the progress of our lives and the extension of the kingdom of God. We must make the year happy with new undertakings and fresh ventures for God. We can never be satisfied with the victories of the past. We cannot live on history. Some churches have lived on the past so long that they are decaying. They have become embalmed in a shroud of complacent self-satisfaction, and the glory of the former years has become a halo over their tomb. We need not destroy old truths. We can never supplant the eternal principles of God. There is no need to bring some new philosophical speculation to take the place of the unchanging, unchanging gospel of the Son of God. But we must bring the teaching of Jesus unto touch with life as it is to-day. We must make new plans that will enable us to reach our fellowmen. We can never be wholly satisfied with the past. We want to see better things. We wish to see things better done. Let us resolve on some new task that will make our lives count for more in the coming year. Let us enter some new avenue where we can help spread the influence of the kingdom of God. Let us

For the New Year.

(Proverbs 12: 28.)

*Make easy paths, O Lord,
This year for dear young feet,
Across life's weary road,
Earth's kindness may they meet.*

*Make easy paths, O Lord,
For those midst stress of life;
Lift hearts above the world,
Of clamour and of strife.*

*Make easy paths, O Lord,
This year for sickly ones,
On beds of trouble sore,
No sight of summer suns.*

*Make easy paths, O Lord,
For tired and weary feet,
Treading the downward path,
With few old friends to greet.*

*Make easy paths, O Lord,
For those on beds of death;
Uplift their souls to thee
Above this changing earth.*

*Make easy paths, O Lord,
This year for all thine own;
May their faith brightly shine,
Thou wilt them never disown.*

—E. H. Scott.

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give God a better chance to direct and control our lives so that we may add a hundred-fold to their usefulness in this glad new year.

The days are short. We are not here for ever. We can never alter the failures of the past. It is better for us to more diligently and faithfully use the days of this new year so that nothing God wants us to do will be left undone. If we have never entered actively into the service of Christ, counting his business our chief business, let us enter upon the new year, dedicating ourselves more earnestly to him. If we have let faithful, loving people do the work of the Sunday School while we have stood idly by, let us enter in and do something in the year to come. If we can sing, let us use our voices. If we can give more, let us make distribution of our gifts on a more liberal, Christlike basis. In the things of daily life let us seek some new opportunity of rendering some Christlike service to those in our home or in the workshop where we come into touch with so many.

A mere negative life that does no harm is not a great witness for God. It is the

life that constantly and humbly seeks to do some new service of love that will make the new year happier for itself, because it is cheering and helping those around. What a wonderful influence for God it would be if every church member became an active force seeking to undertake some new task this year! As Cecil Rhodes at last lamented, there is so much to do and so little done each year, that we almost feel that we do not count; but in God's great plan of life there is a place for every one. If we enter into those things that our talents fit us for our happiness will increase with our usefulness, and the joy of living will go with us at last into that Home where they count not time by years.

The year 1926 is a challenge, an opportunity, a sacred trust. May we be happy as we answer its call. While God graciously gives us each year to live, he leaves us the privilege and responsibility of determining whether our years will be happy or not. What a great thing we may make our life be as we find God's place for us this year.

The Fallen Leaf.

Ira A. Paternoster.

We were quietly reading in our study this morning when a rustle near the fireplace attracted our attention. Upon examination we found a leaf of holly had fallen from a vase on the mantleshelf. That fallen leaf sent us to the desk hastening to fix its message lest we lose the opportunity. Some helpful thoughts came to us, and the first lesson we received was that it is good to pass on the blessings we have received. God spoke to us in that falling leaf, and for a few seconds we had sweet communion with the divine. We covet for others the joy of that moment's fellowship.

"If you have a kindness shown,
Pass it on.
'Twas not meant for thee alone,
Pass it on."

We suddenly remembered where that leaf of holly was gathered. In our Adelaide hills—those wonderful hills which add a glory and majesty to our city—is situated a delightful "Home for neglected and orphan Protestant Children."

There is a beautiful old English home in the midst of the most exquisite surroundings. Trees and shrubs, flowers and lawns—no more enchanted spot could be selected. Among the profusion of green is a large holly with its blending of green and white. During a visit recently, we brought away a spray to remind us of the season of the year. Many childish hearts throbbled with happiness at the visit of Father Christmas. This all-wonderful benefactor planned to visit the orphan and neglected in the very Home from whence came the holly leaf.

We would like those who have made such happiness possible to know the real joy of those little ones.

I well remember gathering that spray of holly. It was a nice tender shoot, the glory of youth was suggested in the delicate touches of green and cream—the deeper shade of green had not yet manifested itself. We expected it would last out until Christmas Day, and would have pride of place on the table at that wonderful Christmas dinner. But alas! Nearly two weeks prior to that day it has fallen, and a few moments ago, even as I write, the careful housewife saw its offending presence on the floor and it was gathered up and thrown out. I felt its going almost as though it were a personal friend. So often the young fall by the way. Last week I was in a home. A dear sweet girl, who on January 2 would reach that all-important day when she would be 21: she has an incurable disease and is suffering the most awful pain. It is only a matter of a few weeks when the end must come. How sad to see this young life fall, so soon to be gathered up and carried away. But her spirit. What of that? Of the leaf it cannot be said it has "gone to God who gave it." How beautiful the leaf! How noble the soul! We sorrow not, as those who have no hope.

Last evening an entertainment was in progress in the lecture hall connected with our chapel buildings. Two young men entered, nicely dressed, but alas, one, the younger of the two, was somewhat under the influence of liquor. A falling leaf!

Soon he, too, will be gathered up and cast out.

With that fallen leaf I noticed there were others still on the stem, and they had not fallen. Why was that? I could not tell. Possibly in the gathering it had been injured. Maybe some blight had affected it while growing. Certainly it seemed to have been cut off before its time. But while there it added its share of beauty to the spray: without it the spray was no longer complete. It is missed because of the beauty of its appearance. How we miss our dear ones. Possibly only a young babe, possibly one who has blessed the home sufficient summers to impress its influence upon us. They are gone and we miss them. Their position in the home is vacant. Let us give all the brightness we can while we can, for the time must come when it will be too late. We may fall from our place like the holly leaf. We may be cut off before our time. While we live let us adorn our profession, not with lip service only, but as blood-bought souls. Thousands of leaves fall and are never missed. How sad to go through life even a brief span and to pass out unnoticed. Then, too, some are missed only because their offending presence is no longer felt. What kind of impression are you leaving as you journey on? When you fall and are returned to the dust from whence you came, will you be missed because of your noble life, or only because you were a nuisance? To be big and helpful one has not to sink one's own individuality. To gaze on that holly spray the casual observer sees no distinctive difference in its leaves, but to the careful observer each leaf differs from the other leaves in beauty; so much so that when one falls portion of the beauty as a whole is missing. Let each be himself or herself, just as God has made us. "Tincture all your thoughts with kindness, all your ambitions with helpfulness, all your acts with determination, if you would make a lasting impression upon your world, be it big or little; but remember that the possession of these virtues, and all others, cannot save you from calumny if you insist upon doing your own thinking."

In watching that fallen leaf I am reminded of what Isaiah says concerning wicked men. "For ye shall be as an oak whose leaf fadeth." In speaking of God's indignation against the nations, he says, "All their host shall fade away, as the leaf fadeth from off the vine, and as a fading leaf from the fig-tree." He also reminds us in his prayer for mercy, "We are all become as one that is unclean, and all our righteousness as a polluted garment; and we all do fade as a leaf." David reminds us, however, that "the man that walketh not in the council of the wicked" is "like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper." May God bless this message of the fallen leaf.

The Responsibility of Fellowship.

Something was said in a former article about the Christian fellowship—our fellowship with Christ, and our fellowship with one another. And this fellowship is one of the chief of our Christian privileges. But in God's sight privilege and responsibility are but opposite sides of the same fact, no more to be separated than are the opposite sides of the same coin. In this article, therefore, something may be said about the responsibility of fellowship.

I.

It is written of one of the kings of ancient Judah, *Joash did that which was right in the eyes of the Lord all the days of Jehoiada the priest*, the implication being, apparently, that it was Jehoiada's influence that kept the young king right. Afterwards, when Jehoiada was dead, Joash gave ear to other counsellors, with the result that both he and they *forsook the house of the Lord, the God of their fathers, and served the Asherim and the idols*; but so long as Jehoiada was there all went well—*Joash did that which was right in the eyes of the Lord*. And that is the kind of service, the service which Jehoiada did to Joash, that we all owe one to another.

There is nothing in our Christian birth-right which is more precious than the moral tradition—the sense that duty is right, that it is the only thing—which the past has created for us. It is a tradition which every man does something to strengthen or to weaken, to energise or to paralyse, and the obligation to see to it that, whether by inspiration or restraint, we make it easier for others to do right and harder to do wrong is one from which none can escape. About the middle of the fifteenth century Constantinople fell to the Ottoman Turks, who have held it ever since. For long it was the fashion—under Gibbon's powerful influence—to sneer at the ancient Christian empire which for a thousand years before that great disaster had its seat in Constantinople. The Byzantine, we were told, was profoundly theological and profoundly vile. But later historians have passed a different judgment, for this if for no other reason, that through those long years the Empire was the solitary breakwater that held back the mounting tide of Asiatic barbarism. When at last it yielded the young nations of the West had grown strong enough to protect themselves. If it had yielded sooner, all Europe might have been whelmed in night and water. The illustration is a trifle grandiose for the simple thing I am trying to say; but what for a thousand years Constantinople did for Western Europe, what, so long as he lived, Jehoiada did for Joash, is what, according to the measure of our power and opportunity, we have all to do—to build the breakwater behind which, when the storm bursts, another may find shelter. Or, to change the figure for one borrowed

from a well-known chapter in George Adam Smith's "Isaiah," just as sometimes a huge boulder will arrest the death-dealing drift of the desert sand, and in its shelter verdure and beauty will spring up, so again and again in human life forces deadlier than the desert drift have been stayed by some strong, heroic soul, in whose sheltering shadow other lives have found their chance; a man has been as a *hiding-place from the wind, and a covert from the tempest, as the shadow of a great rock in a weary land*. Such was Jehoiada to Joash, and such God means that we should be to one another.

II.

We ourselves are all debtors to some Jehoiada; we are all better men and women than, but for the silent pressure of unseen

A New Leaf.

He came to my desk with a quivering lip—

The lesson was done—

"Dear teacher, I want a new leaf," he said;

"I have spoiled this one."

In place of the leaf so stained and blotted,

I gave him a new one all unspotted,

And into his sad eyes smiled—

"Do better now, my child."

I went to the throne with a quivering soul—

The old year was done—

"Dear Father, hast thou a new leaf for me?"

I have spoiled this one."

He took the old leaf, stained and blotted,

And gave me a new one all unspotted,

And into my sad heart smiled—

"Do better now, my child."

—"Episcopal Recorder."

hands, the steadying influence of that moral tradition that others have made for us, we should have been; and what we have received we owe. Does it need to be said that the debt cannot be paid in words? The last man to help us here is the religious busy-body with his liberal doses of what the schoolboy calls "pi." When Jehoiada "tries it on" after that fashion, nothing happens except that Joash wants to kick him. The one thing here that avails, that has "power on this dead world to make it live," is a religion that cannot be told or taught—it must be caught. We may teach theology, or the Bible, or criticism, but not religion; that is learned, if it is learned at all, when we are teaching something else; and generally, perhaps, it is "caught" most readily from those who least know they are giving it. Nevertheless, the debt remains, not payable in the currency of speech, but there, and to be paid, a due to all men and especially to them that *are of the household of the faith*.

Let us go back to the first Christian fellowship—the origin and pattern of all ours—the fellowship of Jesus and the Twelve. Nothing in the records of our Lord is more instructive than those which show how he wrought on the men who were daily with

him, and especially on Peter. On him, more fiercely perhaps than on any of his companions, life's pitiless drift beat down. But between it and him Jesus put himself—himself and his prayers, a rock to resist the drift: *I have prayed for thee*, he said, *that thy faith fail not*. And though, as we know, Peter fell, yet—as Dr. Rendel Harris quaintly puts it—"he fell softly, because he fell on that prayer." For what tempted soul is any prayer of ours a sheltering arm? Or do we wince as we read the ancient prophet's word: *God forbid that I should sin against the Lord in ceasing to pray for you?* We cannot too often remind ourselves that we are debtors, that the best are responsible for the worst, that we *are* our brother's keeper, and that when one in our home, or our "set" or our church, goes astray, the blame is generally ours as well as his. How often is it that when Joash fails, Jehoiada has failed first!

In these simple moral commonplaces lies the tragedy of more lives than one cares to think of; yet it is idle to ignore them. God has set us in families, in communities, in fellowships of many and varied kinds, and it is through them that many of life's best gifts are made our own; but to receive them while yet we refuse the responsibility that goes along with them is to turn privilege into penalty. Even to ask, "Am I my brother's keeper?" is treason against the fellowship by which we live. And nowhere does such treason wear a baser look than within the fellowship that we call the Christian church. Yet how inadequately are its responsibilities realised! *The perfecting of the saints, the work of ministering, the building up of the body of Christ*—how little do the things for which these old words stand, count in the mind of the average Christian to-day!

How to discharge our debt to the fellowships in which we live is too large a subject for a final paragraph. One thing only need now be said. Every preacher knows how much in a service depends on something that we call "atmosphere." It is difficult to define; but we know when it is there; still more do we know when it is not there. With it, anything may happen; without it, nothing happens. It is like that in the life of the home, the school, the college, the office, the workshop: always it is "atmosphere" that matters most. And "atmosphere" is something that everyone helps to make or mar. The best safeguard against sickness is what a physician calls "tone"; and "tone" has its counterpart in the life of the community. He who cares most for that will best help Joash to do that *which is right in the eyes of the Lord*.—Prof. Geo. Jackson in "The British Weekly."

"Shall we dwell with the King for his work,

As we enter the opening year?

Perhaps, ere it passes, the King

In glory himself shall appear.

And then in some closer embrace,

And then in some nobler employ,

We shall dwell with the King for his work

In endless, ineffable joy."

Religious Notes and News.

Refuses Charter to Atheists.

Supreme Court Justice Mitchell, of New York, refused, Oct. 21, to grant a charter to the American Association for the Advancement of Atheism, says the "Christian Evangelist." The announced purpose of this association is to abolish belief in God and to contribute to the construction of a better civilisation by organising a "wrecking company." One of the articles of incorporation gave as part of the association's mission the conduct of "general propaganda against the church and the clergy." The article reads:

"In prosecuting its work, which shall be purely destructive, the society shall hold public meetings and erect radio stations for the delivery and broadcasting of lectures, debates and discussions of the subjects of science and religion; publish and distribute scientific and antireligious literature and conduct a general propaganda against the church and clergy. Specialising as it does in mental reconstruction, the society shall contribute to the building of a better civilisation by operating as a wrecking company, leaving to others the designing and establishing of the new order. Especially shall it endeavor to free American scientists and statesmen from the necessity of patronising religion."

Of course the judge did right in refusing a charter to an organisation whose avowed purpose is to tear down the principal thing that makes life worth living.

The Race Problem in America.

A correspondent in the "Christian Century" relates this experience:—

"While abed in our local hospital this summer a colored lad happened to be one of the patients. He was uneducated and could not read or write, but he was a delightful chap to talk to. His voice was musical, his mood always happy, and while he was there he was the life of the institution. Laughing, singing and cheer-making every day. He left the hospital before I did, and it seemed a deserted place without him. George had scarcely gotten out-doors when I heard his room-mates say, 'You can't trust these damn niggers; they'd just as soon kill a man as not. God, I'm glad he's gone.' A few minutes before they were laughing with him and really enjoying his entertainment. Strange, when we talk about them they are un-touchables, undesirable, but when we come to know them and live by them we find that they are human with likeable qualities."

In view of the above it is interesting to recall the remarks of Dr. Charles R. Erdman, Moderator of General Assembly, made at a meeting of the Afro-American Presbyterian Council in Atlantic City, N. J. (U.S.A.). "The race problem in America can be solved," he said, "by the patient and persistent application of Christian principles. No race in the world should be regarded as necessarily inferior to others. It is the duty of each individual to strive hopefully for a higher moral, intellectual and spiritual development, both for himself and for his race. As Christians we should regard such development with absolute confidence. We should be guilty of no denominational rivalries, any more than of race animosities, and we should seek to attain the ideals held by Presbyterians in common with other Christian churches."—"Messenger."

Spiritists and Charlatans.

According to a Press correspondent's message from New York (says the "British Weekly"), fourteen mediums have been arrested on charges of fraud, and will be brought for trial before the Indiana Circuit Court, in consequence of investigations into the methods of the largest psychic

community in America. The person upon whose information the arrests were made is reported to have exposed mediums who produced their "phenomena" by mere conjuring and common trickery, in the process of summoning up the spirits of "departed" persons, who, as a fact, were known to be still alive! Whatever terms of reprobation might justifiably be used in regard to such deliberately blasphemous deception, this aspect of the Spiritist movement is, unfortunately, not the worst.

Much more terrible is the state of those who, as a result of dabbling with this pernicious thing, have become deluded into believing that they can indeed communicate with departed loved ones. And even worse it is with the many who have passed beyond the region of self-deception and become the helpless prey of evil powers. The appeal which Spiritists make to such as are sceptical of their claims is a specious one: they seek to persuade the doubters to attend some "seance," and there to test the Spiritists' claims upon a basis of personal evidence. Unfortunately, many who are weak enough to fall to such temptation are easily susceptible to the suggestive power of atmosphere and environment: from among such, easy "converts" may be made—often with the saddest consequences.

A New "Social Creed."

American Congregationalists show no lack of courage in the attempt they are making to beat out a new "social creed." A commission, with Mr. John Calder, of Boston, as chairman, and including something like a score of minister, pro-

fessor, and business men experts, and also Miss Jane Addams, drafted 35 proposals to be submitted to the Congregational National Council at Washington, D.C. The preamble lays it down that the teaching of Jesus involves the recognition of the sacredness of life, the supreme worth of each single personality, and our common membership in one another—the brotherhood of all. Among its proposals are:—

That the church no longer supports war in any form.

A frank abandonment of all efforts to secure unearned income—that is, reward which does not come from a real service.

In agriculture the farmer to have access to the land he works on upon such terms as will ensure him personal freedom and economic encouragement, and that the most of market distribution from farmer to consumer shall be cut to the lowest possible terms, with farmers and consumers sharing in items of economies.

In education the building of a social order in which the child shall have the best opportunity for development, including instruction in sex hygiene, abundant recreation facilities, and education for leisure.

That in racial relations there shall be the same protection and rights for other races in America that we ourselves enjoy, especially legislation against lynching, and that racial discrimination shall be eliminated and full brotherly treatment for all races in America shall be substituted.

In international relations the removal of every unjust barrier of trade, color, creed and race, and the practice of equal rights for all nations.

That the nations should associate themselves permanently for peace and the outlawry of war. There is certainly enough to go on with—"Christian World."

The Old and the New.

It seems natural that the coming of a new year should bring thoughtfulness, and that both young and old should face fairly the fact that the years are passing, and that we are writing our records so that they will stay written. The days crowd each other so that we seem to have all too scant time to think, and the advent of the new year brings home to us the fact that we haven't thought enough. We have too often been as clay in the potter's hand, and our lives have taken shapes that are by no means pleasing to us, and if these are to be changed for the better we must do more thinking.

To many of us the old year has not been altogether satisfactory. There are some folks who never make mistakes, never blunder, never leave undone things they ought to do, and these people are conscious of no shortcoming, and they need no forgiveness. But we do not envy them for they have not yet awakened to the higher life which is possible to them. Most of us looking back see things that cause us regret; there are kind words that should have been spoken, and there are unkind words that should never have been uttered; there are ministries of mercy that should have been performed, and there are deeds of selfishness or thoughtlessness which we bitterly regret. Perhaps we did what seemed to be our best, but, looking back, we cannot but think that we might have worked to far better advantage: we spent too much time upon trifles, and not enough upon the essential things. We have been too selfish, too thoughtless, too indifferent; and it is well that we should confess it and that we should start the new year with a larger consecration, a greater humility, and a grander faith. Let us face the fact fairly that our failures are in large part our own work.

But even while we think of these things a sense of thankfulness steals over us that our God has borne with us so patiently and so tenderly. Our very blunders emphasise God's mercy; our very shortcomings cause his love to stand out in all the bolder relief. When we ask what we have done for God our mouths are stopped and we grow silent and humble; but when we ask what God has done for us we feel that we cannot keep silence. "Hitherto the Lord hath led us." And the new year should be entered upon with a feeling of devout thanksgiving. Our God has never failed us, and he never will fail us.

But as we face the future we should face it in a spirit of prayerful planning. The past has taught us that trusting to chance is not just the same as trusting in God. If we are to do our best in anything we must use all the wisdom we possess. The farmer who waits for the day to reveal the duty will fail; nature is always on the side of the man who uses his foresight. The church, the home, the school, cannot accomplish very much unless someone plans the programme, and plans it wisely. It is our duty to look ahead and to anticipate providence. The scout motto, "Be prepared," is capable of very wide application.

But this preparation must needs be in humble dependence upon the living God. Unless we take God into our plans we are doomed to failure. The stars in their courses are too much for feeble man. We must work in harmony with gravitation, and the laws of life, if we expect ever to get anywhere. And righteousness is just as fundamental as gravity. Let us plan for the future, and let us plan as God's Spirit inspires, and as his finger points.—"Christian Guardian."

The Rock of Ages.

A New Year Meditation.

A. M. Ludbrook.

Surely one of the most precious portions in the prophetic writings is that of Isa. 26: 3, 4, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength." Shall we take it for our motto for 1926?

In the Revised Version a very interesting change in the passage may be noted. Instead of "everlasting strength" we have "an everlasting rock"; or adopting the marginal rendering the clause reads, "for in the Lord Jehovah is the Rock of Ages." Here, then, we have a Scriptural basis for the well-known hymn for which the name of Augustus Toplady, hyper-Calvinist though he was, will be had in grateful and lasting remembrance, "Rock of Ages."

This metaphor of God as a rock is one that occurs very frequently in the Old Testament, in fact much more frequently than appears upon the surface. For the same word in the original is represented in our English text once by the name "God," two or three times by the expression "mighty one," and many times by the term "strength"—the same word which literally translated is "rock."

The figure first appears in that wonderful song of Moses recorded in Deut. 32, in which it occurs several times. "He is the Rock, his work is perfect." "For their rock is not as our Rock, even our enemies themselves being judges." Had there been anything in Israel's experiences to suggest this striking metaphor? I think there had. The Israelites had been for several generations resident in Egypt, which is an exceptionally level country, almost as flat as the proverbial pancake! So when they left that land, and in their journeyings came to Sinai where the covenant was given, and then to Nebo towering up in solemn grandeur to the very skies, what wonder that it should have been suggestive to them, or at least to Moses, of the might and the majesty of God! The very name so strangely and strongly emphasised in our motto impresses the same thought, that of the unchangeableness and all-sufficiency of a covenant-keeping God—"for in Jehovah, even Jehovah, is everlasting strength."

Then, too, it is a favorite figure with "the sweet singer of Israel." Take for example Psa. 18, recorded also in 2 Sam. 22. "The Lord is my rock." "Who is a rock beside our God?" "The Lord liveth, and blessed be my rock." Again we ask, Was there anything special in the psalmist's experience to suggest and impress the thought of God as a rock? There certainly was, for how often in David's youthful days, when hunted for his life, the caves of the mountains were his refuge, the clefts of the rocks his hiding-place! What wonder that when he desired to set forth Jehovah as his sure defence he should do so under this forcible figure! And how interesting to note that in reference to the very psalm from which we have just quoted, we are told that "David spake unto the Lord the words of this song in the day that the Lord delivered him out of the hand of all his enemies, and out of the hand of Saul; and he said, 'The Lord is my rock and my fortress, and my deliverer; my God, my strong Rock, in him will I trust.'"

In the New Testament the metaphor again occurs, but with reference to the Lord Jesus, and fitly so, for was he not "God manifest in the flesh," and is it not said of him that he is "the same yesterday, to-day, and for ever"? A somewhat different thought is associated with the figure, that of a foundation. Jesus said, "On this rock I will build my church," and an apostle echoes, "Other foundation can no man lay than is laid,

which is Christ Jesus." But there is still the idea of strength and security associated with the figure. Our Lord himself is the sure foundation on which we may base our faith in time, and build our hopes for eternity.

"On Christ the solid Rock we stand,
All other ground is sinking sand."

Now let us note the close connection between the two clauses of verse 4. "Trust ye in the Lord for ever"—but, Isaiah, that is rather a large order; on what grounds do you base such a demand?—"for in the Lord Jehovah is everlasting strength." Mark what is the great, grand thought of the passage: it is that *our faith ought to correspond to God's character*. Jehovah is a Rock, in him is strength; so he deserves to be trusted. But more he is an everlasting rock, the Rock of Ages; so he deserves to be trusted always and for ever.

Oh, surely God's character is such as to merit our unflinching confidence. He is worthy of our trust. It is related that when Benjamin Parsons

Trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know, God watches all my path,
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight,
Nor know if for me waits the dark or light;
But I can trust.

I have no power to look across the tide,
To see while here the land beyond the river;
But this I know, I shall be God's for ever;
So I can trust.

—Selected.

lay dying, and a friend asked how he fared, he replied, "My head is resting very sweetly on three pillows—infinite love, infinite wisdom, infinite power."

Yes, our God is infinite in love. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" He has looked down in wonderful love on us; we responsively should look up in perfect trustfulness to him. If sore trouble should overtake us, we should pray with the psalmist, "When my heart is overwhelmed within me, lead me to the Rock that is higher than I."

"Oh, sometimes the shadows are deep,
And rough seems the path to the goal,
And sorrows—how sometimes they sweep
Like tempests down over my soul.
Oh, then to the Rock let me fly—
To the Rock that is higher than I."

Then again, he is infinite in wisdom. We often make mistakes. We do not always choose the right way. But our God is "too wise to err," as well as "too good to be unkind." So 'tis for us to "trust him even where we cannot trace him," realising that all the time his will is wisdom, his way is love.

Then, also, he is infinite in power. Sometimes in our difficulties and troubles our earthly parents have the love that prompts them to seek our relief, and also the wisdom to see just what is our need, but the power to help fails them. But our heavenly Father is the omnipotent Jehovah. All

the resources of the universe are at his command, and he has promised to use them for the blessing of his people. He is able to deliver, able to keep, able to supply, able to save to the uttermost. He is indeed "the Rock of our salvation."

Moreover in all these respects he is ever the same, and so should we be in our confidence in him. I often think how the faith of some of the worthies of old, who lived in the dim twilight of revelation, puts us to shame, who live in the full blaze and glory of the gospel. There was Job, for instance. He knew much less of God's character than we do, for he knew nothing of the Christ and the cross. Yet he could say—and we, much more, ought to be able to say—in all sincerity of soul, "Though he slay me, yet will I trust in him."

If we trust thus we shall have peace—peace even in the midst of trial and before deliverance comes, because assured that it *will* come. "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee." Trust is the secret of peace; perfect trust, then perfect peace, a peace that "passeth all understanding," and which the world can neither give nor take away.

We know not what the New Year will bring to us, what of trouble or sorrow may for our higher good be appointed or permitted. But let this precious truth be enshrined in our hearts: that Moses' God and David's Lord is our "Rock," the rock of our salvation." He will be our sure refuge, our unfailing defence, our strength and stay in every trying hour. Then come what may—even the worst of ills, war, pestilence or famine—we shall be able to say, "What time I am afraid, I will trust in him." Let ours ever be the sweet trustfulness as of a little child in his father's arms. What though all around is dark and the tempest rages! Nestling in his father's arms, and confiding in his father's love and care, he smiles at the storm. And so may we. "Fastened to the Rock that cannot move," we shall in a measure share his unchangeableness. We, too, shall be "steadfast, unmoveable," whatever betide.

"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord for ever, for in Jehovah, even Jehovah, is the Rock of Ages."

Friendliness.

No friendly hand held out to me shall ever go unshaken;

No human's kind "Good morning" go unanswered while I live;

No kindly impulse sent my way shall ever fail to waken

A kindlier within me—a desire my best to give.

For every friendly hand held out is God himself come down

To touch me with his tenderness; and every friendly word

The voice of God in greeting. So I lose my worried frown.

To show his touch has reached me; and his kindly voice is heard.

Yes, only through our fellows may the good God speak to us,

And they who sneer and stand aloof shall miss the best of life.

Wherefore with friendly hand held out and ear attentive thus

I gather all the tenderness that in the world is rife.

Come, friendly hands, reach out to me—you shall not go unshaken!

Come, gentle-voiced "Good morning"—I shall answer while I live!

Each kindly human impulse must inevitably waken in me a still more kindly; a desire my best to give.

—Strickland H. Gillilan.

The Home Circle.

Conducted by J. C. F. PITTMAN

Each Man Must Carry his Pack.

"As we trudge through the valleys, or climb o'er the hills
That lie on our life's varied track,
There are bundles for all made of goods and of ills—
And each man must carry his pack.

"Stern fate has apportioned—to each is his own—
Let him set him to learn the knack;
And the lesson that e'en without pith or backbone
Each true man must carry his pack.

"Let him not then complain to his neighbor, and say,
'Friend! courage and strength do I lack,'
But brace him to march with his load on the way,
For each man must carry his pack.

"There are many who wander and light play the fool,
And some who are careless and slack;
But why for their sakes should we break through the rule
That each man must carry his pack?"

"Let him strive to go gladly and up with the dawn,
Strap his burden tight, tight on his back;
For present and past with one voice spur him on,
Shouting, 'Each man must carry his pack.'

"But, alas and alack for those hopelessly maimed,
Sweet frail 'mid life's spindrift and wrack;
May we all, though our aid be unsought and unclaimed,
Help each weak one to carry his pack."

—Mary M. Curchod,
in "Chambers's Journal."

Appearances Deceive.

A story is told of a young man who had moved to Richmond who called to a rusty-looking man, standing at the entrance to the market, as "Old man," and asked if he "would not like to make a nincence by carrying a turkey home for me."

It is said, "the rusty stranger took the gobbler, without a word, and walked behind the young householder to the latter's gate."
"Catch," said the fresh youth, chucking nincence at his hireling.

The old man caught the money and put it in his pocket, and just as he turned away a gentleman passing raised his hat so deferentially that the turkey buyer was surprised and asked: "Who is the shabby old fellow?"

"The Chief Justice of the United States."
"Impossible," stammered the horrified blunderer. "Why did he bring my turkey home, and take my nincence?"

"Probably to teach you a lesson in good breeding. He will give the money away before he gets home; and he would carry a turkey, and walk twice as far, for the joke you have given him."

The young man was taught a lesson in politeness he probably never forgot. The old judge, with his vein of humor, must have enjoyed the joke hugely.—Ayres Fairfax.

"One ship drives east, and another west,
With the selfsame winds that blow;
'Tis the set of the sails,
And not the gales,
Which decides the way to go.

"Like the winds of the sea are the ways of fate,
As we voyage along through life;
'Tis the will of the soul
That decides its goal,
And not the calm or the strife."

The Girl with the Two Names.

Nelsie was a little girl who lived away out in a country place where houses were far apart, and where few people came. The house she lived in was small and plain, for her father had not much money to spend, and he had done a good deal of the building himself. They hoped sometime to make the house larger and finer; but now they must have a barn for the horse and the cow, and a place for the chickens. Nelsie was too small to walk a mile and a half down the road to a little schoolhouse where a few other children went, so she stayed at home and had lessons with her mother.

One day a man who was riding down the road stopped and asked Mrs. Brent if she could give him a drink of buttermilk. While she was bringing the good, creamy buttermilk, the man talked with Nelsie.

"Don't you get lonely away out here in the country, little girl?" he asked.

"Why, no!" answered Nelsie, with a look of surprise in her blue eyes. "I have father and mother, and my two dogs to play with."

When the stranger rode away, a few minutes later, he saw her sitting on the grass with the two dogs in her arms, and they looked as happy as she looked. They rolled and tumbled, raced and played, all day long. When Nelsie went down to the field to carry a lunch to her father, Mopsy and Popsy chased after her. When she ran out to the barn to bring in the eggs, the two puppies went also. Mother said that their playful barking all through the day told her where Nelsie was.

"That stranger man thought I would be lonely when I had two such dogs to play with," said Nelsie. "I guess he didn't know!"

"He didn't know that you had something else to keep you from being lonely or unhappy—a loving, contented little heart," answered her mother. "He didn't know that your other name is 'Little Sunshine.'"—"The Sunbeam."

For Cheerful Folk.

Bobbie had been warned never to ask for anything at the table. One day at dinner his mother quite forgot to serve him, and, after waiting patiently for a while, he said timidly, "Mother, how long does it take a little boy to starve to death?"

Doctor: "What your husband needs, Mrs. N., is to get a complete rest. I have prescribed a sleeping draught."

Mrs. N.: "Very well, doctor; when shall I give it to him?"

Doctor: "Oh, don't give it to him at all. Take it yourself."

McTavish (to Mrs. McTavish, who has had her hair bobbed for a surprise): "Shame on ye, wumman! After I've just bought ye a packet o' hairpins for Christmas."

Examining Medical Professor—"Now, sir, tell me how you would treat a case of typhoid fever."

Student—"Well, sir, I should first—I should first—I—"

E.M.P. (impatiently)—"Yes, yes; go on."

Student (seized with a brilliant idea)—"I should first call you in for consultation!"

Passes with honors.

"Yes, John," began Mrs. Jones, "as I was saying, Miss Blank has no manners. Why, while I was talking to her this morning she yawned eleven times." "Perhaps, my dear, she wasn't yawning; she might have wanted to say something," replied the husband.

The Family Altar.

— J.C.F.F. —

SUNDAY.

Now lettest thou thy servant depart, Lord, according to thy word in peace; for mine eyes have seen thy salvation.—Luke 2: 29, 30.

"What now is my object and aim?
What now is my hope and desire?
To follow the heavenly Lamb,
And after his image aspire."

Reading—Luke 2: 22-39.

MONDAY.

And Jesus advanced in wisdom and stature, and in favor with God and men.—Luke 2: 52.

"Better to be good than bonny!" is a common saying in Scotland. "It is better to be good than clever, but better still, to be like Jesus, growing taller and stronger and wiser and better every day."

Reading—Luke 2: 40-52.

TUESDAY.

And the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.—Luke 3: 22.

Had there been the slightest deviation from the divine plan, or disobedience of the smallest command, Jesus would neither have witnessed this heavenly vision or heard his Father's approving voice. There are those who refuse to be baptised. How can such expect God to be "well pleased" with them?

Reading—Luke 3.

WEDNESDAY.

And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness.—Luke 4: 1.

Matthew says, "Then was Jesus led up." It was *then*, immediately after his baptism, that he was "tempted of the devil." Seasons of extraordinary bliss are often quickly followed by unusually severe trials. On no occasion is the Christian exempt from temptation. Satan dogs his footsteps everywhere, but takes special pleasure in seeking to overthrow the new convert or newly-consecrated soul, and to rob of their faith in Christ those who by following their Lord in baptism, consecrating themselves to his service, or drawing very near to him by prayer, experience seasons of unusual bliss.

Reading—Luke 4: 1-12.

THURSDAY.

The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.—Luke 2: 18, 19.

"He speaks, and, listening to his voice,

New life the dead receive,
The mournful, broken hearts rejoice,
The humble poor believe."

Reading—Luke 4: 13-20.

FRIDAY.

And amazement came upon all, and they spake together, one with another, saying, What is this word? for with authority and power he commandeth the unclean spirits, and they come out.—Luke 4: 36.

"All thy cures are mysteries,
And prove thy power to heal
Every sickness and disease
Which now our spirits feel."

Reading—Luke 4: 21-44.

SATURDAY.

And Simon answered and said, Master, we toiled all night, and took nothing; but at thy word I will let down the nets.—Luke 5: 5.

"Hear us, O Lord, from heaven, thy dwelling-place,
Like them of old, in vain we toil all night,
Unless with us thou go, who art the Light:
Come thou, O Lord, that we may see thy face."
Reading—Luke 5: 1-16.

Prayer Meeting Topic.

January 13.

Jesus at Worship.

(Luke 4: 16-24.)

F. J. SIVVER, B.A.

A fitting subject that for a great picture—"Jesus at Worship." There is a perennial freshness and a striking vividness about Luke's story of that sabbath morning service in the Nazareth synagogue.

It is worth noting that this was the sabbath following Christ's great victory in the Wilderness of Temptation. Any human after such a battle and such a triumph might have excused himself worshipping with the ignorant and foolish people of that little village. But not so Jesus,—“As his custom was, he went into the synagogue on the sabbath day.” His example on this occasion puts weight into the exhortation—“not forsaking the assembling of ourselves together as the manner of some is.”

F. W. Borcham, in “The Home of the Echoes,” makes this suggestive comment: “Jesus knew that unless the minor graces became mechanical, the major graces must become impossible. I have often thought that in his earlier days—the days of his labors at the bench—Jesus must have schooled himself to a thousand little thankful and unselfish kindnesses, or he could never have brought himself in the crisis of his life and the vigor of his manhood to die for us men on the bitter and shameful cross.”

THE SERVICE.

A very interesting and full account of the customary synagogue service is given in Edersheim's “The Life and Times of Jesus the Messiah.” Dr. Edersheim thinks that since Jesus read the portion from the prophets, he would take the part of the *Sheliach Tsibbur* (the messenger of the congregation), and as such, would conduct the devotions of the service, before sitting down to give the address on the Scripture read. If such were the case, we can imagine something of the infinite grace and impressive sincerity with which this would be done. If ever prayers were real, praise acceptable, and readings gave the sense, it must have been when Jesus led the worship.

THE SERMON.

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.” What a text! Could any Scripture have provided a more fitting summary of his ministry? Luke records only the first arresting sentence of the sermon that followed—“This day is this Scripture fulfilled in your ears”—nothing more was necessary. Before us there arises a picture of suffering and sinning humanity—the poor in worldly goods, in health, in opportunity; the depressed, discouraged, despairing, hopeless, broken-hearted; those bound by the chains of vice, passion, avarice; those blinded by ignorance, low ideals, narrowness; and those who are broken in spirit and shattered in fortune—and in the midst we see Jesus moving among the people cheering, healing, helping, saving. No wonder that the congregation that day marvelled at the gracious words which proceeded out of his mouth. The surprising thing is that they should see in him only the son of Joseph, the carpenter—their fellow-townsmen.

TOPIC FOR JANUARY 20—ZEAL FOR THE LORD'S WORK.—John 2: 13-17.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

Railway Town, Broken Hill.

The Bible School at Railway Town, N.S.W., celebrated its anniversary on Nov. 29. The children sang sweetly under the leadership of their superintendent, Mrs. Martin, while Miss Thomas presided at the organ. There was a fine attendance of parents and friends. On Dec. 1 the children were given a tea, after which a demonstration was held and the prizes for the year awarded. One of the scholars recited a poem composed by a citizen of the town, entitled, “Lost and Found.” One of the J.C.E. girls in visiting the hospital gave to Mr. Palmer one of the Austral Lesson cards which had on it a picture of the boy Jesus preaching in the temple. Mr. Palmer appreciated the visit and the card, and next time the little girl visited the hospital he presented her with the poem which he had written.

Ear-gate or Eye-gate.

Through which gate should the Sunday School lesson go: the ear-gate or the eye-gate? For five days in the week the teacher in the public school lays siege before the eye-gate. On the seventh day the Sunday School teacher seeks admission through the ear-gate. The hinges are rusty, and the way is rough. In the olden days it was the main thoroughfare; for along it poetry and song were wont to travel. To-day science, with its spectacular methods, crowds through the eye-gate. This gate admits a greater number in the same time, and it permits them to enter together. Through the ear-gate things must pass in single file.

In every other quarter appeals are being directed more and more to the eye. The pages of histories are illumined by pictures. Reading-books abound in illustrations, many of them in colors. Scientific books rely more on diagrams and photographs. The blackboard and the scribbler have largely taken the place of the oral recitation. In magazines the letterpress is being pushed more and more into the background by the illustrations. The daily papers are transforming themselves into illustrated papers. Their comic brethren trust more to the picture than to the text. The popular lecture has become a magic-lantern exhibition. The story-teller has been thrust aside by the magazine, and the gentle art of conversation is hastening to join the company of the lost arts. These are a few of the signs of the times. Can the Sunday School succeed, if it persists in neglecting them and in following the methods of a century ago?

The Changed Situation.

How can the Sunday School adapt itself to the changed situation? It has begun to do so already. The blackboard is used sparingly in some schools. Sometimes it is called upon to assist in the superintendent's review. In some cases

it is used by the teacher. This is but a beginning. It should be in the power of every teacher to make use of it in teaching each day's lesson. Drawings or blackboard work done in class are the best. Ear assists eye, and touch supports both. There is the additional advantage of the delay of the attention until each important feature is grasped.

How Illustrate?

“If the Sunday School is to rival the public school in its use of blackboard, scribbler, illustrated text-books,” the teacher asks, “How illustrate the lessons?” The public school does not always draw pictures of the Battle of Hastings, or of the Doomsday Book, nor is a diagram drawn to illustrate how transitive verbs govern the objective case. Blackboards are used for other purposes besides those of illustrations.

Illustrations, however, are desirable for the younger classes. If so, how illustrate such lessons as “The Life-giving Spirit” (Rom. 8)? The very difficulty of the lesson increases the need for an illustration. In despair teachers have used symbols, “hearts, crowns,” etc., and have woven fantastic explanations about them. But after the child has seen “hearts” illustrating the most diverse things, he becomes bewildered. The teacher, fascinated by his ingenuity in constructing fanciful illustrations and artful alliterations, exhibits creations which no one could interpret without the written directions. Where an illustration fails to tell its own story, commonsense says it is better to abandon the illustration.—Walter C. Murray.

Win the Parent.

In pursuance of plans made some months ago, the Wesleyan Methodist church in England is undertaking an intensive campaign in connection with Sunday School extension work. During two decades past, statistics have been showing a disquieting decrease in Sunday School attendances, and the Methodists have suffered a setback in this direction, in common with other communions. Endeavors are now being made to discover the causes underlying this retrograde movement; and in the local churches, suggestions for more effective means of gathering in the children are being considered. While it will no doubt be possible to stem the ebbing tide, in some measure, by changes in internal organization, it is to be feared that the whole question of the position of the Sunday School is inseparably bound up with other and very much larger considerations. More and more it becomes apparent that the moral and spiritual welfare of the nation's children is being ignored—and even wantonly imperilled—by the careless and misspent lives of parents. At one time it was frequently said, “Win the child and you win the parent.” Nowadays, however, it is often impossible to reach the child at all, because mothers and fathers are indifferent, if not actually antagonistic, to all Christian influence.—“The Christian.”

Resolution.

We cannot kindle when we will
The fire which in the heart resides,
The spirit bloweth and is still,
In mystery our soul abides;
But tasks in hours of insight willed
May be through hours of gloom fulfilled.

With aching hands and bleeding feet
We dig and heap, lay stone on stone,
We bear the burden and the heat
Of the long day, and wish 'twere done:
Not till the hours of light return
All we have built do we discern.



Teachers and Officers of Bendigo Bible School on Picnic.

Foreign Missions.

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

The Hindu's Weariness.

(Dr. Robert E. Speer clipped this poem, written by a Hindu, from a Madras newspaper.)

Weariness we of empty creeds,
Of deafening calls to fruitless deeds;
Weariness of priests who cannot pray,
Of guides who show no man the way;
Weariness of rights wise men condemn,
Of worship linked with lust and shame;
Weariness of custom blind enthroned,
Of conscience trampled, God disowned;
Weariness of men in sections cleft,
Hindu life of love bereft;
Woman debased, no more a queen,
Nor knowing what she once hath been;
Weariness of babbling about birth,
And of the mockery men call mirth;
Weariness of life not understood,
A babel, not a brotherhood;
Weariness of Kali Yuga years,
Freighted with chaos, darkness, fears.
Life is an ill, the sea of births is wide,
And we are weary: who shall be our Guide?

The Soul of our Religion.

"The very soul of our religion is missionary, progressive, world embracing; it would cease to exist if it ceased to be missionary, if it disregarded the parting words of its Founder, 'Go ye, therefore, and teach all nations,' etc. The spirit of truth is the life-spring of all religion; and where it exists, it must manifest itself, it must plead, it must persuade, it must convince and convert. There may be times when silence is gold, and speech silver; but there are times, also, when silence is death, and speech is life—the very life of Pentecost. Look at the religions in which the missionary spirit has been at work, and compare them with those in which any attempt to convince others by argument, to save souls, to bear witness to the truth, is treated with pity or scorn. *The former are alive; the latter are dying or dead.*"—Max Muller.

The Bible and Foreign Missions.

Fourteen points of the Bible's support of Foreign Missions are enumerated by Dr. William Adams Brown. Here are some of them—

1. Every book in the New Testament was written by a foreign missionary.
2. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
3. Every letter in the New Testament that was written to an individual was written to the convert of a foreign missionary.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.
5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.
6. The only authoritative history of the early Christian church is a foreign missionary journal.
7. The disciples were called Christians first in a foreign missionary community.

On Two Continents.

In an issue of the American "Bible Society Record," there are two incidents chronicled that happened on different sides of the world. The first was in Mexico, where a colporteur, on a long mountain trip, offered a Bible to an old Indian, eighty years of age, in an out-of-the-way village. The old man smiled, and brought out a well-worn book. It was the Bible which he had

bought from the same colporteur thirteen years before. "Listen, senor," he said. "If I had not chanced to buy that Bible of you I would not be here now. I was a worthless drunkard. I would have died in my sins. But I have followed its counsels and God has given me life." No wonder the colporteur did not know him. He was a new man, regenerated by the word of God.

The second incident happened in the mountains, too, but on the other side of the world, in Asia, in the Whang-Hai province in Korea. A boy of sixteen bought a Bible, and carried it to his village of only thirty souls. He read it to them, and soon twenty more gathered from the hills to hear it in the evenings and on Sundays. Soon they utilised the noon rest hour, too, to study it, and now, from that beginning, a Christian church has been organised, and the seed of the Word has grown to full harvest.

Is the Bible losing its power? These two incidents, on two sides of the globe, prove the contrary. The lad of sixteen, the man grown old in sin—it reached them both, as simply and as mightily as in the days of the apostles. "The Bible," said the great English philosopher and poet, Coleridge, "reaches me as nothing else does." Anglo-Saxon and Mexican and Korean, its message is to all from the Father of all, and its power is as direct as it is universal.—Unidentified.

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.—H. G. Burdon, c/o H.M. office, Liberal Club Bldgs., North Ter., Adelaide.
W.A.—A. J. Ingham, 41 Woodville-st., North Perth.
Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.
Tas.—J. Foot, jr., 14 Balfour Pl., Launceston.
Federal Secretary.—G. T. Walden, M.A., 74 Edmund-av., Unley, S.A.

ADDRESSES.

Geo. Hughes (preacher Snowtown-Lochiel circuit, S.A.).—C/o Mrs. MacDonald, Fourth-st., Snowtown, S.A.
W. Harper Knight (acting secretary Dover church, Tas.).—Dover, Tasmania.

BIRTH.

SYMES.—On Jan. 1, at Macedon, to Mr. and Mrs. H. Symes—a son. Both well.

Public and Brotherhood Welcome to Bro. and Sister Ralph Gebbie.

at GARDINER CHAPEL, corner Scott Grove — and Malvern Rds., —

WEDNESDAY, JAN. 20 at 8 p.m.

Catch 7.17 or 7.52 Darling Train to Gardiner.

Saved!

One of our esteemed subscribers sends the following:—

A story is told of a man who crawled into a hollow log for shelter during a thunder storm. Unfortunately the rain was so heavy that it soaked the log, which began to swell. The poor fellow, wedged in so tight that he could not move, was about to give himself up for lost, when he remembered that he had not paid his subscription to the church paper. This made him feel so small that he was able to crawl out of the log through a knot-hole. No prizes are offered to those who can find a moral to this story.—"Nelson Chronicle."

COMING EVENTS.

JANUARY 17 (Sunday).—Middle Park Church commences a Special Mission to continue for three weeks. Every night (excepting Saturdays and A.N.A. Day). Sundays, 7 p.m.; week nights, 8 p.m. Take new electric St. Kilda tram from City Road. Tram stops at church. Evangelist, A. A. Hughes.

FEBRUARY 2.—At Swanston-st. chapel on Tuesday evening, February 2, Bro. H. E. Knott, M.A., will speak concerning the forthcoming Thomas Evangelistic Mission to South Africa to be conducted by Bren. Kellems and Richards. All members are invited to attend.

TO LET.

Cottage, furnished, handy beach, conveniences, vacant from Jan. 20.—Miss Nash, Beach-rd., Black Rock

Chelsea, two bedrooms, kitchen, acc. seven, E.L., 5 minutes everything, £2/10/- week, vacant Jan. 8. 2 Embankment Grove.

WANTED.

Board and lodging offered, two well recommended lads or young men, by widow. Clean, comfortable, private home; 10 min station; close river and Essendon High School. Washing and mending; home comforts; 30/ weekly. Apply, first, to J. I. Mudford, The Avenue, Surrey Hills (Can't by 1523).

DEATHS.

ARCHER.—On Dec. 21, at his residence, 3 William-st., West Brunswick, Albert Lee, beloved husband of Alexina Archer, and loved father of Albert, Catherine (Mrs. Daws), Sophia (Mrs. Ford, deceased), William, Ethel, Lillian (Mrs. Simpson) and Arthur. "Asleep in Jesus."

TATE.—On January 1, at Maryborough Hospital, Vic., Sarah Jane Tate, widow of the late William Alexander Tate, of Capel-st., West Melbourne; loved mother of Levi, Dr. W. A. Tate, George, Mrs. Patience (Ettie), Maryborough; aged 74 years. Rest, sweet rest.

WATKINS.—At 8 a.m. on Dec. 27, at his residence, St. Helier Terrace, High-st., Queenstown, S.A., John Stephen, dearly loved husband of Mary E. Watkins and loving father of Harold S., Norman A., and Doris L., aged 71 years and 9 months. "Asleep in Jesus."

"In the quiet hush of the Lord's day morn

The call to higher service came;

In the midst of grief our hearts rejoice,

For we surely know we shall meet again."

"Underneath are the everlasting arms."

IN MEMORIAM.

EAWAKER.—In loving memory of dear husband, Thomas Eawaker, died January 5, 1917.

"Until the shadows from this earth are cast,

Until he gathers in his sheaves at last,

Until the twilight gloom is overpast,

Good night."

—Inserted by his loving wife.

McDOUGALL.—In loving memory of my dear pal Pearl, who was accidentally drowned on Jan. 3, 1924; also her sister Eileen.

Her cheerful ways, and smiling face,

Are pleasant to recall;

She had a smile for everyone,

And died beloved by all.

—Inserted by F. H. Elliott, Geelong.

MUDFORD.—In grateful memory of Mrs. John Mudford, of Drummond, Vic., whose life of cheerful sacrifice closed on Jan. 6, 1909.

—Inserted by J. I. and C. B. Mudford.

WINTER.—In loving memory of our dear mother who fell asleep in Jesus on January 2, 1925, at "Inglewood Forest." Moree.

"Until we meet again before his throne,

Clothed in the spotless robes he gives his own;

Until we know, even as we are known,

Good night."

—Inserted by her loving daughters, Ivy and A. F. Butler.

Here and There.

Victorian church treasurers are requested to forward money received for the annual Home Mission offering to Bro. Ennis, McEwan House, 343 Lit. Collins-st., Melbourne.

Will all church treasurers in S.A., who have not already done so, kindly forward to the Home Mission office, Liberal Club Building, all money received in response to the Dhond Hospital Equipment Appeal?

Bro. H. E. Knott wishes us again to request that names and addresses of isolated brethren and sisters in South Africa be sent to him. Any brethren knowing of such may write Bro. Knott, care of the Austral Publishing Co.

The Victorian F.M. Committee announces that a farewell meeting to Sister N. W. Morris and Bro. A. A. Hughes, missionaries-elect to India, will be held on Monday, February 15, at 8 p.m., in the Lygon-st. chapel. Members are asked to reserve that date for the meeting.

There were nice meetings at Lygon-st. on Sunday. Two adults were received by letter. Several visitors were present. A. G. Saunders spoke in the morning on "Shepherd of His People," and at night on "Friends with God." At the close of a splendid address a little lad made the good confession. Miss Edna Bagley sang a beautiful gospel solo.

Recently the church at Maryborough, Qld., presented Bro. Alan Price with a writing desk as a token of appreciation of his services in preaching the gospel. In making the presentation Bro. G. Burns said the first thing Bro. Price should do with the desk was to write an article for the "Christian" on it. The admonition was heeded; hence the verses "To My Writing Desk" which appear elsewhere in this issue.

At Grote-st., Adelaide, on Dec. 27, Bro. Clipstone, from Victoria, gave a splendid exhortation to the church. Bro. A. C. Rankine preached in the evening. Many visitors attended these meetings. Just previous to Christmas the kindergarten department of the Sunday School held a Christmas party for children which proved a very successful and happy time. On Sunday, Jan. 3, Bro. Rankine spoke at both morning and evening meetings. Although he was to have completed his engagement with the church on Dec. 23, Bro. Rankine has decided to continue as preacher for a short time.

The church at Forestville, S.A., invited Bro. R. Lampshire to labor with them, and the invitation has been accepted. Bro. Lampshire hopes to take up the work early in February. Bro. Warren has done splendid work, and all are looking forward to greater things. The kinders had an enjoyable time with Father Christmas on Dec. 21. The tree was decorated with toys of all descriptions, and the chapel was well filled with children and parents. The children sat down to tea provided by the superintendent, after which Father Christmas presented the kinders and cradle roll children with presents.

The Federal Executive has now received 103 crowns towards the work at Canberra. These include one gift of 42 crowns from a Victorian brother. Judging by the report from Canberra in a recent "Christian," the chapel will have to be erected, and a preacher sent there at no very distant date. The idea that some have that it will be years before there will be any opening there for our work is clearly wrong, for the population is already larger than many of our country towns in which we are doing work, and it is growing daily. Send your crowns to either Thos. Hagger, 119 Aberdeen-st., Perth, or A. C. Stapleton, 73 Cleaver-st., West Perth, W.A.

N.S.W. is leading all the other States in the amount contributed to the Federal Evangelistic Fund since the present Executive took over the work. Contributions have been received, amount-

ing to the following, viz.:—N.S.W., £92/6/2; Victoria, £79/1/5; W.A., £71/14/9; S.A., £46/18/-; Qld., £17/9/7; Tasmania, £5/10/-; Federal Territory, 10/-. After the December subsidies were paid there was only 10/7 in hand. Will members please send on their New Year gifts to this fund, so that the work will not have to cease? The treasurer is A. C. Stapleton, 73 Cleaver-st., West Perth, and the secretary Thos. Hagger, 119 Aberdeen-st., Perth, W.A.

Splendid meetings have been held at Kadina, S.A. On Dec. 14 the J.C.E. held its annual social. Each Endeavorer received a Christmas card. The pianiste and superintendent received suitable gifts. On Dec. 19 the kindergarten had its Christmas tree and tea. Each kinder received a gift. On Dec. 20, at meeting for worship, the roll was called. Bro. and Sister H. Parker were present from Strathalbyn. The choir rendered special items at each service. On Dec. 27, at the Bible

A HAPPY NEW YEAR.

HOW TO BE HAPPY.

Bro. F. McClean writes:—

At the commencement of a new year, the greeting "I wish you a Happy New Year" is on everybody's lips. I recently came across a passage in my Weymouth translation that shows *how* the wish may become a happy realisation. Here it is for the benefit of the readers of the "Australian Christian":—

"Do not be overanxious about anything, but by prayer and earnest pleading together with thanksgiving let your requests be unreservedly made known to God; and THEN the peace of God which transcends all our powers of thought will be a garrison to guard your hearts and minds in union with Christ Jesus (Philippians 4: 6, 7). Always be glad in the Lord; I will repeat it "be glad." Let your forbearing spirit be known to everyone, the Lord is near" (verses 4, 5).

School, the newly-appointed mayor of the town paid a surprise visit, and gave a very interesting talk. At the gospel service special items were rendered by the choir. Bro. Filmer spoke on "Heed the Warning."

Meetings at Maylands, S.A., continue to be large, and tax the seating accommodation. Two have been received by letter, and two Bible School girls have made the good confession. The primary party and kindergarten Christmas tree were happy functions. The K.S.P. break-up social was kept within bounds by an ice cream supper. On Dec. 20, the choir rendered a splendid Christmas choral service together with a well-chosen address by Bro. Collins. The choir afterwards presented its annual service at the Old Folks' Home, Magill. The conductor (Bro. Langlois) and the pianiste, Miss E. White, together with the members of the choir, were congratulated on their splendid efforts which were much appreciated.

The choir and members of Enmore church, N.S.W., visited Prince Alfred Hospital on Christmas morning, popular hymns and solos being sung, which were greatly appreciated by the patients. Bro. and Sister Hindle have been welcomed after their trip abroad. Bro. Redger, from Belmore, was present at the morning service on Dec. 27. A watch-night service proved an enjoyable meeting, there being a good attendance. In connection with the Western Suburbs Churches Cricket Union, a church parade was held at the Tabernacle on Jan. 3, the service being broadcasted. Bro. Whately's subject was "The New and the

True." The solo by Bro. C. White was greatly appreciated by a large attendance.

Doncaster, Vic., K.S.P. and P.B.P. clubs closed 1925 session with a banquet and social evening, a large number of members and friends being present. Bro. Lang gave an outline of the work done by the two clubs. Sister Lang, as leader of the P.B.P., and Bro. Lang, chaplain of the K.S.P., were accorded thanks for their interest in the societies. A Christmas tree treat was given to the younger classes in the Bible School, a large number of presents being distributed. At the last meeting of the ladies' sewing class for 1925, Sister Grace, of Melbourne City Mission, gave an interesting talk on the work and the needs of the mission.

At Gisborne, N.Z., from Nov. 29 to Dec. 14, special evangelistic services were conducted by Bro. Carpenter, of Wellington, who was loyally supported by the church. The services in the chapel were preceded each evening by open-air meetings at various street corners, where the gospel was proclaimed in speech and song. Bright song services were a feature of the meetings, whilst Bro. Carpenter's solos and addresses received rapt attention. The attendances were good, and for the Sunday evening services it was found necessary to provide extra seating. Including 15 scholars from the Bible School, 17 made their stand for Christ during the effort, 14 of whom have been united with the church.

The "Northern Star" (Lismore) of Dec. 25 gives an account of a presentation to Bro. P. J. and Sister Pond, on the occasion of the commencement of their ninth year at Lismore, N.S.W. Bro. C. L. Savill presided over the meeting and spoke of the splendid bond of co-operation which existed between preacher and people. Eulogistic speeches were also made by Bro. C. Byrnes (church secretary), W. T. Atkin (church treasurer), Sister Hancock (Dorcas Society), Sister Hollingworth (Missionary Society), after which the chairman, on behalf of the church, presented the guests of the evening with a sum of money with which they could take a well-earned holiday. He assured them that no money had been given more spontaneously.

Kalgoorlie, W.A., reports splendid work for December. H.M. offering nearly reached double the apportionment, and closed at £55/6/-. The Christmas treat of the Bible School was easily a record for such events. The kindergarten department, under the guidance of Sister C. H. Hunt, welcomed and entertained Father Christmas in a very creditable manner, and the latter delightfully responded. The Junior Endeavorers sent a basket of eggs to the children's ward of the Government Hospital, and the sisters' mission band provided many gifts for the hospital Christmas tree. The sisters visit the hospital every week, and distribute magazines and literature to the patients; on a recent visit 80 patients were supplied. Suitable matter is always acceptable. United Christmas and watch-night services were held, and at the latter Bro. Hunt was entrusted with the evangelistic appeal. The Bible School and the C.E. Societies have pledged themselves for £5 each (£10 in all) per year for the Dhond Hospital.

On Dec. 17 a welcome social was tendered to Bro. and Sister Geo. Hughes, who had arrived that day from Melbourne to take up the work at Lochiel and Snowtown, S.A. Bro. Bridgman presided over a representative gathering from the churches at Lochiel and Balaklava, whilst the brethren from Snowtown arrived in full force. Bro. Bridgman welcomed the new preacher on behalf of the circuit, and Bro. W. Ewers, of Balaklava, on behalf of the Northern District Conference. Both Bro. and Sister Hughes responded. As Bro. Ewers will soon be leaving the Northern District, the brethren took the opportunity of saying farewell to him, and a word of thanks was tendered to Bro. Bridgman, who had been helping in the district for the past few weeks. Presentations were made in each instance. Splendid services marked the opening of Bro. Hughes' ministry on Dec. 20 at Lochiel. It is expected that a start will be made on the new work at Snowtown early in the new year.

The Church and Juvenile Crime.

L. C. McCallum, M.A.

Dr. Walter S. Athearn, of Boston University, has recently issued a pamphlet study on "Crime Prevention"—a very burning question to-day. In it the following startling facts are revealed. There are in the United States 53,197,850 children and young people under twenty-five years of age. Of this number 36,878,950 receive no religious instruction from any agency, either Catholic, Protestant or Jewish. Only 16,318,900 young people do receive religious teaching. These figures show that seven out of every ten children in the United States are not enrolled in any institution offering moral and religious training.

Dr. Athearn pointedly asks: "How long can the moral integrity of a nation be maintained when seven out of every ten of its children and young people receive no systematic moral and religious training?"

Conditions in Australia.

We have never heard of a similar set of figures being compiled for Australia, but were this done we suppose it would disclose a somewhat similar state of affairs. In our country districts there are hundreds, and in all our large cities there are thousands of children and young people who never receive religious training of any kind.

Vital statistics go to show that the world generally is on the verge of moral bankruptcy. From every land there comes news of the breaking down of moral standards, and waves of juvenile crime. Judges in our own land have felt impelled to utter a warning note as they see, day after day, young people who come from respectable homes coming before them charged with deeds of larceny and crimes of darker hue.

The church and the child.

There are those in our community who tell us that it is the duty of the church to give to the child a religious education. In part this is true, and the church gladly acknowledges her duty and tries (often imperfectly no doubt) to discharge her obligation. But the church alone cannot give to the child an adequate religious training, nor is it right or just to expect it of her. It is time that parents realised that their duty has just begun when they send their children to the Bible School. The church can only succeed with the child as she receives the hearty co-operation of the parents in the home. The Bible School is one of the greatest forces for righteousness in the modern world, but its usefulness is again and again nullified by the indifference, and sometimes open opposition, of those who should be her sincerest supporters. The Bible School cannot take the place of home training.

In the old days a good part of a child's education, both religious and secular, was received at home, but now parents shirk their responsibility and leave it to the public schools and Bible Schools. In other days parents attended worship on the Lord's day and were accompanied by their children. But now many parents do not go, and they let the children decide for themselves as to their going. In other days children were taught the Bible in the home, and heard it read daily at school. To-day we have allowed the enemies of the State school to take the Bible out, and the home has set up the card-table, and the homedance in the place of the family altar. In other days children were trained and disciplined; to-day we let them do as they please, and preach at them and condemn them.

You cannot talk character into young people. Character is the product of life. It requires precept, example and discipline of the right sort from infancy up in order to train young people in such a way that they will develop sterling Christian character. If parents neglect this responsibility, they have no right to censure the young people,

the Sunday School teacher, the preacher, or anybody else.

What of the future?

What of the future? Can the church do anything in the present crisis? We believe she can.

First let us begin with our own homes. If the family altar has been broken down reinstate it. The religious life of the youthful Timothy began at his mother's knee, and that is where the foundations of a true religious life should always be laid.

Secondly let the church take a greater interest in her young people and give more time to their moral and religious training. Too often when young people are added to the church nothing further is done in the way of giving them a thorough training in the faith that was once for

To My Writing Desk.

Your spreading table calls me now to pen
A message to the friends so far away,
The friends of old, we hope to meet again
Sometime—if not, the resurrection day.
Here can I see in silent rows arrayed,
The forms of letters sleeping in their bed,
Whose slumbering thoughts can quickly be
displayed,
And tell the words their writers would have
said.
Amongst them see, accounts and current debts,
With debts discharged and surely passing on
To limbo, where the mind so soon forgets
The daily cares and worries that are gone.
Here, too, are business notes securely filed,
To tell me of the things I'm pledged to do,
And obligations carefully compiled,
To which I must in faithfulness be true.
And next to these, are letters that relate
To business matters for the King of kings,
Of all-importance and eternal weight,
On vital truths and doctrines, heavenly things.
And when the time to write shall cease to be,
And others know the secrets you contain,
May nothing here my Saviour, even, see
But what is to my everlasting gain,
All debts discharged, except the debt of love
I owe to God and friends, to home and wife;
My credit balance in the bank above,
The everlasting gift—eternal life.

—Alan Price.

all delivered to the saints. It is taken for granted that they know all there is to know, and nothing definite is done to call out their love and sympathy that they may be ready for active service in the Lord's harvest field. We cannot be too systematic and definite in the training of our young people. Give them vision and knowledge and backbone, and when they go out into the world they will be in society as the salt that seasons and preserves.

Thirdly the church should not rest satisfied until every man, woman and child in the community is linked up with her organised effort. This will call for much time, money and energy. But what are these given to us for if not for service? The world needs the saving principles of the Christ—at least we say it does—should we not be willing to do anything and everything that these principles may be made known?

Our greatest hope is with the children. Adults become hard and set in their ways, but the little child is as wax in our hands. On him, therefore, we should concentrate our forces. The child is

naturally religious, and if we can lay hold of his imagination then, and train and direct it aright, in time he will come to love the Lord as his own personal Saviour.

Statistics go to prove that very few who have been taught in the church or the Bible School ever fall into crime. This in itself is a great incentive to consecrated effort in church and school. But when we remember that a life broken by crime here may also mean a lost soul in eternity, it should set us to work with redoubled energy.

A glorious destiny awaits the church of the living God, but will that destiny be glorious for some of us if we refuse service in the church and in the Bible School and other branches of church service? "The harvest is plenteous, but the laborers are few; pray ye the Lord of the harvest, that he send forth laborers into his harvest" (Luke 10: 2). "Son of man, When I say to the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 3: 18-19).

CORRESPONDENCE.

The Editor, "The Australian Christian,"

Dear Brother,—

The following words in a recent article sound strange upon the pages of the "Christian":—

"Most folk are not interested in the infancy of Jesus, and they do not care whether the account of the virgin birth be true or not; whether the story of the special star be fact or fiction; or whether the angels were real or illusionary. We all can have our own personal opinions or convictions about these matters, but they are certainly not the kind of message the world wants or needs."

This statement ought not to be passed unchallenged. It will surprise the writer, apparently, to know that there are some people who think that what he dismisses so airily does matter. I for one do care whether the account of the virgin birth is true or not. Because, for one reason, if it is not true, Matthew and Luke are both liars.

It is impossible to discredit the virgin birth of our Lord without discrediting the New Testament, which plainly tells us that Jesus was begotten of the Holy Spirit. The New Testament, it might be added, speaks of a real star and actual angels. The statement quoted above is a fair specimen of the unbelieving spirit animating that school of thought usually called "modernism."

If we speak where the Bible speaks we cannot set aside the simple gospel narratives that centre in the fact of the virgin birth. There can be just two positions—the record is either true or false. No two men taking these opposite positions can ever by any conceivable process of logic arrive at the same conclusion concerning the Lord Jesus Christ.

The way that Jesus lived is more wonderful than the way he was born. His miraculous life is as difficult to explain as his birth. His life requires a miraculous explanation. It can only be accounted for on a miraculous basis. Such a birth as that revealed in Matthew and Luke is consistent with the life which Jesus lived. He who was born of the Holy Spirit lived in the Spirit. The two things fit together. A white man is white because he is born white, not brown or black. A man is a man because he is born a man, not a bird or an animal. Our Lord lived a supernatural life of unswerving holiness because he was born supernaturally of the Holy Spirit.

Fraternally yours,

A. G. Saunders.

[We share the regret of our correspondent that the criticised words appeared in our pages. Had the proof sent by the printers reached us in time, the words would have been deleted from the article.—Ed.]

"Let Not Your Heart be Troubled."

(John 14: 1.)

Fearst sometimes that thy Father hath forgot?
When the clouds around thee gather
Doubt him not.

Always hath the daylight broken,
Always hath he comfort spoken;
Better hath he been for years
Than thy fears.

—Selected.

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EXAM. RESULTS FOR YEAR ENDING
DECEMBER 22, 1925.

The University of Melbourne.

Grade VI.: Pass with Credit—Jean Edwards,
84 per cent.

Prof. W. A. Laver reports:—Ear tests all correct; general knowledge good on the whole; scales healthy; tone good and nice and clean; wrist action fair; List A very fair; List B very fair indeed; all work well prepared on sound lines.

Grade V.: Pass—Jean Edwards.

Grade V.: Pass with Credit—Charley Lawford,
81 per cent. [Only 18 months' teaching.]

Examiner's Report.—Scales generally well known; general knowledge fair; hands well held in technical work; ear tests full marks; List A fluent and rhythmic; good attention to expression; List B (Bach) rhythm well kept; semiquaver effect good; List C technically fluent; List D rhythmic and expressive. The extra list was very good. Candidate was conversant with it unusually well.

Grade IV.: Pass—Gwen. Mudford.

Grade IV.: Pass—Ren. Leslie, 73 per cent.

Report.—Sight reading fair; ear tests very fair; technical work well known; notation accurate; List A not well varied in tone; more expression necessary but good promise shown.

Grade IV., Theory: Pass with Honors—Merle Williams.

Grade III, Harmony: Pass—Edna Luke.

Grade III., Practical: Pass with Credit—Merle Williams, 81 per cent.

Mr. F. W. Homewood reports:—Nice finger action shown; technical work well prepared; scales well known; arpeggios not quite so good; List A well treated; Lists B, C, and D, sound work shown, though lists B and D were a little lacking in tonal variety. This candidate has ability and should work consistently.

Grade III, Harmony: Pass—Merle Williams.

The Associated Board.

Elementary: Pass—Rene Greenlees, 115 out of 150—78 per cent.

The Trinity College of Music.

First Steps: Pass—Leslie Heather; Jessie Scovell.

Preparatory: Pass with Honors—Winsome Payne, 87 per cent.

Junior: Pass with Honors—Margie Hare, 83 per cent.

The Musical Society of Victoria.

Preliminary: Pass—Myrtle Telfer.

Junior: Pass—Margie Hardy, 76 per cent; Edna Kirkland; Charley Lawford.

Intermediate: Pass—Gwen. Mudford.

London College of Music.

Primary: First-class Pass—Alick Scovell, 90 per cent.

Intermediate: First-class Pass—Elsie Young; Pass—Doris Rogers; Honors—Gladys Kitchen, 86 per cent.

Advanced Intermediate: First-class—Elsie Young.

Senior: First-class Pass—Rene Lightowler, 78 per cent; Pass—Ian McIntyre.

Advanced Senior: First-class—Annie McAgee.

Associateship (A.L.C.M.): Pass—Edna Luke;

Rene Lightowler.

Tuition resumed February 1, 1926.

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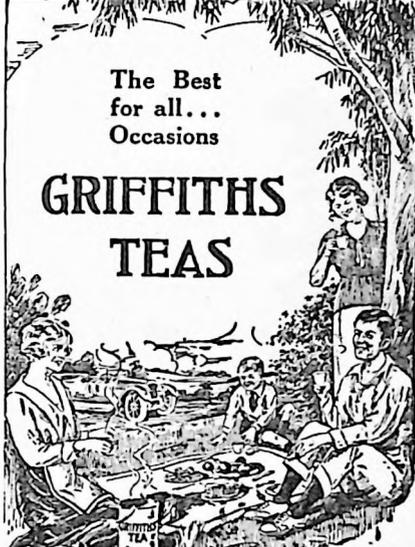
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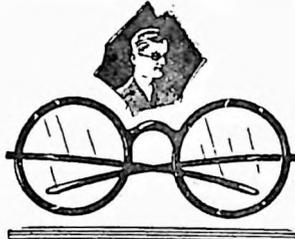


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News of the Churches.

Tasmania.

At Launceston a successful Bible School anniversary was enjoyed by large gatherings on Dec. 13 and 14. The Sunday services were addressed by Bro. P. Duff at 11 a.m., Bro. F. Daniels at 3 p.m., and by Bro. N. G. Noble at 7 p.m. At the afternoon cradle roll sessions, Mrs. Noble, superintendent, distributed 65 books to infants. Bro. H. V. Stevens proved an efficient chairman. The Monday concert, demonstration by the school and annual prize-giving reflected credit on a splendid teaching staff. Bro. N. G. Noble's motion of appreciation to the officers and teachers, to Bro. T. Arnot, song-leader, Miss Hannah, pianiste, Bro. Ron. Pitt, organist, Mr. H. G. Brown, assistant violinist, was heartily endorsed by a happy school and appreciative audience. During the demonstration Bro. Will Peters received a fine gift for many years' service at tea-making for school picnics. Bro. Mervyn Taylor received a presentation from the Y.P.S.C.E. for faithful secretarial duties. The Sisters' Auxiliary has already passed over £60 from the late sale of work towards the new school, and on Dec. 24 gave a happy social to all the young members who assisted. Sister Mrs. McDonald, matron of Ladies' Hostel, College of the Bible, delivered a most interesting address to the Bible School on Dec. 27.

Queensland.

On Sunday, Dec. 27, Bro. C. Young entered upon his third year with the Annerley-Sunnybank churches. Steady progress has been made, while plans for the future are really worth while. The churches contribute to the various appeals in an inspiring manner. A fine band of young people delight in service for others.

At Ipswich two have been baptised, and five received by letter. On the evening of Dec. 16, a most enjoyable time was spent with the Bible School at the Christmas tree. On Dec. 13 Bro. and Sister Marriage were visitors, and Sister Sutherland, from N.S.W., on the 20th. Sister Ambrose has been called upon to part with her father. The church extends its sincere sympathy.

The usual Christmas tree functions and seasonal services were held by the Maryborough church. On Christmas Day Bro. Burns spoke helpfully at Croydon Junction on "The Wonderful Jesus." This centre is a very promising field, and Bro. W. H. Dakin has a fine Bible School at work there. There is considerable sickness, unemployment and distress, and the church has assisted deserving cases. Bro. Burns has decided to commence a young men's training class. At a Christmas social the church members presented Bro. Alan Price with a very serviceable writing bureau. This was to mark their esteem for him, and their appreciation of his long services to the church in the two years it was without a paid preacher.

Brisbane (Ann-st.) had two delightful services on Dec. 27. Dr. Kemp's morning address was much appreciated. Visitors included Bro. and Sister B. Wendorf, of Surrey Hills; Bro. W. Trudgian and Bro. Ogilvie, Wynnum. At night Bro. Alcorn preached a fine sermon on "Opening and Closing Doors." Three young women and a young man stepped out for Christ. During the previous week at the Bible School rally Dr. Kemp gave an interesting lecture on training and holding young people. At the conclusion two presentations were made to Sister Ruby Wendorf on the eve of her marriage to Bro. E. C. Hinrichsen, a beautiful gold brooch from the Sisters' Executive of Home Missions, and a handsome leather music-case from the Ann-st. officers and members of the choir. Feeling references were made by Sister Moreton to the many years of work Sister Wendorf had given as secretary of the Bible School and of the Sisters' Executive, and by Bro. Alcorn for her five years' work as pianiste of Ann-st. church.

Western Australia.

The Hinrichsen mission is finally planned to start at Victoria Park on Jan. 17. Brethren are asked to pray for this effort. Bro. Hibburt visited the church on Dec. 20, and helped with his messages. At night his subject was "The Christ We Worship." One young man made the good confession.

At Northam there have been several record attendances at morning services. Mid-week services and Endeavor meetings are well attended. Home Mission offering has reached £29. Two Bible School scholars and a young man recently accepted their Saviour, and together with another young man have been immersed.

At Subiaco Bro. Brooke is well established, and is much liked by all. All meetings are exceptionally well attended. On Sunday morning, Dec. 20, Bro. A. J. Ingham gave an inspiring talk on "Immanuel—God with Us." Bro. Brooke at the gospel service preached on "The First Christmas Carol." On Sunday morning, Dec. 27, Bro. H. J. Yelland, M.L.C., exhorted. In the afternoon Bro. Brooke addressed the combined Bible Class. In the evening he spoke on "Christ, Wonderful." The girls' club is in recess, after a very successful year's service.

On Tuesday, Dec. 15, anniversary services were continued at Beechboro under the leadership of Bren. T. Bamford and S. Gale. Attendance was good, and the children rendered items splendidly. The report showed much progress. Regret has been expressed that Bro. T. Bamford will shortly have to relinquish his work as superintendent on account of leaving for the College of the Bible. He has won the hearts of the children, and created great interest amongst the parents. It is understood that Bro. T. Grafham will assist Bro. Gale in the work. At a social a welcome was given to Bro. J. K. Robinson, on his return from the College of the Bible. Speakers from church and auxiliaries expressed pleasure at his return, more especially as he is to take up the work at Bassendean until he leaves for Bunbury early in February. On Sunday, Dec. 20, the services were good. In the evening two young people made the good confession. On Wednesday, Dec. 23, the young man was baptised. Special Christmas services were held on Dec. 27, Bro. Rodier being present in the morning.

South Australia.

The church at Mile End held a watch-night service. Bro. Manning gave an invitation at the close of the meeting, and a young woman responded, making a good beginning for the New Year. Bren. Chipstone and Reg. Ennis were present at the evangelistic service on Sunday, 3rd inst. When the invitation was given a lad came forward. Bro. Manning was the preacher.

Nailsworth meetings were very well attended to mark the beginning of Bro. Raymond's ministry. Dec. 20 will long be remembered. Bro. J. H. M. Harkes, founder of the church, presided, and welcomed Bro. and Sister Raymond. The messages of the new preacher were much enjoyed. On Jan. 3 the building was crowded at night, and Bro. Raymond's message received great attention.

Bro. Oram has commenced his work at Gawler, and has given splendid addresses. Last month a farewell social was given to Bro. and Sister Raymond. Opportunity was also taken to welcome Bro. and Sister Oram. Words of farewell and welcome were spoken by representatives of the various departments of the church. Some presentations were also made to Bro. and Sister Raymond as a mark of appreciation and esteem. The church is getting ready for the mission in February.

The work at Fullarton continues to grow. On Lord's day, Dec. 20, over 50 were present in the morning, and 77 in the Bible School. A large

congregation in the evening listened to Bro. W. Graham's telling address. Two confessions have been taken recently. On Dec. 23, at the Christmas tree, the hall was turned into a fairy dell; every kinder received a present, ice cream and bag of sweets. Mr. H. Gitson made an ideal Father Christmas, and the whole thing was a wonderful success.

At Avon a strawberry fete and Christmas tree was held on Dec. 16. There was a crowded hall. The fete was opened by Mrs. T. G. Mason. On Dec. 20 at 2.30 p.m., Children's Day service was held, with Bro. Mason chairman. A large number attended. An offering of £3/5/- was received. At night a Christmas service was held. A fine choir of young people rendered Christmas carols. Bro. Mason spoke on "Why Did Christ Come to this World?" The building was crowded, and the service was much appreciated.

During the holiday season Mount Compass church enjoyed the fellowship of Miss N. Simons, Mrs. Skewes, Miss R. Goodall, Mr. and Mrs. Percy Roberts and family, and Mr. and Mrs. Roland Pittman and family, all from the city. Excellent meetings continue, and all benefit by the teaching of the brethren who ably assist E. W. Pittman in the work. The most hopeful feature is that practically all the available children in the district are attending the Bible School, over 60 scholars and teachers regularly coming. The faithful few at Willunga are still nobly holding the fort.

On Saturday, Dec. 19, a Christmas treat in the form of a tea and Christmas tree was given to the Bible School scholars and friends at North Adelaide. The church also met for a social tea and public welcome to Bro. Hugh Gray and family. Bro. Gray has begun a period of service with the church as evangelist. Sir Joseph Verco presided in gracious and pleasing manner. Bren. Ball, Lenman, Pettman and Sister Haviland voiced a welcome to Bro. and Sister Gray, and spoke thankfully and appreciatively of the work of Bro. A. M. Ludbrook with the church over a lengthy period. Bro. F. Collins, of Maylands, also joined in the word of welcome. Bro. Ludbrook and Bro. Gray responded.

At Queenstown on Dec. 15, the girls' wattle club gave an evening, admission being by gift suitable for distribution amongst the poor. On Saturday, Dec. 19, the kinders gave a delightful concert, after which Father Christmas paid a visit and each little one received a present and bag of lollies from the Christmas tree. On Sunday, Dec. 20, in the morning Bro. Brooker spoke on "God's Greatest Gift." At Sunday School Bro. Brooker gave an object lesson on a huge Christmas stocking. At the evening service the chapel was again crowded, and Bro. Brooker told in story form the birth of Christ. Christmas anthems and carols were rendered by the choir, and Miriam Bartell (a kinder scholar) sang "Who is He in Yonder Stall?"

At Murray Bridge a sale of gifts, conducted by the sisters, realised £65. A pleasant afternoon was recently spent on the recreation grounds, when the church tennis courts were opened for the season. On Dec. 17, the Christmas tree and social were held. Father Christmas presented each small child with a gift. Those present brought gifts of money which amounted to £2/15/-, to be sent to Adelaide to be used for Christmas cheer. At Sunday School on Dec. 20 Bro. Arnold, on behalf of the teachers, presented the superintendent, Bro. Overall, with an inscribed ink-stand in recognition of his splendid services to the school for many years. At the gospel meeting on Dec. 20 special singing was enjoyed, also Bro. Arnold's sermon, "Christmas Honors." On Dec. 27 Bro. Arnold preached a splendid sermon on "He shall be called Wonderful." One of the little kinders, Mavis Whiteford, was laid to rest on Tuesday, Dec. 29, in the presence of a large number of the teachers and scholars. The funeral service was conducted by Bro. Arnold. Much sympathy is felt for the parents. A combined watch-night service was held in the chapel. Bro. Arnold presided; Mr. Prior (Methodist) read the lesson, and Mr. Erskine (Pres.) gave a very helpful message.

Victoria.

Gore-st., Fitzroy, meetings have been smaller during the holidays. On Sunday, Dec. 20, at the close of Bro. Saunders' address, a girl from the Sunday School made the good confession.

Meetings at Carnegie on Dec. 27 and Jan. 3 were conducted by visiting brethren. Plans for the improvement of the work in the New Year are being put into operation whereby it is hoped many of the non-churchgoers of Carnegie will be attracted to the services.

At Gardiner church on Dec. 27, a young man confessed his faith in Jesus with the desire of renewing his consecration. F. T. Saunders is preaching for the church during the vacation period. Bro. R. Gebbie will commence his ministry with the church on Jan. 17.

The church at Echuca greatly enjoyed the visit on Sunday, Dec. 27, of Bro. H. B. Robbins, who spoke at both services, and conducted the watch-night service on Dec. 31. Splendid meetings on Jan. 3. Attendances good. Many visitors during holidays. The aim is a new chapel and a big mission this year.

On Boxing Day the Church of Christ Tennis Club held a tournament on the courts at Warracknabeal. Meetings were well attended on Dec. 27. Bro. Cornelius addressed the church very acceptably. At the gospel service, after a powerful sermon by Bro. Cornelius, two (husband and wife) stepped out for Christ.

At Brim, the evening meetings show marked increase. Bro. Searle's addresses are very helpful. On Dec. 23 the kindergarten teachers gave a Christmas treat to the kinders and parents, and a happy afternoon was spent. Bro. Roy McPherson, of the College of the Bible, spoke on the eve of Dec. 20 to a splendid congregation.

At Brunswick on Dec. 13, A. G. Saunders addressed the morning meeting. Dec. 20, Mr. Way spoke at both services. Dec. 27, Mr. Way again spoke at both services. Jan. 3, N. C. Halleday, from West Australia, spoke morning and afternoon. He was accompanied by Mrs. Halleday and their daughter. The P.B.P. club is enjoying a stay at Emerald.

Boort church attendances are up to the average. On Tuesday, Dec. 15, the final meeting for the year of the J.C.E. was marked by a social evening, organised by Mrs. Methven, supt. A fine programme was presented by the young people. On Dec. 23, a Christmas tree was enjoyed by the kindergarten, when each, including the Cradle Roll, was the recipient of a present.

Cheltenham on Dec. 27 had large meetings. Two confessions at night. At the morning meeting on Jan. 3 Bro. Wakeley spoke of the importance of studying the four gospels. The school in all its branches is working well. A number of visitors at the evening service. Splendid address by Bro. Wakeley. The ordinance of Christian baptism was attended to at the close. A fine male quartette was given.

Red Hill church services for first and second Sundays in December were conducted by local brethren. Since that date Bro. Beaumont has continued his faithful ministry, commencing his second year of association with this church. During the holiday the church was happy to have the fellowship of Bro. Gale and Moreland Junior K.S.P. boys, also Bro. Luke and family, of Surrey Hills; Bro. J. Sheehan, of Bambra-rd., and others.

At Burnley Bro. Rasmussen is making his presence felt. Meetings are much improved in spirit. On Jan. 3 the preacher spoke in the morning. One sister was received by letter. At night Bro. Arthur Baker, N.S.W. Home Missioner, delivered a powerful address. The young daughter of Sister Martin made the great confession. During the holidays a successful church picnic was held at Wattle Park. The Bible School is having the best attendance for the past 12 months. All other auxiliaries are keeping up to standard.

The meetings at South Richmond have been well attended. Bren. Stubbins and Holloway are thanked for help in morning services. On Sunday, Dec. 20, Bro. W. Jackel gave an address which greatly helped the young members. Bro. C. Jackel is carrying on the preaching in the ab-

sence of Bro. C. Hinrichsen. He gave two fine addresses on Sunday, Dec. 27. On Dec. 22, the teachers of the kindergarten class gave their annual Christmas tree. About 40 scholars were present, and a very enjoyable time was spent.

Owing to illness, Bro. Pratt was unable to conduct the services at Yarrowwonga on Dec. 27. Bro. Geo. Jackel, of Wangaratta, kindly took both services, Bro. F. Cowper superintending the Bible School. Visitors included Sister Miss Drysdale, of the College; Bren. B. Jackel and Cordy, of Wangaratta; and Bro. Dalton, of Thornbury. Services were well attended. Some were back after illness, including Bro. Bert Rudd, who had an operation for appendicitis. One new scholar welcomed to Bible School. On Jan. 3, Bro. Jackel again exhorted. Good attendances. Three new scholars at school. Bro. Pratt hopes to take up his duties next Lord's day.

At Horsham on Christmas Day, 90 assembled at invitation of Y.P.S.C.E. Bro. Hugh Ball and Sister A. J. Wilson and family, of Swan Hill, were present. Papers on the birth of Jesus were contributed by Bro. A. Nimmon, Sister Mrs. Leng, and one by Sister Nellie Fulford, of Swan Hill. Mrs. A. J. Wilson contributed a paper on the coronation of the King of kings. Bro. Hugh Ball gave a brief talk. Instrumental and vocal musical numbers were supplied by Sister C. Collins (violin), Bro. G. Miller (cornet); recitation, Sister H. Thompson; solos, Sister Mavis Knipe, Sister Marion Butler and Bro. W. Harmer. The evangelist, Bro. A. J. Wilson, presided.

South Yarra women's guild held a recess social; a representative gathering came by invitation. Mrs. Lee, the president, on behalf of the guild, presented the church with carpets for the aisles of the chapel, also curtains for the front of platform, etc. Miss Sear, supt. of J.C.E., on behalf of the J.C.E., presented the church with a carpet for the platform. Bren. A. Lewis and V. Griffin, on behalf of the church, thanked the guild and J.C.E. On Dec. 23 two were baptised. Last Lord's day Bro. D. Lewis exhorted, and in the evening Bro. F. Geyer gave a fine gospel address. The kindergarten teachers had a Christmas tree in the chapel, and the young folk had a good time. The K.S.P. and Phi Beta Pi also had their usual Christmas treats.

At Preston on Dec. 20 a large gathering in the morning listened to a fine Christmas exhortation from Bro. Mortimer. In the evening his brief sermon was followed by a splendid rendition of the cantata, "The Nativity of Christ," by a large choir, assisted by an orchestra. The splendid performance by choir and players reflected great credit on Bro. A. Morflew, conductor. In the afternoon the kindergarten had their Christmas treat. The K.S.P. and Sunshine Clubs finished a successful year by a social. On Sunday, Dec. 27, Bro. Mortimer's exhortation and preaching were helpful. The church has held its quarterly business meeting, and pleasure and thankfulness were expressed at the encouraging reports from church and auxiliaries.

Good meetings at Warragul on Dec. 27. Many visitors were present. The morning service was addressed by Bro. Waters. The Endeavor rally at 3 o'clock was addressed by Miss Sear, of South Yarra, on "Sunshine Work." The evening meeting was led by Bro. Warne, of South Yarra. Bro. Quirk preached a good sermon, and five young people made the good confession. A collection for Armenian Relief resulted in over £7. On Dec. 21, the Bible School teachers arranged a Christmas tree for the scholars. Gifts were presented to all. In the evening an enjoyable social was held. On Boxing Day the Endeavorers arranged an outing at the home of Bro. Waters. About 50 members and friends spent an enjoyable afternoon and evening at tennis and games.

Special Christmas services were held at Geelong City chapel on Dec. 20. Bro. L. C. McCallum addressed the members of the Young Worshipers' League, and later in a fine address to the church referred to the activities of the Bible Schools' Department. Among other visitors welcomed were Bro. H. McGregor, from Annuello, and Bro. Mayall, both past residents of Geelong. Decision

day in the Bible School was commemorated, seven scholars confessing Jesus as Lord. Bro. Stevens' gospel message at 7 p.m. considered "The Name the Centuries have not Obscured." A duet sung by Bro. and Sister Piper was appreciated. A marked improvement in the ventilation of the chapel has been effected by the installation, free of cost, of an electric fan of new design, superseding those previously in use. On Dec. 21 a happy social evening was held. Last Lord's day Bro. Robt. Lyall, President of Victorian Conference, accompanied by Sister Lyall, motored from Point Lonsdale, and gave a good exhortation at 11 a.m. The evangelistic address by Bro. Stuart Stevens at 7 p.m., entitled "Nil Desperandum," was the final sermon of the special series delivered during December.

New South Wales.

Holidays affected Lidcombe attendances on Dec. 27 and Jan. 3. Bro. E. R. Butler exhorted on both mornings and preached in the evenings. H. M. annual offering, £5/7/6.

Bro. C. J. Snow, of Murwillumbah, besides visiting and speaking at Tyalgum, Congong and Cudgera, is leader of the Church Workers' Association. A young man, a preacher in the district, has been led to follow Christ in baptism.

At Lismore on Dec. 20 Bro. P. J. Pond preached on "Growing in Favor with God and Man." One young man put on Christ in baptism, and a young girl made the good confession. On Dec. 27, Bro. W. T. Atkin spoke acceptably at the morning meeting. Visitors included Sister Murray (Byron Bay), Sister Spencer (Tweed Heads), Bro. E. Walker (Grafton), and Bro. Ray Pond (Moree). Sister Mrs. Thomas was also present after a period of absence through ill-health.

At Wingham on Dec. 20 twenty were present at breaking of bread, and three visiting sisters were welcomed. Bro. E. J. Saxby spoke on "Ye are My Witnesses." At night he gave a helpful gospel address. On Sunday, Dec. 13, a visit from Bro. Haddon was enjoyed; about 30 assembled for an afternoon gospel service. The Sunday School has an enrolment of 30 scholars. The church has decided to try and get a small building of its own, as at present the work is greatly hampered.

At Chatswood on Christmas morning at 7 a.m., 74 meet at the chapel for worship. Bro. Whelan gave a beautiful talk on "The Birth of Jesus." On Sunday, Dec. 27, Bro. R. Verco gave an appreciated talk to the church. Visitors included Sisters Plunkett and Wicking, of Footscray; Bro. H. W. Morris and two sons, Ballarat, Sister Mary Morris, Brighton, Bro. and Sister Clapham, Gardiner, Vic. Sister Mrs. Eden is recovering from illness. Sister Mrs. Morrison was present after illness. Bro. Whelan's theme at the gospel service was "Thanksgiving." Aubrey Leggo was baptised. Splendid attendances.

Dumbleton on Dec. 12 had a kindergarten Christmas tree. The chapel was full of kinders, babies and mothers; everyone received a gift from the tree. Special singing and recitations were rendered by the kinders. On Dec. 13 Bro. Lidgard exhorted on "Gathering." At the gospel service Bro. Lidgard gave a fine address on "Law and Grace." Two young girls from the Bible School came out for Christ. On Dec. 20 Bro. J. Saville exhorted helpfully on "The Birth of Christ." At night Bro. Saville preached a fine sermon on "The Three Comings" to a large congregation. Bro. Saville has been welcomed, especially to the Bible School.

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OBITUARY.

CARTER.—Bro. William George Carter, at the age of 82 years, passed away on Dec. 4. He came to Australia about 70 years ago with his parents from Cambridgeshire, England. He was a deacon of the church at Moonta until his illness. Those who knew him loved him for his untiring and bright Christian life. The preachers whom he sat under always acknowledged that he was an inspiration to them in their services. Our brother had been ill for twelve months. His beautiful Christian life more than ever radiated as he neared the end. His son, Bro. Robert Carter (deacon of Moonta), was at his bedside as his father passed away, triumphantly crying, "It's all well!" three times, and then fell asleep in Christ Jesus. A large funeral took place on Saturday, Dec. 5, when many hymns were sung and appropriate words spoken. Love and sympathy go out to those who mourn their loss. He leaves a wife and twelve children, and over fifty grandchildren.—W.A.E., Moonta, S.A.

TAYLOR.—At the ripe age of 84 years Sister Mrs. Annie Taylor, of West Ulverstone, Tas., received the homecall on Dec. 15. After lingering on the banks of the river for some time, she crossed over to the other side, leaving her aged partner, Bro. M. Taylor, to wait a little longer; also a large family to mourn their loss. Bro. and Sister Taylor were members of the Grote-st. church in the early days, Mrs. Taylor being a sister of the late Bro. W. Lyle, of Adelaide. From South Australia they moved to Sulphur Creek, Tasmania, where they set up the Lord's table, and after many years came to reside at Ulverstone. The

church tenders sympathy to the loved ones who mourn. The writer conducted the services in the home and at the graveside.—W. H. Nightingale.

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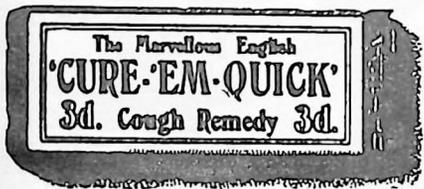
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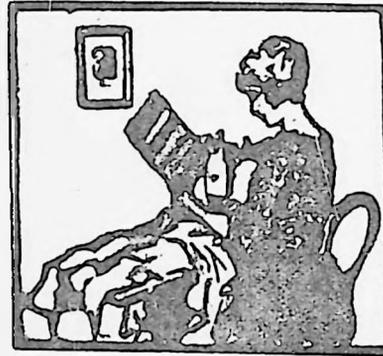
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