

# THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXV., No. 50.

THURSDAY, DECEMBER 14, 1922.

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

## Three Men in a Church: (3) Demetrius the Adorner.

"Demetrius hath the witness of all men, and of the truth itself; yea, we also bear witness; and thou knowest that our witness is true."

These words tell us all we know of a good man, for there is no reason for identifying this Demetrius with one named in the book of Acts. The data, though scanty, will suffice to lead us to appreciate the third man in the church. Happy would we be if all that men knew of us were as favorable as that which has come down to us of this humble Christian brother.

It cannot be proved that Demetrius was a member of the same local congregation as Gaius or Diotrephes. Some believe that he was the bearer of the apostle's epistle to Gaius, and that the verse we have quoted is John's introduction of his messenger.

We have no reason for believing that Demetrius held any official position, had high social position, or exercised special gifts. Apparently he was simply a humble, faithful Christian. Some one has remarked that God must like plain folk, seeing that he made so many of them. So with people of humble estate and moderate gifts. Faithfulness is much more important than greatness. Grace excels gift. Demetrius might never have obtained fame in the world, but his beautiful Christian life has caused his name to be enshrined in the pages of the New Testament, and also to be written in the Lamb's Book of Life. To say that a man is a faithful disciple is to accord him the greatest position, and to give him the highest praise which any of us may hope to reach.

There is a three-fold tribute given to Demetrius.

First, John says he "hath the witness of all men." Our Lord pronounced a woe upon the disciples when all men would speak well of them. There can be no contradiction between these Scriptures, and there is no need to speak of exceptions proving rules. Probably the texts refer to

different aspects. He who in one sense pleases all must have been neglecting duty. He has curried favor by withholding the Christian witness. He has not let his light shine. Christian preaching and Christian living must rebuke sin, and the worldling cannot therefore both cling to his sin and like the preacher and his preaching. But in another sense a Demetrius may legitimately have "the witness of all men." Like him or not, they may do him the justice of recognising that he is true to his Christian standard. Every now and then, when a great moral issue is before the people, some preachers gain opposition by standing for right and truth, while others succumb to the temptation to please by taking the easy or popular side. But which really gains respect? Not the man the worldlings praise even while they know he has departed from his Christian standard, but the one who is true to his faith. Take a prohibition issue

by way of example. Every priest or prelate who opposes reform is hailed by liquor traders and an interested press as a broad-minded and tolerant ecclesiastic. The Christian preacher who opposes the worst of trades is branded a fanatic and "wowser." But even if it were merely a matter of getting the respect instead of the voluble praise of men at large, we should rather take the chance of the latter. The fact is, the world knows that Christian standards are high. The worldling expects much of a disciple, and he speedily detects a lapse. Demetrius may not have been "popular," but he had "the witness of all men" that he was a true Christian.

Demetrius, again, had the witness "of the truth itself." This settles it. The men on whom our Lord pronounced a woe sought the witness of men apart from the truth. We are safe when we are on the side of truth as well as respected by men. Like Gaius, Demetrius was "an ally of the truth." The very truth of God, John says, came to give its testimony to his worth. Happy the man whose heart condemns him not; and blessed indeed is he whom the truth of God justifies.

The apostle himself bore his tribute: "We also bear witness." And, as Gaius would be glad to know considering the affectionate words of the writer to him, and as the faithful treatment of the sin of ambition Diotrephes should have convinced him, John could add: "Thou knowest that our witness is true." A three-fold cord is not easily broken. The Christian character to which such a triple witness was given must have been a beautiful one.

Demetrius, it is not too much to say, was an "adorner of the doctrine" of God. It often happens in Scripture that the highest exhortations are given to the lowliest people. The word we have applied to Demetrius is suggested to us by the Apostle Paul in his advice regarding some slaves who

### Be a Friend.

*Be a friend. You don't need money.  
Just a disposition sunny;  
Just the wish to help another  
Get along some way or other,  
Just a kindly hand extended  
Out to one who's unbelieved;  
Just the will to give or lend,  
This will make you some one's friend.  
Be a friend. You don't need glory.  
Friendship is a simple story.  
Pass by trifling errors blindly,  
Gaze on honest effort kindly,  
Cheer the youth who's bravely trying,  
Pity him who's sadly sighing;  
Just a little labor spend  
On the duties of a friend.  
Be a friend. The pay is bigger  
(Though not written by a figure)  
Than is earned by people clever  
In what's merely self-endavor  
You'll have friends instead of neighbors  
For the profits of your labors.  
You'll be richer in the end  
Than a prince, if you're a friend.*

—Selected.

had become Christians, and were the Lord's freemen. They were urged to show "all good fidelity, that they may adorn the doctrine of God our Saviour in all things." Even a slave—whose life and well-being were at the disposal of a tyrannical master—could "add lustre" to the gospel. There is no sphere so circumscribed that it will not give room for the exercise of the Christian graces. There is no disciple, however humble, who cannot commend the gospel by his life.—Better to be an obscure Demetrius with a testimony for godly living than a rich, proud, and ambitious Diotrophes flattered by men but rejected by God.

## The Unity of the Spirit.

The fourth chapter of Paul's letter to the Ephesians is a good light to go by at this time.

Whatever may be the gossip about the present "essential unity" of Christians, all earnest thinkers know it is talk, and not fact.

Perhaps there is not the bitterness among church people which was so evident in Thomas Campbell's day. But there is not the unity for which Jesus prayed and for which Paul preached.

The union expedients which have been proposed in the past twenty years have produced superficial co-operation, but no one acquainted with the New Testament will claim that this is Christian unity.

So-called union meetings are at best only a transient truce, with the full gospel suppressed for the sake of harmony.

We can hardly boast of unity in our own brotherhood. There are principles separating those who call themselves "Christians only" which are as grave and fundamental as the things which separate the denominations. Only the blind will deny this fact.

All true followers of Christ will heartily share the Saviour's desire for unity, and will accept the Scripture requirements for unity.

Co-operation, regional understandings, compromises, denominational fraternity, crying peace when there is no peace, make believe and makeshifts—these things are poor substitutes for Christian unity. It is an open question as to whether they have not retarded the fulfilment of the Lord's prayer.

The Interchurch World Movement apologised for and emphasised and entrenched denominationalism. The Federal Council of Churches of Christ in America is a glorification of denominationalism, pure and simple.

In the New Testament are found the indispensable bonds of unity. There we find the perfect platform of Christian unity. We find there the simple terms by which alone believers can be one.

At the close, let us consider the fact with which we began. In this third Epistle of John are three types of character. Such men as are named are to be found in any church. We can easily be classified. We have it in our power to choose the class in which we shall be found. Circumstances may vary, we may not do precisely such things as the three men of the letter did; but the characters reappear. Which shall we choose to imitate—Gaius the Helper, Diotrophes the Hinderer, Demetrius the Adorner?

Only as we trust in human plans and programmes will sectarianism be perpetuated and Christian unity prevented. This is the trouble to-day. Church leaders depend on their own poor and broken wisdom. They think too much of themselves and not enough of Jesus.

An honest mind open to the truth and an honest heart obedient to the truth, the truth as it is in Christ Jesus—this is the way to Christian unity.

Paul exhorts the brethren to "keep the unity of the Spirit in the bond of peace." In the same connection he uses the significant phrase, "the unity of the faith."

The Holy Spirit was given to the apostles to "guide them into all truth." These same inspired apostles proclaimed the truth. This is characterised by Jude as "the faith once for all delivered to the saints," delivered by the Spirit of truth.

To keep the unity of the Spirit, to attain unto the unity of the faith, is to abide in the Spirit's teaching, to accept and obey the New Testament order. This is indisputable, and this is absolutely the only way.

And the great apostle is altogether clear in defining the Spirit's teaching. Says he: "There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all."

Here is more light: "In one Spirit [according to the Spirit's teaching] were we all baptised [by the one baptism] into one body." Thus is the one body constituted.

It is just as absurd to seek unity through three gods as through three bodies or three faiths or three lords or three baptisms.

There is one Lord, one faith, one baptism. The trouble is that some profess to be members of the one body who reject the one Lord, the one faith and the one baptism.

There is one body, one church, with its one Head. Those who are out of the body may find admission through the Biblical way—"In one Spirit being baptised into one body."—"Christian Standard."

## A Personal Appeal.

Robert Hezlie.

"If a man love me he will keep my words, and my Father will love him, and we will come and make our abode with him." What a beautiful conception of divine love, divine power, and divine compassion is presented to us in these words of Jesus. That God should seek to elevate us to such a high and wonderful position, to make us the recipients of his grace; to conform us to the image of his Son; that his grace in all its richness should dwell with ever-increasing fullness in the heart of the believer; that God should make us his dwelling-place. Jesus makes a personal appeal to each one of us in these words; he appeals to the sincerity and integrity of our hearts. Jesus has proved his love towards us, and we have accepted of that love as necessary to our salvation and peace; shall we not therefore render unto him a full and complete obedience? It is only by so doing that we can revel in the sunshine of the love and grace of God, that we can enjoy to the full the fellowship of the Father and the Son.

"Oh, 'twas love, 'twas wondrous love,  
The love of God to me,  
It brought my Saviour from above,  
To die on Calvary."

## The Need of the World.

"Surely to-day the deepest need of the world is for an increased influence upon it of all such as have learned something of communion with God through prayer. It is not merely that it needs people who are sensitively aware of spiritual values. I think that already it is beginning to be aware of the extreme importance of such folk. It is beginning to wonder whether it must not come sooner or later to a revised appreciation of spiritual things. But I submit to-day that more than that is wanted. It is not merely the appreciation of the good and the beautiful and the true, but the leadership of people who are supremely and delightedly aware of the sovereign power of the regnant love of the Living Lord, who inspired them in the power of his own endless life, and is himself their leader and their comrade in their championship of all that is good, true, lovely, and of good report. The world wants men and women, who have no doubt that Jesus our Lord is alive, because they hold themselves their daily communion with him. In a word the world wants men and women who know—ridiculous from some points of view it may appear—that they are "beloved of God, called to be saints."—J. R. Darbyshire.

"All may of Thee partake,  
Nothing can be so mean;  
But with this tincture (for Thy sake)  
Will not grow bright and clean  
A servant with this clause  
Makes drudgery divine,  
Who sweeps a room as for Thy laws  
Makes that and the action fine."

# A Study in Ecclesiastical Values.

The Roman Church is great on what it calls baptism, says "The Australian Baptist." Unlike the Orthodox Greek Church, it eschews even the scriptural mode of baptism, and sprinkles everything it professes to baptise, from a baby to a bell.

Moreover, with Rome, the ordinance is manifestly of more importance than the subject, though it is hardly believable, there is a sliding scale of values as regards the subjects, whereby a bell is represented as of more importance, or at least meriting a greater display of ceremony, than a human soul.

We recently came across the following parallel illustration of the comparative value which Rome places on a baby and a bell. It is, to say the least, amusing:—

The child must be first baptised before it can be accounted one of the Church.

The child must be baptised by a priest or a minister.

In baptising a child, there is used holy water, cream, salt, oil, etc.

In baptism, a child receiveth a name.

The child must have godfathers, etc.

The child must be washed in water.

The child must be crossed in baptism.

The child must be anointed.

The child must be baptised in the name of the Holy Trinity.

At baptism they pray for the child.

At the child's baptism the Scriptures are read.

At child-baptism there are public prayers made.

The bell must be first baptised before it may be hung in the steeple.

The bell must be baptised by a bishop or his deputy.

In the baptism of a bell there is used holy water, oil, cream, tapers for lights, etc.

And so it is in the baptism of bells.

The bell must have godfathers, and they must be persons of great rank.

The bell must be washed in water by the hands of the bishop and priests.

The bell is solemnly crossed by the bishop.

The bell is anointed by the bishop.

The bell is washed and anointed in the name of the Trinity by the bishop.

At the baptism of the bell they pray literally for the bell.

There are more psalms read at the baptism of a bell than at the baptism of a child, and a gospel also.

At the baptism of a bell there are more prayers read, and (excepting salvation) greater things are prayed for, and more blessings on the bell, than on the child.

## "Came Jesus."

The great fact for the world, and the supreme experience of the individual believer, is the coming of Jesus. Christ comes in a crisis. When the Roman world, corrupt to the core, was staggering to its fall, Jesus came as a babe to Bethlehem; when Jewry, stirred by the polemic of John the Baptist, was awaiting a fuller message, Jesus came, in the power of the Spirit, to announce the distinctively gospel story; when the time arrived—"His hour"—to suffer and die for the sins of the world, Jesus came to Jerusalem; when the disciples, bewildered by His seeming annihilation, groped in the dark of a half-faith, "came Jesus, the doors being shut," and gave them new heart to go out and conquer the earth in His name.

God in Christ is never really absent from the world. God cannot enter the world because He has never yet left it. He is here, we say, talking as children, knowing not what here or there, creation or re-creation, actually means. We are for ever bothered with these special concepts, possibly precepts, which make God a matter of geography, and put heaven so many miles from Boston or Chicago. We ought to think in vital, dynamic, spiritual terms. In that sense hereness means moral sympathy, love, adoration—the opening of the shut doors of the human heart to let Jesus in to the side of the altar, individual or domestic.

Distance is moral distance, not linear. Truly, God is not near to every one. While He never lets go His grip on cosmic processes or human history, He does retire from those who flout His love, despise His grace, or disobey His commands. There are swine that never see the pearls but only harbour devils, which finally drive them over the cliffs. It is we who put God from us, or who draw Him near. But to all the humble, contrite, and loving comes Jesus—and when He comes what a difference!

What Christ proffers is sacrifice, devotion, possibly poverty. Christ is not popular, but He is indispensable. It makes a vast difference whether He is with us or not. The soul that enjoys the sense of the indwelling Jesus is a victor over any possible evil in life. Dying daily, he is daily resurrected to a new consciousness of power and a fresh hope for the limitless future. Let us think for a moment what the world would be if Jesus had never come, and how blessed we can make it if we will only co-operate with others in honoring the Christ in the hearts of men, building Him an altar alongside of the bank, the market, and the school, and enshrining His thought and will in constitutions, enactments, social conventions, and academic teachings. Even so, come, Lord Jesus!—"Zion's Herald."

## One Night the Saviour Sat by Mr.

As I lay wakeful in my bed,  
While moonlight whispered to the sea,  
And death and fear (I death seemed dead,  
Christ Jesus came and talked with me.  
Humble, simple voice he had,  
Rather tired voice he had,  
But it made the mountains glad,  
Thrilled the listening sea.  
Very gentle voice he had,  
Rather halting voice he had,  
But it laughed to me and me sad,  
Thrilled the heart of me.  
When Jesus came and talked with me  
I knew that fear and shame were dead  
And I was brother to the sea  
As I lay wakeful in my bed.

And the tramp! tramp! tramp! of angels in the night!  
Angels robed in flame-hued splendour, angels dressed in white!  
Great archangels stalking stately, very calm and proud,  
Little easy chattering angels of the common crowd!  
Angels with the eyes of mothers smiling straight at me!—  
Tramp! tramp! tramp! the angels marching, very fair and free!—  
Marching! marching! while the Saviour sits and talks with me!  
Angels marching all aglow across Eternity!

When the dear Lord sat by my bed  
He was content as I  
I have forgotten what he said,  
And what I made reply.  
Oh, the tender hands he had,  
Firm, strong, slender hands he had,  
Thrusting back the mud and bad,  
Bringing peace to me!  
Brotherly, soft hands he had,  
Almost timid hands he had,  
But they set the mountains glad  
Shouting to the sea.

And the tramp! tramp! tramp! of angels marching by!  
Softly smiling virgin acrophi, very cool and shy—  
Pouting mouths of pleading sweetness, eyes with joy a-brim,  
Heads delicious of the happy singing cherubim!  
Father angels bluff and stalwart, trolling each his song....  
Tramp! tramp! tramp! the angels marching, very staunch and strong!  
Marching! marching! while King Jesus sighs and bows his head,  
Tells of all his plans and troubles sitting by my bed.

When Jesus Christ sat snug by me  
I had no fear of man's despite  
Or woman's senseless treachery:  
We sat as comrades in the night,  
Comprehending heart he had,  
Trusting, childlike heart he had,  
He who once walked humbly clad  
By the Little Sea.  
Heart as deep as Joy he had,  
Heart as great as Love he had,  
Said he: "Always thus, my lad,  
You shall sit with Me!"

Peal! peal! peal! of swift angels in the night,  
Trumpet-music clear and splendid filling depth and height,  
Those two yonder—father!—mother!—still belong to me,  
Lovers 'mid the marching angels as they used to be,  
Lovers with the angel lovers, looking out for me  
With the singing angels tramping through Eternity!  
Fain am I to march beside them, but, if truth be said,  
Someone: Brother Christ he needs me, sitting by my bed.

—Frank Morton in "The Triad."

# Religious Notes and News.

## A Prayer.

The "Northwestern Christian Advocate" publishes a beautiful and comprehensive prayer by Bishop Vincent. It is said that it hangs in many Methodist homes in honor of the great preacher and founder. It was arranged by Bishop Vincent for the Christian Women's Club, and is copyrighted by the Chautauqua Press. Those who find it difficult to pray may have their hearts touched into flame by this prayer, and from it may learn how to pray better and to live better. Following is the prayer:—

"O God, enlighten my mind with truth. Inflame my heart with love. Inspire my will with courage. Enrich my life with service. Pardon what I have been. Sanctify what I am. Order what I shall be. And Thine shall be the glory, and mine the eternal salvation, through Jesus Christ, my Lord."

This is longer than Luke's revision of the Lord's Prayer, but not so comprehensive, warm, nor altruistic. It is a prayer for personal life, and as such might well become the heart prayer of us all.—"Christian Evangelist."

## Sunday Observance.

Speaking upon the subject of Sunday observance, at St. John's church, Parramatta, Archbishop Wright said that both the character of the nation and the continuance of the Church depended largely upon the proper observance of Sunday. In one part of England it had been decided recently to permit organised games in public parks on Sunday. One newspaper had announced on its day-bill posters, in connection with this decision, "Sunday as Saturday." Woe betide the nation when Sunday became as Saturday. Voltaire, the most able intelligence of his day—and no friend of the Christian church—had said, "If you want to destroy the Christian religion, you must first destroy the Christian Sunday." Let all who were advocating a secularisation of the Lord's day, or who were indifferent to its claims, remember that statement. The day was primarily intended for worship; and they must see that it was safeguarded for that purpose.

## Man's Need of Christ.

The better a man is the more conscious is he that his achievements always fall short of his aspirations, the more does he discover his own insufficiency to be what he himself wants to be. His moral reach always exceeds his moral grasp. What his conscience apprehends his character fails to attain. Why? Not because God has set man on a forlorn hope, but because man's liberty cannot reach its full measure apart from the life in God. It is God's purpose that man should find his sufficiency in God's sufficiency, in nothing lower or less. God has made man for Himself; and not only is man's heart restless till it finds its rest in God, but his will fails of victory till he is made more than conqueror in Christ Jesus the Lord. Man's moral responsibility to use to the utmost for good the measure of freedom he possesses passes into his religious responsibility to use God's grace in faith, so that his freedom may in God attain its full stature.—From "The Purpose of God in Christ, and Its Fulfillment through the Holy Spirit," by Principal A. E. Garvie, M.A.

## The World Religion.

Professor Percy Gardner, lecturing to the Conference of Modern Churchmen, said that, "The crude notion of merely importing into countries, such as India, and China, ready-made church systems was giving way to the feeling that each nation had something to add, so that adaptation was necessary. The Nestorian and Jesuit missions were crushed out by national reaction. In both China and India now there was a strong feeling that the converts must organise themselves and formulate their own version of Christianity. Protection by Europeans was necessary until the local

churches were strong, but not after that. Even among primitive peoples there was room to cultivate natural ethical feeling and spiritual perceptions. The great Semitic religions, Judaism, and Islam, were the least permeable by Christianity."

It is now recognised as the policy of the Western churches to encourage native converts to provide their own pastors and evangelists, and express their faith in forms agreeable to national temperaments. Under the guidance of Word and Spirit there is no danger. The more urgent problem is how to maintain missionary aggression in view of indifference at the home base.

## Reading of Scripture.

The following curious letter appeared in a recent number of the "Spectator"—

In my first letter I said, "In our Book of Laws it is clearly set out what version of the Scriptures should be used in our public worship." Mr. Delbridge, in his haste, made a faulty reference to our law, and also classed my statement as an "inaccuracy." If he has since read Sec. 2 of Par. 52 of our Laws, he will surely acknowledge his mistake. I then stated that "a growing number of our preachers use Dr. Weymouth's version, which, to my mind, is not only contrary to our laws, but is a debasement of our mother tongue." I then drew attention to Sir Arthur Quiller Couch's glowing tribute to the praise of the Authorised Version.

The only point on which we appear to differ is whether the use of Dr. Weymouth's version in our public worship is contrary to our Law.

Because the law on this point says that the Revised Version "should" be used, Mr. Delbridge, by a strange logical process, claims that he is permitted to use Dr. Weymouth's or any, to use Mr. Delbridge's own word, "worthy" version. Mr. Delbridge also informs us that he avails himself of this permission.

Surely, our Law allows the use only of the Authorised, and the Revised Versions. The use of either is optional, although the use of the latter is advised. Our law is advisory, but only as between these two Versions. The process of reasoning that can construe this advice into a licence to use any version that may be published by any enterprising business man, is worthy of W. S. Gilbert himself, and for Mr. Delbridge to use any such version, in our public worship, whatever be his knowledge of the original text, which he imagines to be "worthy" which has not been "appointed to be read in churches," and which has not received the sanction of our church, is, to my mind, just sheer anarchy.

## Why Go to Church?

Roger W. Babson has recently issued a sermon-ette called "Why I go to Church," which was appreciated so highly that it was printed in display in the Milwaukee papers during the recent sessions of the advertising convention in that city. Among the statements made by Mr. Babson which arrest attention are the following: "The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the teachings of Jesus. The prosperity of our country depends on the motives and purposes of the people. These motives and purposes are directed only in the right course through religion. In spite of their imperfections, this is why I believe in our churches, and why I am a great optimist on their future. We stand at the crossroads. We must choose between God and mammon. Materialism is undermining our civilisation as it has undermined other civilisations. Unless we heed the warning in time and get back to the real fundamentals, we must fall even as the civilisations of Egypt, Greece and Rome fell—and for the same reason. Statistics of every nation indicate that true religion is the power necessary for the development of its resources, and for its

successful continuation. The challenge goes on to every man to support his church, to take an active part in the religious life of his community, to live according to the simple principles upon which this, the greatest country in the world, was founded three hundred years ago."

## A Striking "In Memoriam."

Frederick William Haller, for forty years past a member of the China Inland Mission, passed away on August 22, 1922, leaving the following Declaration of Faith:—

"I pass from this world in the following belief. That Jehovah, God of Israel, in the Trinity of His Sacred Person, Father, Son and Holy Ghost, is the only living and true God; and that all gods outside Him, called by whatsoever name are false.

"That Jesus Christ is true God, true Man; and that He came from heaven and suffered on the Cross, offering Himself as an all-sufficient Sacrifice for sin.

"That the Old and New Testament Scriptures are the very Word of God; fully inspired and worthy of our utmost confidence.

"That I trust in His precious blood, to the complete exclusion of all else, for pardon, holiness and heaven.

"This I have proved in regard to things temporal and things spiritual.

"And, finally, I desire to testify to the goodness and faithfulness of God, whose Word I have proved true, and who is abundantly worthy to be trusted."

(Signed) F. W. Haller.  
—"North China Herald," Shanghai, Sept. 23, 1922.

## The Lambeth Appeal.

"I hope that we shall clear the air and let our friends know we are as validly ordained as they are," said Dr. Carrothers, at the Methodist Synod of the first Sydney district, on Thursday, November 2, in moving a recommendation to the ensuing annual conference regarding church union, with a view to it being sent on as a recommendation to the general conference. The recommendation which was adopted was as follows:—

"The Synod expresses its sincere and respectful approval of the gracious spirit of the Lambeth appeal for reunion and its readiness to co-operate in mutual efforts to effect the realisation of the purpose aimed at in that historic document. The Synod is of opinion that the suggestion made by the Archbishop of Sydney to the New South Wales Provincial Synod for the establishment of a council representative of all the churches, with a view of dealing unitedly with matters that are common to the churches as a whole, is eminently worthy of immediate consideration and adoption, and will gladly fall in with any steps the Archbishop may see fit to take to give practical effect to the suggestion.

"The Synod regrets that the proposals for occasional interchange of pulpits are so limited in their range and are surrounded with conditions and limitations that cannot but greatly diminish the effect of such proposals both on the churches concerned and on the community as a whole. For such proposals to have the desired moral and spiritual effect they should be on a basis of cordial recognition and fraternal confidence as between all parties to such interchanges. The Synod also records its judgment that whilst in the industry of the united church, it may be desirable, as a matter of order and expediency, to have a common authorisation in an episcopally ordained ministry, the validity of existing ordinations should be fully recognised in the admission of those now duly ordained in the several churches to full status in the united church, both in regard to the preaching of the Word and the administration of the Sacraments."

"Kind hearts are the gardens,  
Kind thoughts are the roots,  
Kind words are the blossoms,  
Kind deeds are the fruits."

# The Lord's Supper.

S. J. Southgate.

"This do in remembrance of me."—Luke 22: 19.

Christ's hour was near at hand. The destruction of the Temple and of Jerusalem had been foretold. The world was hurrying on to the great tragedy. Heedless of the signs of the deepening gloom, the populace of Jerusalem, of Galilee, and of Judæa had acclaimed Christ the popular idol. The days were filled with unwonted activity. The ministry of teaching and of healing had so affected the people that throngs of afflicted and diseased men and women pressed forward to where the great Healer was dispensing life and health. Great crowds filled the Temple courts to hear the words of wisdom, of warning, of prophecy and exhortation, that issued from the lips of the Divine Teacher. A great multitude had gathered in the City of David to observe the Passover feast, a feast that had been observed by the Jews for fifteen hundred years. It was a commemorative feast, for it recalled the day when the angel of God passed over the houses of his people and spared their first-born. It was instituted by God so that his people might remember their deliverance from the bondage of Egypt.

This feast was to be typical of the communion of the body and blood of Christ. An offering of flour mingled with oil, an offering of wine, and the sacrifice of a lamb without blemish, in recognition of God's goodness as shown in the deliverance of his people, were required. The feast was local, being confined to the Jewish people. The In Memoriam feast which sprang out of the Passover speaks to us of better things than the fruits of the ground, the juice of the grape, and the sacrifice of animal life. Unlike the Passover feast, the celebration of the Lord's Supper is world-wide. It is typical, not of the deliverance of a nation, but of nations. It is the symbol of the means of deliverance for the peoples of the whole earth.

Wherever Christians have assembled the Lord's Supper has been observed. Soon after the formation of the first Church of Christ, the members thereof were harried and persecuted by the zeal of agents of the Jewish priesthood, but we read, "They continued steadfastly in the breaking of bread." When Christianity spread throughout the powerful and pagan Roman Empire, the heavy hand of persecution and death continued to oppress the disciples; but still the feast of love was celebrated. In the Catacombs of the Imperial city; in cellars and stables, men broke bread in remembrance of Christ. During the dark days of the Inquisition; through the long period of suffering and anguish that threatened to quench the faith of the strongest, that faith burned brightly and clearly, and in the rugged fastnesses of the mountains, and in the backwoods, men held fast the profession of their faith without wavering, and showed their love for their Lord by keeping the feast. Ritualism crept into the church. Man-made rites and elaborate ceremonies replaced the beautiful simplicity of true worship; but the Supper of the Lord is still observed in its pristine simplicity by many Christians in many lands.

## The institution of the feast.

The Lord's Supper was instituted by Jesus Christ himself. When the Cross threw its shadow over his pathway; when with breaking heart he spoke to his followers of the presence of his betrayer, Christ gave to the Passover feast a new significance, a new meaning. From this time on the new and better feast was to be celebrated in the memory of dying love, a love unparalleled in the history of man; a love that reaches out and embraces all classes and conditions of men. Our authority for keeping the feast is that we have been requested to do so by Christ, who said, "This do in remembrance of me." That Christ's disciples recognised the perpetuity of the request is seen by searching the Scriptures. About thirty years

after the death of the Saviour, Paul, in touring Asia Minor, reached Troas, and there, "upon the first day of the week, when the disciples came together to break bread, Paul met with them" (Acts 20: 6, 7). The same apostle wrote the Corinthian believers, saying, "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is given for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do as oft as ye drink it, in remembrance of me" (1 Cor. 11: 23-25).

Seeing that the Lord instituted the feast, and that he has requested us to remember him in the breaking of bread, let us with grateful, loyal hearts do his bidding.

## The name of the feast.

Many names have been applied to the Lord's Supper. The scriptural names are these: "The Lord's Supper," "The communion of the body and blood of Christ," and "the breaking of bread." A name that is gradually finding favor, even with evangelical bodies, is "The Sacrament." This word has its origin in a Roman oath; an oath of allegiance to the emperor taken by the Roman soldier. I do not like the term. Jesus Christ does not ask us for an oath of allegiance, he does desire the allegiance of the heart and life, and consequent right living. Let us call Bible things by Bible names, for they are simple, beautiful, and wonderfully expressive.

## The purpose of the feast.

We keep the feast for a two-fold purpose. To remember Christ's death, and to show forth his death to others. The Lord's Supper is something more than the mere commemoration of the Saviour's death. In this feast there is provided the bread of life. All the rich provisions of a Father's bounty, all that nourishes and builds up the life of Christ's faithful follower, is here for us to partake of. Life of our life is in the body and blood of Christ Jesus, who redeemed us. This thought is expressed in John's account of the Saviour's discourse to the Jews. Christ had referred to himself as the bread of life, and in comparing this bread with the bread which Moses had given the children of Israel for their temporal sustenance, he declared: "I am the Bread of Life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven: if any man eat of this bread, he shall live for ever; and the bread which I will give is my flesh, which I shall give for the life of the world." "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

Then we keep the feast that we may show forth the death of our dear Lord. Nor teacher nor evangelist tells the glad news so free as a people coming gladly and gratefully to this feast. We are proclaiming to men the death of Jesus Christ, and life through that death. "A message angels' faint would tell." Let us keep ever before us the purpose of the feast: to remember Jesus and his sacrifice for us, and to witness for him.

## A call to self-examination.

The Lord's Supper is a call to the proving of self, a call to self-examination. "Let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh in an unworthy manner, eateth and drinketh condemnation to himself, not discerning the Lord's body."

This call to self-examination comes to the Christian at all times. It is the preventative of

easy, slothful indifference. Without continual heart-searching there will be continual drifting. Proving oneself will bring one to the Lord's table in a penitent, grateful, humble, reverent spirit. If this spirit be absent, we have missed the point and helpfulness of the feast; we have failed to discern the body and blood of the Lord given for the remission of our sins.

When we speak of unworthiness, we do not suggest that any are worthy, save through Christ. To realise our unworthiness is to find in the Saviour our all in all, for

"They who vain would serve Christ best,  
Are conscious most of sin within."

## A great levelling agent.

The Lord's Supper is a great levelling agent. It has been said that "there are no two classes of members in Christ's church. There are no prince-nor serfs amongst all the faithful in Jesus Christ. It is not flesh but spirit that characterises Christian membership." There is no such thing as the priest and the people, no social distinctions, no professional men, no tradesmen, no artisans, no clerks, no employers, no employees; their identity is lost. We are just Christians, followers of Jesus, with common aims, and a great common love. We must go out into the world to take our several parts in love; but at the Lord's table we are one; brought together by the great love of Christ for us, and our love for him. The bond of union, the great levelling agent, is the emblems of the Saviour's body and blood; for by the one sacrifice all were redeemed.

## A solemn feast.

The Lord's Supper should be celebrated with due solemnity. There should be no sign of irreverence. The betrayal, the suffering of loneliness and innocence, the pain of nail and spear, the life given as a ransom for our sins, should be known to us. We partake of the emblems of a sinless body, and a life's blood. Death brings sorrow and solemnity. We should be in the spirit as we remember the price of our redemption. We should stand before the great God in sorrowful thanksgiving. The Lord's Supper is a solemn feast.

## An age-lasting feast.

The Lord's Supper is to endure until the end of the age. It is "Till Christ comes." Just as men of bygone days celebrated this feast, so will the faithful of all ages. Blessed are they who remember Christ in this way: for as the Passover was but the shadow of the greater love feast, so the memorial breaking of bread is but a foretaste of the Marriage Supper of the Lamb. They that show forth the Lord's death till he come, shall sit down with him to the unending feast. Let us keep the feast.

## My Evening Prayer.

If I have wounded any soul to-day,  
If I have caused one foot to go astray,  
If I have walked in my own wilful way—  
Good Lord, forgive!

If I have uttered idle words or vain,  
If I have turned aside from want or pain,  
Lest I myself should suffer through the strain—  
Good Lord, forgive!

If I have craved for joys that are not mine,  
If I have let my wayward heart repine,  
Dwelling on things of earth, not things divine—  
Good Lord, forgive!

If I have been perverse, or hard or cold,  
If I have longed for shelter in the fold  
When Thou hast given me some part to hold—  
Good Lord, forgive!

Forgive the sins I have confessed to Thee,  
Forgive the secret sins I do not see,  
That which I know not, Father, teach Thou me—  
Help me to live.

—C. Maud Battersby.

# Sport.

Geo. P. Cuttriss.

It would appear that Timothy was disposed to athletics, and was familiar with the phraseology of the arena. Paul, in emphasising spiritual endeavor, and in exhorting his readers to attain the highest possible standard of Christian efficiency, employed the language of the amphitheatre. Such expressions as wrestle, run, fight, press, strive, are common to the Pauline and Peterine epistles. In order to accomplish feats credited to many of the prominent characters mentioned in both Old and New Testaments, a certain amount of training would be essential. It is reasonable to assume that Paul's pre-Christian experience appreciably affected his vocabulary, and his frequent use of athletic expressions was more involuntary than inspired. Whatever incongruities there may have been between Paul's athleticism and Paul's apostleship are left largely to conjecture. In commending Christianity he certainly did not condemn physical culture. Proof is still lacking that Paul was, according to the common modern conception, sparse of muscle and stunted in physique. He demonstrated to an enviable degree his powers of physical endurance which in no mean measure contributed to success as an itinerant evangelist. The metaphors employed by the apostle suggest a deep-seated admiration for manly and muscular accomplishments as, e.g., "We wrestle not with flesh and blood," "Let us run with patience the race," "Fight the good fight," etc.; etc. Such is surely sufficient to justify the assumption that recreation or sport received in a measure the approbation of the apostle, whose inspired teachings are practically universally accepted as the Christian's guide to conduct. Though Paul does not actually condemn sport, but rather, from the frequent reference to athletics, reservedly encourages bodily exercise, he leaves no doubt in the mind of Timothy, whom he exhorts to be a good minister of the gospel, nourished up in the words of faith and of good doctrine, that sport should not occupy the first and foremost place in the programme of the Christian. In 1 Timothy 4:8 it is stated, "Exercise for the body is not useless, but Godliness is useful in every respect." The word "exercise" is from "gymnasia," from whence is derived the comparatively modern word "gymnastic." This man of God does not condemn gymnastic exercise, but admits that it is not without benefit. It is patent, however, that athletics should not supersede religion; rather, we should exercise ourselves unto Godliness, for it is profitable unto all things. Christianity is a rational system which appeals to our highest intellect. In our interpretation thereof we should not be unduly sentimental, nor over-serious—*i.e.*, let our hearts run away with our heads. It is freely accepted that man has a soul. Let us not overlook nor ignore the fact that he also has a body, which is the tabernacle of the soul. Not only are we exhorted and expected to give our bodies unto the Lord, but also to present our bodies a living sacrifice, which is a reasonable religious service. Any exercise which is calculated to increase the efficiency of the body without impairing the soul, should receive the hearty endorsement of all Christians. If a man be inactive and emaciated, he cannot hope to feel as fit physically or even spiritually as the man who enjoys good health. There is a connection between work and worship, recreation and religion, health and happiness, muscle and mind, body and brain. In order to ensure good health, sufficient suitable exercise is essential. The nervous system is the vital basis of the whole system. The woman for a wrecked mind is a re-created body. The medical profession unanimously advocate a certain amount of exercise, particularly respiratory and abdominal, in order to a proper elimination of waste products and septic foci in the body for the enjoyment of good health. We certainly should not hesitate to engage in any form of

sport which would add to our development, provided, of course, that the form of sport in which we engage wears not the appearance of evil; such we, as Christians, should avoid at all costs. As the Bible does not condemn sport, the question may be asked, "What forms of sport or organised games may a Christian legitimately engage in? In Australasia, tennis, cricket, football, hockey, baseball, bowls, etc., etc., are generally popular. To be efficient in one or all of these pastimes a certain amount of training is necessary. Training suggests the running track, the gymnasium, the swimming pool, and organised physical culture activities. These are all legitimate, and the church or Christian who would condemn certainly deserves to be designated narrow minded and excessively conservative. It is agreed that the associations in connection with all of the forms of recreation alluded to are not altogether heavenly, or even particularly elevating, but should Christians refrain from participation thereof? The "holier than thou" cult might raise their hands at the suggestion. In objecting to many sports and physical culture clubs in connection with our churches, are we consistent, and Christian? We do not withdraw from business because of its associations, nor from the hundred and one activities in which the world has manifestly a part. Churches and Christians should rather seek to leave such pastimes which in themselves are clean, wholesome, and elevating, with an altogether different spirit than that which manifestly spirituates them. The churches should be put wise in this respect, and no effort should be spared to provide facilities to enable young men who naturally are social and sports-loving, to be the best possible, and thus remove the impression that churches are, only, for women, and Christians are numby, paunchy, spineless nincompoops, with neither ability nor courage to hold their own or creditably acquit themselves on the field of sport. The notion that Christians should not engage in sports simply because the unconverted are associated with them, is not inspired by a study of the Scriptures, and is on a par with the idea that Christians should not attend a gospel service on account of so many sinners being in attendance. Many acknowledged followers of Christ have preached the Christ more eloquently and effectively by their manliness and unselfish courtesy and Christian forbearance on the field of sport than their "different from thou" brother from the arm-chair or the church platform. If the churches do not encourage sport and create conveniences to enable our young men to become efficient, many men will be lost to the church, and instead of the young men's sport being dominated by deepest religious motives and sentiment, they will become affiliated with essentially worldly organisations, and sport will in many instances become their only religion. This would not only be disastrous to the young men, but also derogatory to the church itself.

It is obvious, of course, that a Christian should exercise care at all times in regard to associations, and in whatever sport he may participate, be scrupulously careful to play the game—to act clean, play clean, and talk clean, so that he may not be a party to bringing discredit upon the church. The uses of sport amongst Christians are numerous, and really too obvious for mention. The object of all sports' organisations should be the promotion of friendly feeling, the development of the body, the cultivation of character, and so far as the church social and physical activities be concerned, the binding of the young to the church, the bringing of others to Christ, and the cultivating of those habits that make for character, citizenship and Christ.

## Opening of Building at Ipswich, Queensland.

The more comprehensive policy of the Queensland Home Mission Committee—that of organising new fields—found further expression in the opening of the Ipswich chapel on Saturday, November 25. The day was well selected. Representatives from Brisbane and West Moreton churches formed a strong contingent.

The building, which is situated on the main Ipswich-Brisbane road, between the stations of East Ipswich and Booval, in the prosperous and growing suburb of East Ipswich, is an attractive structure, and is splendidly erected with the best quality of material, having a length of 44 feet and a breadth of 28 feet, with walls 13 feet high. It stands on blocks 6 feet 6 inches from the ground, thus making provision for a Sunday School under the building. It is set-off in appearance by a flat porch, with two wide flights of stairs, an artistic leadlight, and casement windows, glazed with Flemish glass. It is lined and ceiled throughout, and has two ante-rooms at the back, which open on to the landing, and an up-to-date baptistry and platform, and is well fitted with electric lights. Its seating capacity is 200.

Our energetic President, Bro. Enchelmaier, presided over all the opening services, and in an optimistic manner welcomed the visitors, congratulated the members of the Ipswich church, and mentioned the liberality of Bro. Cummings in purchasing the land for the Committee.

The ladies of the Ipswich church entertained all the visitors at tea. Their task was a big one. Great appreciation of their work on behalf of those present was expressed in a happy speech by Bro. Wendorf.

During the evening a forceful appeal was made by Bro. Rankine, who had deferred his departure from Queensland in order to participate in the opening services. ego was realised through his efforts. Bro. Rankine also made a presentation of a silver tea-pot to Mr. Haenke, the architect, in recognition of his generous and able services.

During the evening service Mr. Kirkwood, the Baptist minister and President of the Preachers' Fraternal, spoke of the close association between both churches, and gladly welcomed their sister church. Mr. Wade, Presbyterian minister, saw in the erection of such a chapel a "great act of faith." Bro. Bassard inspired the large congregation by his address. Bro. Adermann, Secretary Home Mission Committee, briefly reviewed the policy of the Committee in regard to fields generally, and its special relation to Ipswich. Bro. Larsen feebly responded to his introduction as temporary preacher.

The Committee is grateful to the Ann-at. choir, under the leadership of Bro. Hack, which contributed much in song.

On the Lord's day a dedication service was conducted by Bro. Larsen at 10.30, outside the chapel. The key was inserted by the esteemed Sister Mrs. Cummings. Bro. Green, from Bundamba, presided at our morning service, at which 53 were present, some being interested friends. In the afternoon a service for young people was arranged. Bro. Cain, our honored President of the Queensland Bible School Union, took the chair. Bro. Larsen spoke to those present. As a result a Sunday School was formed, Bro. Cummings being elected as superintendent; Bro. Finney, secretary. Five volunteered to teach the children. Twenty-seven scholars were enrolled. A storm passed over the city during the evening service, yet quite a number attended, to whom Bro. Larsen spoke forcefully on "The Unchangeable Christ." One young man, a nephew of the late Bro. Martin, responded to the invitation. The workers were greatly encouraged by the good confession of this young man.

The prospects at Ipswich are good. Another addition to the ranks on Wednesday night, when a daughter of Bro. and Sister Rissen took her stand for Christ. A great opportunity is ours. Pray for us that we may be equal to our task.—E. P. Adermann.



# Foreign Missions.

Conducted by G. T. Walden, M.A.  
(74 Edmund Avenue, Unley, South Australia.)

## West Australian Hospitality.

Miss Mary Thompson was royally entertained at Fremantle and Perth on her way to India. She says, "The kindness of the West Australian brethren is really overcoming. You always meet at Fremantle such a number of enthusiastic Christians. Some of them took me for a motor ride to Perth. It was perfect, the view lovely, and one enjoyed it beyond description. Then the sisters had prepared a very nice lunch at Lake-st., at which I should think about thirty were present. Others came in afterwards, and the evening was spent at Mrs. Payne's home. They invited me to stay overnight, but as I heard some were coming to the boat in the morning, I decided to come on board again."

## "When to Begin Tithing."

A prominent church worker recently told the story of the first money she ever made. She was working in a store in Colorado, and on Saturday, the day she was to receive her first week's wages, her minister paid her a visit and told her that the time to begin tithing was when she received her first money. She took her 9 dollars home that night, and thought that 90 cents as a tithe was too much, but as she faced up to the proposition she decided at least to try it. She finally counted out the 90 cents as the Lord's portion, and from that day to this has given 10 per cent. of all the money she has received to the work of the kingdom. She tried it, she liked it, and she is still at it. Moral: "Go thou and do likewise."

## Church and School Work at Shanghai.

Mr. Leach, speaking of the union of Kwenming-road church with two other independent churches, says, "These are sister churches springing from the same stock as the Kwenming-road church. When the Foreign Christian Mission in Shanghai was under the American Board they had two centres one at Yangtze-poo-road, and one at Miller-road. A shoot came from the Miller-road, and several of the Chinese Christians worshipping there established an independent church in an adjoining district, which they carried on; but they regarded the Miller-road church as their mother church. When the American Board withdrew from Shanghai, and sold their property, the Yangtze-poo and the Miller-road churches were practically left homeless. Sister Tonkin, who worked for several years with the late Bro. Ware, gathered the Yangtze-poo church members together, and established them in the Kwenming-road buildings. I did what I could to help her to get a place for the church and school. The Miller-road Christians rented a Chinese house, and used it as a place to worship. These three churches have had their ups and downs, but are still thriving, independent of each other, and the Lord has blessed their work. There is a desire among many of the members of each of these churches that the three should be linked together and become united in common Christian work. They feel that they could work more together, each helping the other, but still remaining independent. They are sister churches, and they feel that they are one family, although they have separate establishments. The matter of union has been discussed, and the majority of the members are in favor of uniting, but nothing definite will be done until Bro. Cameron's return."

Speaking of Sunday School work in Shanghai, Mr. Leach says, "There is a big Sunday School work being carried on in Shanghai. All the mission churches have their Sunday Schools, and there are many schools not connected with missions, but carried on independently. Once a year the united Sunday Schools have a demonstration,

when thousands of children and young people march in procession through various parts of the city; but all this good work is only like a drop or two in the ocean. There are thousands of children in this great city that have never heard about the love of God or the name of Jesus. In greater Shanghai there are nearly two million people. We thank God for all the work that is being done, and pray that still more may be achieved, and that every child shall know 'How sweet the name of Jesus sounds.'"

Our own week day school at Kwenming-road, Shanghai, re-opened on September 11 for the autumn session with a roll of 235 pupils. A day school of 235 pupils is a big school for a small church to carry on. The Sunday services are well attended, and there are several regular attendants not members, but are enquiring about baptism. We pray that they may be brought into the fold and accept the Lord Jesus Christ as their Saviour. The week day meetings are fairly well attended. Altogether the work is progressing favorably.

The Kwenming-road church, Shanghai, sends Christian greetings to the churches in Australia, and asks for their prayers, that God's blessing may rest upon our united work.

## Victorian Women's Conference Executive.

The meeting was held in the hall, Swanston-st., on Friday, December 1. President, Mrs. B. J. Kemp, presiding. Devotional exercises were conducted by Mrs. Swain, who spoke on "Worry as an hindrance to service." Several sisters engaged in prayer. Mention was made of the passing of our esteemed Sister Mrs. Dale, who for many years was a faithful member of the Women's Executive. Apologies were received from Sisters Johnston, Clark, and Kefferd. Mrs. Saxby, of N.S.W., was welcomed. The wedding gift to Miss Metzenthin amounted to £22/4. Mrs. Meyer, Superintendent of Hospital Visitation, told of the work being done by the Committee among the inmates of the various institutions. Miss Lena Kemp favored with a solo. Additions from Bible Schools: Middle Park, 6; Hampton, 4; Brighton, 1; Lygon-st., 1; North Fitzroy, 1; Ascot Vale, 3; Swanston-st., 1; North Richmond, 1.

General Dorcas during the month have done fine work. A large bag was sent to the Armenian Committee. A letter of thanks was received from same. A dozen pillow slips made for Queen Victoria Hospital. We thankfully acknowledge £5 from Margaret Goudie Fund. Thanks to all for parcels and contributions. We are hoping to be

able to send Christmas cheer to many needy ones. Will you help us?—A. M. Moysey, Secy.

The Home Mission Committee during the past month paid visits to Swanston-st. and Surrey Hills Mission Band and church respectively, in the absence of the Superintendent on holiday. Mrs. B. J. Kemp presided, several sisters taking part in the prayers, reading the Scriptures, and thoughtful papers. Missionary letters were read, and an address given by Mrs. Blakemore, Soloist, Mrs. S. Wilson. All felt it had been good to attend these meetings.—N. Lyall, Supt.

Members of the Swanston-st. church, with Mr. Kingsbury, visited the Benevolent Home. Wards were visited, gifts distributed, and a kindly word spoken to those who are bed-ridden. A meeting was held in the hall, at which 100 inmates were present. Mr. Kingsbury gave many helpful thoughts. Soloists, Mrs. Kemp, Miss Mitchell.—E. R. Tuck, Supt.

Prayer Committee visited Essendon Mission Band; a very interesting letter from Miss Blake was read. Two papers were very much appreciated, several taking part in the prayers.—R. Swain, Supt.

Mrs. Cameron, Mrs. Northeast, Mrs. Meyer, and Miss Kemp have paid 39 visits all told to the various hospitals during the month. Thanks to those who have sent books, magazines, old linen, North Richmond for 7 doz. eggs for distribution.—S. Meyer, Supt.

Next meeting of Executive will be on Friday, February 2, 1923. Devotional led by Mrs. Gole.—Miss Rometch, Secretary, 240 Graham-st., Port Melbourne.

## Women's Mission Band.

Receipts for November-December: In hand, £16/10/7; Hawthorn, £4/10/6; Essendon, £8; Gardiner, £1/8/2; Lygon-st., £1/11/-; Prahran, 10/6; South Melbourne, 11/6; Total, £33/11/3. Expenditure: Paid Mr. Bagley, for Home Missions, £16/15/8; Paid Mr. R. Lyall, for Foreign Missions, £13/8/6; Paid Mr. Ennis, for Bible College, £3/7/1; Total, £33/11/3. Presentation to Miss Metzenthin, from Mission Bands, Girls' Circles, and Friends, £22/4/-.—G. Hayward, Hon. Treasurer.

## CORRESPONDENCE COURSES

(recently endorsed by the Brotherhood Quarterly of the Associated Churches of Christ in Victoria, and heartily commended to the Churches) upon Preachers' Preparation, Speakers' Preparation, Application (of the rules and principles of previous lessons), Bible Study, Bible Analysis, Grammar and Composition, Church History, Church Doctrine, Teachers' Preparation, Elocution, etc., may be arranged for by writing to the Editor,

J. C. F. Pittman,

"Clyde House,"

Clyde Street,

St. Kilda,

Victoria.

Write now and enrol for the new year



## "WOOD" GLASSES

Mean Comfort and Clear Vision

It's no rest to sit down in the evening, take up your paper, and find your eyes aching after the perusal of a few lines. Call in and have your eyes examined—Eyestrain leads to serious trouble if neglected.

We are Certified Opticians of wide Experience.

Phone 8778 for an Appointment.

**E. WOOD & CO. PTY. LTD.**

Ophthalmic Opticians

**95 ELIZABETH ST., MELBOURNE.**



# Here and There.

The address of Bro. Ethelbert Davis now is 34 Montague road, Watersleigh, N.S.W.

A good attendance and one confession at Lake-ville, W.A., on Lord's day evening, Dec. 3.

Mr. Vic. Taylor, Close-st., Sandwell (Peterhead), S.A., is now the secretary of the Semaphore church.

There will be no issue of the "Australian Christian" on December 28. Reporters especially are requested to note.

Mr. and Mrs. W. Charlack and daughter expect to leave Adelaide by the s.s. "Aeneas" on Jan. 10 for an extended visit to England.

H. J. Horsell will be glad to hear from any speaking brethren who can assist by taking week-end services with some country churches in South Australia.

We hear that Bro. and Sister G. P. Pittman were accorded an excellent welcome at St. Morris, S.A. On Dec. 6, a public meeting was well attended, and very enthusiastic.

The churches are asked to make reference on Sunday, December 24, to the fact that this is World's Peace Sunday, and if possible preachers are asked to preach a sermon that day on the principles of world peace and brotherhood.

Mr. and Mrs. Jas. E. Thomas expect to leave Melbourne by the "Karoora" on Wednesday, Dec. 20, at 4 p.m., for Adelaide. They expect to be about five weeks in South Australia. Bro. Thomas then hopes to spend two months in New Zealand before entering upon his new work at Balwyn.

Will Beiler has just concluded a happy, though brief ministry with the St. Morris church, having continued preaching there (pending the coming of G. P. Pittman) after the conclusion of his mission in that place. His address at present is 6 James Place (1st floor), Adelaide. Phone, 604.

The Victorian General Dorcas meeting will be held on Wednesday, December 20, from 10.30 till 1.0'clock, in the Swanston-st. lecture hall. As this is the last meeting for the year, a good attendance of willing workers is requested. Sisters are urged to attend and help cheer and work for the Master's poor and needy ones.

Will South Australian brethren who kindly made a promise at the last Conference to assist Home Mission funds, please be good enough to forward a cheque for such promise to the Secretary, H. J. Horsell, Kilkenny P.O., as soon as convenient? The Committee is working on a big overdraft. Money forwarded now will be very welcome.

"A preacher was questioning his Sunday School concerning the story of Eutychus, the young man who, listening to the preaching of the Apostle Paul, fell asleep, and falling out of a window, was taken up dead. 'What,' he asked, 'do we learn from this solemn event?' The reply from a little girl came: 'Please, sir, ministers should learn not to preach too long sermons.'"

Many of our readers who are interested in "The Family Altar" will be glad to know that the 1922 series will shortly be issued in book form under the title, "Day by Day Devotions." An announcement as to price and when the work will be ready will be made in due course. The "Altar" articles and Scripture portions for 1923 will be based on the suggested New Testament readings.

During the Christmas holidays and New Year holidays two groups of workers associated with the Victorian Band of Hope Union will conduct two campaigns. One party will be located at Mordiallo, where meetings will be held on the beach, near the pier, each afternoon. Friends holiday-making in that place are invited to the meetings, and to make themselves known. The campaign headquarters will be at the Presbyterian School Hall, McDonald-st. The second campaign party will conduct a caravan campaign through the Dandenong Ranges, visiting fourteen holiday centres.

"Theories may prove false, plans be overturned, and friends disappoint us, but Christ never fails."

"When, on one occasion, a large audience interrupted a discourse by Sir George Adam Smith with applause, the great Scottish preacher and scholar cut it short with the stern words, 'Gentlemen, we are here to receive the Word of God, not to applaud it.' Until the sense of sacred vocation behind these words is once more born in the preacher's heart, the man in the pew will continue to treat sermons as a negligible survival, and the man in the pulpit will remain an unsuccessful waiter upon the convenience of a preoccupied public when he might be an ambassador of God."

The Bay excursion of last year, run under the combined auspices of the Victorian Anti-Liquor League and the I.O.R., was so successful that a general desire was expressed that it should be made an annual function. Accordingly the "Weeroma" has been chartered for Tuesday, January 16, for another whole day trip to Queenscliff, leaving Port Melbourne pier at 10 a.m. The W.C.T.U. and the Sons of Temperance are joining in the excursion this year. A programme of sports has been arranged, and a very cheap and enjoyable day's outing is assured. Tickets (adults, 3/6; children under 12, 2/-) may be obtained from the local offices of the various organisations and branch secretaries, early application for which is advised.

The moral influence of a holy life cannot be lost. Like the seed which the wind wafts into hidden glades and forest depths, where no sower's hand could reach to scatter it, the subtle germ of Christ's truth will be borne on the secret atmosphere of a holy life, into hearts which no preacher's voice could penetrate. When the tongue of men and angels would fail, there is an eloquence in living goodness which will often prove persuasive. For it is an inoffensive, unpretending, unobtrusive eloquence; it is the eloquence of the soft sunshine when it expands the close-shut leaves and blossoms—a rude hand would tear and crush them; it is the eloquence of the summer heat when it lasks upon the thick-ribbed ice—blows would but break it; but beneath that softest, gentlest, yet most potent influence, the hard impenetrable masses melt away.—Caird.

Bro. Clive Taylor writes from Geyserville, California, U.S.A., under date Nov. 9, 1922: "Just a brief note to let you know that we are comfortably located in Geyserville, California. Geyserville is a city of about 750, with a fine new church building, and furnished parsonage, all out of debt. We have a church membership of about 120, and a Sunday School enrolment of 130. It is located near the home of Jack London, 'The Valley of the Moon,' and is famous for its fruits, such as prunes and grapes. You will be interested to learn that at the elections, just held, the prohibition law has again been upheld, and light wines and beers are not to be allowed. This is another death-blow to Booze and Co. I met the 'Tabiti' last Monday, and Gilbert Chandler and his wife and family arrived happy and well. Saw them off by train to Knoxville, Tennessee."

In Mr. Arthur Powett's new book, "The Best I Remember," there are some paragraphs which should be of special interest to preachers. One is this tribute paid by Mr. Lloyd George to Dr. John Clifford: "There is no man in England upon whose conscience I would sooner ring a coin than John Clifford's." Another relates to Dr. Jowett's careful and felicitous choice of words: "A young Japanese student asked me once where he would hear the English language spoken at its best. I advised him to hear Dr. Jowett preach and Mr. Asquith speak. A public school boy whom I knew went regularly to hear Dr. Jowett preach, because, he said, 'it helps a chap in preparing for the literature papers in the matric, to see how Dr. Jowett uses English words.' Words are Dr. Jowett's hobby-study. He delights in

them. He told me once that Henry Ward Beecher used to carry a handful of precious stones—diamonds, rubies, amethysts—in his pocket, so that at odd moments he could let the sunshine play upon them and watch the varying lights flash from their facets. 'I do, too,' said Dr. Jowett, 'only with words.'"

"When John Quincy Adams was eighty years of age, he met in the streets of Boston an old friend, who shook his trembling hand and said, 'Good morning, and how is John Quincy Adams to-day?' 'Thank you,' was the ex-president's answer. 'John Quincy Adams himself is well, quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shatteered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon. But he himself is quite well, quite well!'"

When asked some time ago by a gathering of Indian Christians and British missionaries how Christianity could be made a real force in the national life of India, Ghandi replied: "I would suggest: First, that all you missionaries and Indian Christians should begin to live as Jesus Christ did. Second, that you should all practise your religion without adulterating it, and toying it down.... In the third place, I would suggest that you should emphasise the love side of Christianity more, for love is central in your religion." Now, if this great and earnest man were to become truly Christian, who can estimate the gain to India and the Empire? What if during his detention he were to experience the "Illumination of personal conversion." Is not that something that Christian people everywhere might definitely pray for? This man might yet prove an "apostle" to thousands of his countrymen.—"Southern Cross."

Take warning! Just listen to this: A woman who was too "economical" to subscribe to a religious paper sent her little son to borrow her neighbor's copy. In his haste he ran over a four dollar stand of bees, and in ten minutes looked like a warty summer squash. His cries reached his father, who ran to his assistance and, failing to notice a barbed wire fence, ran into it and ruined a five dollar pair of pants. The old cow took advantage of the gap in the fence and got into the cornfield and killed herself on green corn. Hearing the racket, the mother ran, upsetting a 4-gallon churn of milk into a basket of kittens and drowning the whole litter. In her hurry she dropped and broke her 25 dollar set of false teeth. Taking advantage of the excitement, the eldest daughter ran away with the hired man, the dog broke up eleven setting hens, and the calves got out and chewed the tails off four fine shirts. The moral is plain: Subscribe for the "Australian Christian," so you won't have to borrow.—Adapted from the "Baptist Advance."

Recently Dr. John Clifford, the veteran English Baptist preacher, celebrated his eighty-sixth birthday, and the sixty-fourth anniversary of the opening of his ministry at Westbourne Park Chapel, London. Gifts of love and appreciation were made to him. In the course of his reply Dr. Clifford said: "Sixty-four years ago to-day I preached my first sermons at Praed-st in the morning on 'I will go in the strength of the Lord God,' and at night on 'God was in Christ reconciling the world to Himself.' On three successive Sunday nights I preached on that text of God's reconciliation. These texts have summed up my teaching through the sixty-four years. Our church has been built up on personal evangelisation. I set myself at the outset to win the young men. I had practically no congregation. It grew by the work of a few men associated with my ministry. I am glad that this gift is associated with a meeting largely centred in an appeal to the young. Thanks, dear friends, for these gifts, thanks for your affection, thanks for letters innumerable, among which the most charming—let me say it—were from the little ones. I live in the love of my friends, this is my life."

# The Family Altar.

J. C. Ferd. Pittman.

## SAVIOUR AND SOVEREIGN.

Christmas time recalls the most charming story ever penned; the beginning of that wonderful life which Paul designated as "the appearing of our Saviour Jesus Christ," and the culmination of which led the Apostle to ascribe eternal praise unto "the King, eternal, immortal, invisible."

We love to think of the visits of both the shepherds and wise men. Luke records the angel's speech and song, the journey to Bethlehem, the finding of the Babe, and the subsequent declaring the good news of a Saviour found; whilst Matthew tells of the wise men from the East following the star to the manger, and offering gold, frankincense and myrrh to the new-born King.

*A Saviour!* This was exactly what all men needed. It was of more value to the world than all else. In eager anticipation they awaited the coming of the Great Deliverer. *And a King!* The royal and priestly glory of the kings of the Jewish nation was taken from them because of their disobedience to Jehovah, yet amid judgment inflicted, the promise was given of a complete restoration when he should come "whose right it is" to reign. This Babe in the manger is the promised One. He was chosen, anointed, ordained of God, and is now absolute monarch in the spiritual realm. Let us all rejoice in him as our Saviour, and faithfully serve him as our King.

## DECEMBER 18

### *A Charge to the Rich.*

Charge them that are rich in this present world, that they be not high-minded.—1 Timothy 6: 17.

Writing of wealth, Clement of Alexandria compared it to a serpent. "Unless you know how to catch it without risk, and can lift it up by the tip of the tail, it will double back and fold round your hand and bite you; just so wealth, whether in the hand of the prudent or unwary, is a desperate thing to wriggle and catch and bite, but there is a possibility of a man using it so magnanimously and wisely as to charm the brute by the incantation of the Word, and himself remain unhurt."

Bible Reading.—1 Timothy 6: 17-21.

## DECEMBER 19

### *He Abideth Faithful.*

If we are faithless, he abideth faithful; for he cannot deny himself.—2 Timothy 2: 13.

"It fortifies my soul to know  
That, though I perish, Truth is so;  
That, howsoever I stray and range,  
Whate'er I do, thou dost not change  
I steadier step when I recall  
That, if I slip, thou dost not fall."

Bible Reading.—2 Timothy 2: 13

## DECEMBER 20

### *Following Christ.*

Showing all fidelity; that they may adorn the doctrine of God our Saviour in all things.—Titus 2: 10.

"O heavy cross—of faith  
In what we cannot see!  
As one of yore, thyself restore  
And help to follow thee  
"If not as once thou cam'st  
In true humanity,  
Come yet as guest, within the breast  
That burns to follow thee.  
"Within our heart of hearts  
In nearest nearness be;  
Set up thy throne within thine own;  
Go, Lord: we follow thee."

—F. T. Palgrave.

Bible Reading.—Titus 2: 9-13

## DECEMBER 21

### *Christian Courtesy.*

I beseech thee for my child, whom I have begotten in my bonds, Onesimus.—Philemon, verse 10.

"Paul's letter to Philemon on 'ragged runaway Onesimus,' has been a favorite portion of Scripture with not a few great men. Coleridge said Paul's manners were 'the finest of any man's upon record.' Dr. John Duncan wrote—'The most gentlemanly letter ever written by the most perfect gentleman is, in my opinion, Paul's Epistle to Philemon. If you study its courtesies, you will see how manifold and how delicate they are.'—Philemon 8 to 20.

## DECEMBER 22

### *Suffering for Christ.*

Others were tortured, not accepting their deliverance.—Hebrews 11: 35.

"Yet one pang, searching and sore,  
And then heaven for evermore;  
Yet one moment awful and dark,  
Then safely within the Veil and the Ark;  
Yet one effort by Christ his grace;  
Then Christ for ever face to face."  
—Christina Rossetti, "Martyr's Song"

Bible Reading.—Hebrews 11: 32-40

## DECEMBER 23

### *Be Ye Also Patient!*

Be ye also patient; stablish your hearts: for the coming of the Lord is at hand.—James 5: 8.

"Patience, thou blessed attribute! How could we get on without thee? How we would worry and fret this miserable life away but for thy benign help. It is among the ranks of the poor and the lowly that we see that grace in most frequent and most beautiful operation. I never return from visiting my poor sick people without learning a lesson of thankfulness for the least attention, so submissive to God's sovereign will. I suspect that it still holds true that God hath chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him."

Bible Reading.—James 5: 7-11.

## DECEMBER 24

### *Casting Our Care Upon the Lord.*

Casting all your anxiety upon him, because he careth for you.—1 Peter 5: 7.

Dr. James MacGregor wrote thus to his betrothed wife—"I wish I could act on the motto your letter enclosed, 'Banish care and welcome glee.' Very much would I give if at this moment, and at all times, I could just do that. There is one sound recipe for all care, whose comfort I sometimes feel, though I ought to feel it more. 'Cast all your care on him, for he careth for you.' How shall he not with him also freely give us all things? That is perhaps God's most blessed truth. Its logic is irrefragable. If he gave us the greater gift, will he withhold the less?"

"O Lord, how happy should we be,  
If we could cast our care on thee,  
If we from self could rest."

—Jane T. Stoddart's "The N.T. in Life and Literature."

## PRAYER.

Merciful God, I thank thee that I also have heard the glad tidings, and found my way to the Bethlehem manger and the Cross of Calvary. May I declare to others what a Saviour I have found, and acknowledge that Jesus is my Lord and King? May I faithfully serve him, and daily persuade others to become his loyal subjects. In his name Amen.

## Sunday School Union Book Depot

Collins Court,  
370-376 Little Collins St.  
Melbourne.

Special attention is directed to the splendid selection of New Books for Prizes and Libraries just received.

### Latest Annual Volumes—

Boys' and Girls' Own Annual, Sunday at Home, Empire Annual for Girls and Boys, Child's Companion, Our Little Dots, Chatterbox, Prize, etc.

Daily Light Block Calendar, 1/6; posted, 1/10.

Orders by post receive prompt attention.



## The State Savings Bank of Victoria

### CREDIT FONCIER LOANS.

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

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

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

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

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

South Australian Home Mission Notes.

H. J. Horsell.

P. A. Warhurst concluded his work at Murray Bridge on November 26. There was a very large attendance at a farewell meeting on the 28th. The chapel was well filled, and many speakers testified to the value of the service rendered the church and community by our brother. Suitable presentations were made. Bro. A. Marshman, of Strathalbyn, who intimates that he is relinquishing work with the churches at Strathalbyn, Milang, and Pt. Sore, after five years' service, has accepted an invitation to succeed Bro. Warhurst at Murray Bridge, and hopes to commence on March 4.

W. A. Russell, a graduate of Glen Iris College, has accepted an invitation of the Committee to labor under their direction with the churches on Eyre Peninsula. Bro. Russell will commence his work on February 4, at Tumby Bay. He is looking forward to a time of usefulness in that large district.

As a result of the voluntary service of H. W. Manning, who gave some three weeks of his holiday to assist the churches on Eyre Peninsula, a great amount of good has been done. Bro. Manning visited a large number of homes, and left literature with the people. Services were conducted at Tumby Bay and Ungarra, and 14 persons were baptised. The brethren are grateful, and the Committee appreciate this whole-hearted service.

The work at Berri and Winkie has reached a stage when more room is required to accommodate the Sunday School scholars at both places. The brethren are much concerned over this because of the difficulty in acquiring funds for building operations; they rejoice together because of the manner in which the Lord is blessing the work. Exactly 100 are now members of the church. Isolated members are living at Lynton. Bro. Hunt contemplates commencing services at that settlement, and it is believed that a church can be organised and a Sunday School commenced. There are grand openings in several parts along the Murray. Will the brethren assist us to enter the open doors?

W. G. Oram has accepted another year's engagement at Moonta. He has given 18 1/2 years of splendid ministry during a hard and difficult period of mining troubles. The chapel has been renovated, and looks well. It is good to know that, amid all the struggles, the meetings have kept up very well.

E. G. Warren is having very successful gatherings at Wallaroo. The meetings have grown in numbers. The school is being added to. The gospel services are exceptionally good, and there is a spirit of expectancy. Finances have much improved. Bro. and Sister Warren have been well received in all quarters.

There have been quite a number of additions to the Bible School at Naracoorte, as the result of faithful visitation to the houses of the people by Sister Pascoe. Bro. Pascoe is doing a good work, and is highly respected by the people. The work is in a better condition now than for some considerable time.

W. C. Beiler concluded his services with the Committee at St. Morris with really fine meetings. We appreciate the work of our brother in the several missions conducted, and in holding the field at St. Morris. Bro. G. P. Pittman began his work in this field on December 3, and had a splendid commencement. A welcome social was tendered to Bro. and Sister Pittman on December 5. This is a good field. Watch the work grow.

Reports from Broken Hill and Railwaytown, Port Pirie, and also Gawler, are distinctly encouraging.

Confessions reported.—Tumby Bay and Ungarra, 14; Berri, 1; St. Morris, 1; Port Pirie, 4; Gawler, 2; Railwaytown, 1; Broken Hill, 2. Total, 25.

The Organising Secretary has conducted services at Goolwa, Murray Bridge, and Hillside Church Extension work has been given some prominence, and several homes of members visited at Goolwa. Promises have been made, and gifts presented.

**SAFETY FIRST!**  
**LIFEBUOY SOAP**



• KILLS GERMS IN THE WASHTUB.

Finance.—We are now heavily overdrawn on the bank. We appeal for liberal assistance to maintain the fields. This is not a time for retrenchment. The times are difficult, but the opportunities were never better for Christian enterprise. It is a challenge to our faith in God and the gospel. Will those who made promises last Conference of support help us right now? He who gives now will be doubly blessed. Donations of any nature will be very welcome, and gratefully acknowledged. Brethren, do not let the good work suffer. Send a Christmas gift to the Secretary to continue the evangelisation of our own fields.

**VICTORIAN CHURCHES OF CHRIST**  
Home Mission Office.

14 Queen st. (2nd floor), Melbourne.  
Phone, Central 1162. Thos. Bagley, Org. Sec.

We aim to evangelise our State; the task is a big one, but with the hearty co-operation of the churches it can be done; we have 25 workers engaged; successful tent missions are being held; large self-supporting churches are being built up; weak churches are being cared for; and many new fields await our entrance.

Our expenditure is £200 per month. £200 comes from assisted churches, and £200 per month is required from individuals and churches. Home Missions should receive first consideration apart from local work. We solicit the prayers and generous support of the brethren. Write to the Organising Secretary.

**Mrs. J. THOMPSON**

(Late Lovel st., Katoomba)  
"Hurlston," Carysfort st.,  
Blackheath, N.S.W.  
Trips arranged to all Sights and Caves.

TO POETRY LOVERS. Buy for Xmas. Book of inspiring "Poems," including "In Memoriam" to Henry Lawson, by Catherine McCampbell (Aust. author). Secure your copy now, direct from the author, 37 Hawson Avenue, Glen Huntly, Victoria. Book of 16 poems, at 2/- each; posted free.

**AUSTRALASIAN CHURCHES OF CHRIST**  
ALMANAC FOR 1923.

Post Free: Single Copy, 3d.; per Dozen, 2/9.  
SERVICE PLANS.  
1/- dozen per Year's Supply (four quarters).  
AUSTRAL PRINTING & PUBLISHING CO.  
Ltd.,  
22R, 530, Elizabeth Street, Melbourne, Victoria.

**SWANSTON STREET, DECEMBER 17, 7 p.m.**  
CHRISTMAS SERVICE.

Preacher—Mr. Horace Kingsbury.  
Subject, "The Man Without a Christmas."  
To be followed by  
Mauder's Sacred Cantata, "BETHLEHEM,"  
by the Choir.  
Soloists:  
Mrs. Vernon Walker, Mr. Fred. Watsford,  
Mr. Ernest Watson, Mr. John D. Brownlee.  
Conductor—Mr. Ernest Tippett.  
An Offering will be taken for Christmas Cheer.  
All are Welcome.

**DOES YOUR BIBLE SCHOOL**

Distribute

**"Pure Words"**

An Illustrated Magazine for Young People ? Published Monthly by the Australasian Printing and Publishing Co.

RATES:  
Single Subscription, Posted 1/6 per year  
Through School Agent 1/- per year.  
Write for Sample Copies.

**"EVER READY"**  
SELF FILLING FOLIO STATIONERY  
GOLD PLATED NIB



NON LEAKABLE  
GUM-RESISTANT  
5/- POST FREE

BEHIVE NOVELTY STORES  
134 LIVERPOOL ST. SYDNEY

**"THE SIREN" WHISTLE**  
CAN BE HEARD A GREAT DISTANCE  
NEEDS BATTERIES & LONG



1/9 POST FREE

BEHIVE NOVELTY STORES  
134 LIVERPOOL ST. SYDNEY

**"NEVER BLUNT" LEAD PENCIL**  
PLATED METAL WITH SIREN  
TOP & POCKET CHISEL



2/6 POST FREE

BEHIVE NOVELTY STORES  
134 LIVERPOOL ST. SYDNEY

# News of the Churches.

## West Australia.

At Bunbury the work goes on steadily under the guidance of Bro. Wakefield. Good gospel meetings continue, and on Sunday, Nov. 26, one young lady made the good confession, and was baptised on Dec. 3. Prayer meetings are helpful, with an average attendance of 20, while the Friday evening training class is proving very useful. The Home Mission apportionment of £12 for annual offering has been reached. The Sunday School is leading in Division II. of the Increase and Attendance Campaign, with nearly fifty additional scholars. Children's Day was celebrated on November 26, and about £2 was received from the collecting boxes.

## Queensland.

Throughout the whole Kingaroy circuit interest is well maintained. Not only are meetings appreciated, but the visiting both in homes and hospital done by Bro. and Sister Mason is bearing fruit. At Coclubania West Bro. Mason conducted a baptismal service, when one who has been for several years a local preacher in one of the denominations was immersed. He will be of great help to the cause, being a very acceptable speaker.

At Toowoomba on Nov. 26 visitors were Bro. Marriage, MacLagan; Bro. Burford, Lygon-st., Vic.; Mr. Roberts and Miss Whistle. Bro. Burns delivered the gospel message. One man confessed Christ. In the afternoon the brethren met at the home of Sister Kitchenham, and broke bread with her. On Dec. 3 Bro. S. Vanham gave a timely exhortation. At the gospel service Bro. Burns spoke on "Baptism." Two young girls and two youths were baptised. Bro. W. Skerman and Waghorn visited Meringandan. Gospel service was conducted at Harlaxton by Bro. S. Vanham.

## Tasmania.

At Hobart the visit of Bro. Reg. Enniss has been a delightful experience for the church. He delivered four most helpful addresses in Collins-st. Bro. H. H. Ball also gave an inspiring exhortation on the way to the Nubeena tent mission. Bro. Nightingale preached at night, when one decided for Christ. The church tenders loving sympathy to Bro. and Sister S. Harding and Bro. and Sister A. Heard in the sad loss of an infant child each.

Launceston reports splendid service on Nov. 19, and one confession. Record attendance on 26th. The lady who confessed the previous Sunday was baptised. Bro. Campbell's addresses are powerful and convincing. Teachers' tea was held on Nov. 22, and a profitable time spent. Matters in connection with forward move discussed and agreed upon. Church social was held on Nov. 20, for the purpose of discussing erection of a school hall. It was decided to erect same early in new year. Successful Endeavor picnic up the Gorge on Saturday afternoon. Open air work on Friday evenings in the city is very popular with the people, also suburban efforts on Sunday evenings prior to gospel service.

At Geveston on Nov. 26, after a fine address by Bro. Warren, a young married woman made the confession. Splendid C.E. meetings, and mid-week prayer and Bible study meetings, are being held. A time of great blessing has attended the church during the visit of Bro. Reg. Enniss. At the Bible School anniversary on Dec. 3 he addressed the children, and presented over 90 books, and at night gave a fine gospel address. A young lady made the good confession. On Dec. 4, Bro. Enniss met the Bible School teachers at a tea and conference. Bro. and Sister Stewart, from Dover, were present. At 8 p.m. an appeal was made for funds for the College, and was responded to liberally. Bro. Enniss then gave a beautiful address to a large and attentive audience. There was one restoration, and five made the confession, four of whom came from the Bible School, the other one being a young lady. The church has had a great

uplift by Bro. Enniss's visit. Great praise is due to Bro. Warren, who had charge of the singing for the anniversary.

## South Australia.

The church at Milang held a business meeting on Dec. 5, when Bro. Marshman's resignation was accepted with regret, he having accepted a call to Murray Bridge. Bro. Marshman's helpful addresses will long be remembered. He commences his work at Murray Bridge on March 4, and it is hoped by that time to have another evangelist. The local brethren do well to take the services every other Sunday.

At Gawler on Lord's day week there were two confessions. One of these, and a lady formerly identified with the Baptist Church at Port Lincoln, were baptised on Sunday morning, and received into fellowship. Bro. Rankine, from Brisbane, and Sister Hilda Campbell, from Wallaroo, were welcome visitors. Bro. Raymond gave a helpful exhortation, and Bro. Rankine preached at night to a splendid congregation.

At Balaklava during the spring campaign, some of the objectives were reached, while others were not quite attained. There were six confessions, with increased attendances and giving. The Young Men's Club and Tennis Club held a successful demonstration and concert in the Institute Hall. On Friday last the Girls' Club held a sale of work and realised about £45. They support an orphan in India. December 19, Bro. Warhurst, who has taken up duties as Clerk of the Balaklava District Council, was present. Sister Mrs. Loader and family are leaving for Berri.

At Queenstown Bro. Brooker is able to resume the work, presiding at the morning meetings and preaching in the evening. All are grateful to the brethren who willingly assisted during September and October (Bro. G. T. Walden, H. I. Hostell, C. W. Johnson, G. Cox, A. R. Gimpell). The services during November have been good. On Dec. 3 Bro. Hinde exhorted, and Bro. Brooker preached a splendid sermon on "Incarnation" in the evening. One young girl from the Bible School confessed Christ. Bro. Brooker's health is improving, though not fully restored yet.

At Naracoorte, some years have passed since an anniversary was celebrated, but Bro. Pascoe conducted anniversary services on Nov. 26, and on Monday evening a church social was held, at which he gave a short address on "The Principles of the Church." These services were much enjoyed. On Tuesday evening last a church meeting was held. Officers were appointed, and finances placed before the members. Advantage was taken to present Sister Pascoe with a token of esteem. During her brief stay of two months Sister Pascoe has proved a faithful worker, and has been instrumental in bringing many children to the Sunday School.

At Mile End on Dec. 3, two were received into fellowship by faith and baptism, and at night two made the good confession. Both the Young Women's and Men's Associations have had annual demonstrations, and have gone into recess for the summer months. On Wednesday last, under the auspices of the Sisters' Conference Temperance Committee, a rally was held in the chancel. Bro. I. A. Paternoster gave the address. The Boys' Gymnastic Club had their first yearly display on Saturday last to a crowded audience. On Sunday two were received into fellowship who were baptised on Thursday evening, and at the gospel meeting two made the good confession.

At Prospect on Nov. 13 the quarterly business meeting was held. Bro. Ross Graham resigned as preacher, after 12 months' engagement with the church. His resignation was received with regret. The officers were empowered by the church to make enquiries for brethren to fill the vacancy. A letter was read from the church at Walkerville, asking for financial assistance in their project of building a chapel. Two sisters were appointed to

collect one penny per week from sisters of the church for Home Missions. Last Sunday there was a baptismal service at the close of the gospel meeting. Sister Miss Penford suffered the loss of her father, and Sister Mrs. Goodwin the loss of her sister. The church extends Christian sympathy.

Kadina is still keeping up to the standard under the supervision of Bro. Rootes, whose addresses are splendid. The attendance of young folk is encouraging. The men's quartette rendered a nice piece previous to Bro. Rootes' address last Lord's day evening. Splendid attendance at the Bible School on November 26, Children's Day service; all were delighted with the items. The amount of £3/18/8 was collected. On Nov. 22, the married and single men of the church and congregation entertained the married and single ladies at a social gathering. About ninety folk were present. Endeavor Society reports good and attentive meetings. Tuesday evening last the Moola En deavourers visited the local society, and a helpful and spiritual evening was spent. Sunday's services were well attended.

## Victoria.

Gardiner reports good meetings. The church is looking forward enthusiastically to entering upon progressive work when the building is completed early in the new year.

Castlemaine Bible School went by special train to Kyneton, where they spent a glorious day in the gardens. Mr. Clipstone gave a fine address on Sunday night on "Baptism," and a lad from the Bible School went forward.

The church at Gardenvale held their first gospel meeting in the new building on Sunday last. Bro. T. R. Morris spoke to an audience of about 30, at the end of which a brother and sister were received into fellowship with the church.

Good, well attended meetings continue in all departments at Balwyn. The Bible School membership is increasing every week. Bro. and Sister Theo. Edwards are doing a great work, and are well respected throughout the district. Home Mission offering so far, £12/15/-.

Bro. Youens commenced duties with the church at Dandenong on Dec. 3; good meetings. On Dec. 2 a social was held to bid farewell to Bro. Anisch, and to welcome Bro. Youens. Last Lord's day saw further good meetings. Bro. Youens' addresses were much appreciated.

A Foreign Missionary rally of the churches in the Oakleigh and Morfialloe lines was held at Malvern-Caulfield on Tuesday evening, when Bro. Roy Coventry gave a very informative address on his work. On Sunday J. E. Allan spoke at the morning service, and at night Bro. Blagworth took the confession of a young woman. Home Mission offering, £8 so far.

The Ladies' Sewing Class at North Fitzroy closed their year's work on Saturday, December 2, by holding a garden fete in the Edinburgh Gardens, opposite the chapel. Several stalls containing useful goods made by the members were the centre of attraction to the large crowds who gathered in the gardens afternoon and evening. A total sum of £150 was realised.

The Sunday morning attendance of members at Swan Hill has been well maintained throughout the past month. On the 10th, owing to heat and sickness, several regulars were absent. Sister Wick, Sister Miss Gillespie, Bro. Geo. Kilpatrick, and Sister Radford are all indisposed. Church auxiliaries are in good heart, the kindergarten Christmas tree being eagerly looked for by the juniors.

At Mildura, interest in the various activities is well maintained. The Sunday School celebrated Children's Day with considerable success, the amount realised being £4. A Christmas fete and sale of work was held on Dec. 6, resulting in a net profit of £30, to be devoted to S.S. purposes. At the commencement of his fifth year of service, Mr. G. Fretwell congratulated the church on past achievements, and appealed for still greater effort and support for the forthcoming year.

At Faradale on Dec. 3 Bro. Hinrichsen gave a night of farewell to the church. Big meeting at night to listen to his farewell gospel message. Bro. Hinrichsen and Baker have done a great work here, and the church regrets their departure. A farewell social was held on Dec. 6, which was a decided success, over 100 being present. Bro. Hinrichsen and Baker received tokens of appreciation.

Bro. Durbin's farewell social at Wedderburn was well attended and an enjoyable time spent. Members presented him with a wallet of notes. The regret felt by the church, and especially the Bible School, at his departure, was plainly shown. One young man and two lads made the good confession at Bro. Durbin's last gospel service. Bro. Welsh took the services the following Sunday. Bro. Butler has taken up the work. All enjoyed his messages last Sunday. As well as the annual picnic, the children are having a Christmas tree.

Swanston-st. had very enjoyable meetings last Lord's day morning. Bro. Blakemore presided, and Bro. J. W. Baker exhorted very acceptably. Bro. Ronald Clapham was received into membership. Bro. Kingsbury preached a very interesting and powerful sermon. Two made the good confession, one young lady and a brother formerly connected with the Methodist body. The latter was baptised at the close of the service, together with two young ladies who confessed the previous Lord's day evening. Dr. John H. Kelly, a member of Swanston-st. church, who has filled the position of Registrar of Melbourne Hospital for the past twelve months, has successfully passed his examination for the M.D. degree.

At Moreland last Lord's day all services were well attended. In the morning Bro. H. Swain addressed the church. Bro. Gale delivered the gospel address. Last Saturday a pleasant evening was spent, when the students of the training class entertained their friends prior to their going into recess after the year's work. The programme was most complete and varied. The address was splendidly delivered by C. Banks. During the evening a presentation on behalf of the students was made to Bro. Gale, instructor, who has earned the respect of the students, and the thanks of the church, for the magnificent manner in which he has advanced the young men. Supper was served in the lecture hall to the students and friends.

At Brighton there were our services on Sunday with ten confessions of faith—four young men and six young women—all from the senior classes of the Bible School. During the past few weeks the teachers have been working for decisions. Two of the girls came inward at the close of the Bible School, and the remainder at the evening service. Bro. Roy Coventry gave a most interesting address to the church at the morning service. His description of our work in India was very informative, and was followed with the closest attention. A combined rally of Brighton and Hampton churches was held on Wednesday, at which Bro. Coventry spoke on "Our India." The result of his messages will certainly deepen the interest in our mission work in a practical way.

At Brunswick the newly-formed Girls' Club (Phi Beta Psi) invited the K.S.P. Club to a knife and fork supper. On Wednesday, 6th inst., the girls conducted the prayer meeting. Their help towards building fund financially was very much appreciated. The K.S.P. on the 11th surprised the girls with a Christmas dinner. The Endeavourers have sent another large parcel of goods to Foreign Mission fields. Bro. Clarke has resigned as superintendent of the school, and Bro. J. Roberts was appointed his successor. Bro. Joyce is the school treasurer. Next Sunday Bro. Killmer will preach farewell addresses, as he intends to go for further studies at the University. Sister Melody has had to return to a private hospital. Bro. S. Jenkin's parents are both lying very low.

At Lygon-st., Carlton, on Sunday, Dec. 10, the annual home-coming was held. Nearly 200 broke bread in the morning. Bro. Alfred Mills, Robt. Conning, T. W. Smith and A. R. Lyall took part in a most helpful service. Bro. J. McColl, who presided, welcomed a great many who used to belong to Lygon-st. J. E. Thomas, on behalf of the

Young People's Endeavor and the Junior Endeavor Societies, presented two beautiful black-wood pedestals to the church to commemorate the memory of Sister Miss Florrie Johnson, who was recently called home. Bro. Thomas also spoke on "Help on the Homeward Way." A very fine service was held at night, when Bro. Thomas gave an address entitled, "When We Come Home." Three young women confessed Christ. Bro. J. Saxby and Norman Morris, of Sednes, were among the visitors.

For some time past the young people at Carnegie have been receiving some valued instructions from Dr. Payne Philpotts on the subject of "Oral Hygiene." This was completed on Saturday, December 9, when the doctor gave a "vitamine tea" and provided a bountiful repast. A number of other friends were present, including Bro. Blakemore and Mr. Boardman, of the Agricultural Department. Their messages, with that of the doctor, were greatly appreciated. A presentation was made to Dr. Philpotts, who also distributed valuable prizes to children who had written essays. Sunday, Dec. 10, was observed as "Mission Memories Day," to commemorate the tenth mission of 12 months ago. Of the 50 added to the church at the time a very satisfactory proportion is still in active membership. Attendances at all services were close to records, and one scholar decided for Christ at School Decision Day. Bro. Saunders excelled in his addresses, and the church has been encouraged thereby.

At Box Hill on Dec. 10, Bro. Scambler's exhortation was much enjoyed. Gospel services continue to attract strangers, and Bro. Wedd is preaching faithfully. Bro. Rankine, from Brisbane, worshipped with the church on Sunday last. On Tuesday, Mrs. Allen, a worker for the past thirty years under the C.I.M., visited the sisters' meeting, and gave a most interesting account of her work in Western China. News concerning our own missionaries—Bro. and Sister Anderson and Bro. Waterman—at Yunnanfu, was particularly pleasing. On Dec. 9 Father Christmas visited the kindergarten department, and distributed a gift from a large Christmas tree to each member of the kindergarten and cradle roll department. The mothers were entertained at afternoon tea. A large gathering filled the chapel on Nov. 22 to witness the marriage of Sister Emily Cameron to Bro. Robt. McFarlane, two popular members of the church. Bro. Clark, of Essendon, officiated, assisted by Bro. Wedd.

### New South Wales.

At Lidcombe, Sunday was the anniversary of the opening of the chapel in 1896. Bro. J. Crawford, of Horwood, was the speaker both morning and evening. All are looking forward to the gospel tent mission early in the new year.

At St. Peters on December 10 Bro. C. Flood gave a very thoughtful address on "Her paths are paths of pleasantness, and her ways are the ways of truth." One young lady made the good confession. Children's Day collection amounted to £2/10/5.

At Mosman increased interest in all meetings is already manifest. Bro. Davis is preaching forcible messages. His first convert confessed Christ at the gospel service on Nov. 26. Prospects for the future success of the work are hopeful, as Bro. Davis has already made a favorable impression.

All meetings at North Sydney on Dec. 10 well attended. In the morning Bro. Davis, from Mosman, delivered a most uplifting address. In the evening Bro. Plummer effectively delivered the gospel, after which two sisters made the good surrender. On Thursday night a very pleasant social evening was held, gifts of tea, sugar, etc., being brought, which will be taken to the women at Newington Homes.

At Petersham on Saturday afternoon a very pretty wedding was conducted in the chapel by Bro. Arnott, B.A. Miss Mabel Roe, daughter of the esteemed member and late officer, Bro. A. O. Roe, was married to Mr. H. H. Reid. Dr. E. A. Bardsley gave a very helpful message to the church on Sunday morning. Bro. George Arnott,

who was immersed last Sunday, was received into fellowship. Bro. Arnott's evening subject was "Losing the Children."

At Lismore on Dec. 3 the H.M. offering was taken. At night Bro. P. J. Pond preached on "The Lord added to the Church—How?" Last week the annual picnic of the Bible Schools at Lismore and Lismore North was held at Hyros Bay. At Bangalow members there joined the special train. Over 200 were present. Next Sunday marks the commencement of the fourth year since loss of Tabernacle by fire. The preacher had charge of the supervision of primary (girls' school), high school (leaving and intermediate), and pharmacy examinations, during past month.

### MARRIAGES.

HEMBROW—HUSSEY (Golden Wedding).—On December 17, 1872, at St. Mary's Church, Lewisham, England, by Mr. W. H. Jackson, Charles George, second son of James Hembrow, to Amelia Emma, eldest daughter of William Henry Hussey. Present address, "Lewisham," Leopold Crescent, Mont Albert, Melbourne.

NODEN—AMMON.—On Nov. 11, at Church of Christ, Croydon, by Mr. R. K. Whateley, Cyril Ronald, youngest son of William J. Noden, of Lilydale, and of the late R. M. Noden, to Joyce Gertrude, only daughter of Mr. and Mrs. A. G. Ammon, of Smith-st., Croydon.

### IN MEMORIAM.

DREW.—In loving memory of my dear wife Sarah, who departed this life December 15, 1918. Deeply mourned.

—Inserted by her loving husband and son.

PAYNE.—In loving memory of dear mother, who was called home December 23, 1920.

Net farewell, beloved;

Only good-night.

—Inserted by her loving daughter and son-in-law, Mr. and Mrs. A. L. Perry and little granddaughter, Lillian Mabel.

PAYNE.—In loving memory of "mother," who passed home on Dec. 23, 1920.

Only "Good-night," beloved—not farewell;

A little while, and all His saints shall dwell

In hallowed union, indivisible.

Good-night! Good-night!!

—Inserted by her loving son and daughter-in-law, W. B. and E. M. Payne, Ararat.

### COMING EVENTS.

DECEMBER 19.—Church of Christ, Lygon-st., Carlton. A public farewell meeting will be held at Lygon-st. chapel on Tuesday, 19th inst., at 8 p.m., to say good-bye to Bro. J. E. Thomas, who is relinquishing the position of evangelist after six and a half years' service. All are cordially invited.—J. Bardsley Jackson, Secretary.

### WANTED.

Wanted, pastor-evangelist for Church of Christ, Wangamui, New Zealand. Services to commence about early January. Full particulars by communicating with Jas. E. Bell, Secretary, Springvale-road, Wangamui. Correspondence treated confidentially.

### TO LET.

A Cottage in Red Hill available for holiday or summer season; furnished.—Frank Butler.

Vacancy for two gentleman boarders at 210 Ferrars-st., South Melbourne. Private home, opposite Station.

Furnished house in one of Melbourne's best suburbs, four weeks January. Free to approved tenant. Apply Austral Co.

### CHEAP BOOKS FOR SALE.

4 volumes Biblical Illustrator, Genesis to Numbers, 12/- the four.

24 vols. of Biblical Illustrator, New Testament, 4/12/-.

Pulpit Commentary, 11 vols., 3/- each.

Clergyman's Magazine, 12 vols., numerous bindings, 12/- lot.

Also a number of others, can be seen by appointment. Write C. G. H., "Lewisham," Leopold Crescent, Mont Albert, Vic.

**JOHANNESBURG, SOUTH AFRICA.**

Church of Christ Meets Every Lord's Day  
at Masonic Hall, Ford Street, Jeppe.

Breaking of Bread, 11 a.m.

Secretary's Address:

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

**PAINTING PASTIMES FOR LITTLE PEOPLE**

A very interesting combination of Painting and Paper Doll Cutting. When you receive of Girl and Boy Dolls, 424 inches tall, two dresses and two hats, and two dolls and hat and cap to be painted with colors supplied and cut out and fast together. Great amusement and instruction for the youngsters. With each set we give a nice STEREOGRAPH and six Patterns, wonderfully like-like. Send only ONE SHILLING for the set. Amazingly cheap.

The U.S.A. Company, 222 Elizabeth Street, Melbourne.

**VENTRILQUISM MADE EASY**

Yantriquism's Double Throat, Twin Warbler and Peewee Bird Call. Put into your mouth, stand in your room. Turn your eyes into your room, deep voice, up chimney. Attract your friends. Sell to every boy and every girl. Mysteriously easy. Price 50 Pence, posted everywhere, or with a most interesting book, entitled "How to become a Ventriloquist with Ideas for Self-Instruction in that Wonderful and Amazing Art." 25 pages all the latest Patent and original. The U.S.A. Co., 222 Elizabeth St., Melbourne.

**Churches of Christ****Benevolent Department of Victoria.**

All needy cases helped. Write to Secretary, Donations to Jas. W. Nichols, Hon. Secretary, "St. Leonard's," 8 Edgar-st., East Malvern. Parcels carried free on Railways if addressed to Church of Christ Mission, Burnley Rly Stn.

**OBITUARY.**

**JAMES.**—Through the death of our Sister Mrs. Janet James (who died on November 20, and was laid to rest on the day following) Grote-st. church loses a very familiar figure, and a lovable personality, as well as a very intelligent Christian woman, who knew well the plea of the Churches of Christ, and who was interested in most of the movements with which those churches are identified. Connected with it from its very early days, our sister has been a most faithful member of her church. Notwithstanding an infirmity from which she had suffered for many years, and the fact that her home was distant from the chapel, she was very regular in her attendance on Lord's day mornings. In the evening she was usually unable to be present. Sister James was a cheery soul, and to the end (she was 86 when she died) carried her burdens with the stout heart of a Scot. She was a sincere and earnest and charitable Christian, given to unobtrusive hospitality and to such ministrations to the saints and to others as was in her power. If, regarding her, we may use our Lord's words—and the writer thinks we may—we shall say, "for of such are the kingdom of heaven." Our sister, some years ago, was predeceased by her husband and a daughter. To her son who remains we tender our sympathy in the loss of a good mother.—A. C. Garnett, Adelaide, S.A.

**POOK.**—On Nov. 9, Sister Mrs. A. Pook fell asleep in Jesus. 42 years ago our sister was born in the district of Wellsford, and lived from childhood to womanhood in the place of her birth

21 years ago she was baptised by Bro. Lettner at Wellsford, and for that period of time has been a faithful witness for the Saviour she loved. Her splendid example of constant attendance at the memorial feast is worthy of emulation by all. The testimony to her Christian character is not confined to her associates in the Lord's work, but she possessed in a large degree "a good report of them that are without." On Friday, Nov. 20, we laid her to rest at Wellsford, in the presence of a large gathering of brethren and friends. We commend to our heavenly Father's keeping Bro. Pook, who is left to mourn her loss until the dawn of the everlasting day.—W. E. Vickers, Wellsford, N.Z.

**ORGAN.**—Sister D. Organ, of the church at Collie, W.A., received her home call on Monday afternoon, November 28, at the Collie Hospital, where our sister had been an inmate for twelve days. Her illness being of short duration, her death was a great shock to all. Our sister was baptised into Christ during the ministry of Bro. Stirling, at Bassendean. Her faith in God was beautiful, and she never failed to witness for the Master. The beautiful Christian life our sister lived endeared her to all, and she will be much missed in our gatherings. A woman of quiet and generous disposition, she loved to be present at the Lord's day morning service when her health permitted. We extend to Bro. Organ our deepest sympathy in this hour of trial, and rest in the glorious assurance that we shall meet again in the morning. The funeral service at church and graveside was conducted by Bro. A. Cameron, who was at Collie on a visit.—A. Cameron.

**SEWING MACHINE BARGAINS**

SINGER'S LATEST Design of	£2 10 0
A. N. A. W. in BALL BEARINGS	£ 12 6
HAND AND TREADLE COMBINED	£ 10 0
SINGER TAILORING, 18 1/2" speed	£ 10 0
NEW HOME, Cover and Fitt 2	£ 10 0
SINGER NEW FAMILY 14 1/2" Cabinet	£ 10 0
WERTHEIM, Table and Cover	£ 10 0
DAVIS Vern. of Feed	£ 10 0
TREADLE MACHINES, any make	£ 10 0
HAND MACHINES, any make	£ 10 0

If in ex. on Terms, 20% will be added to Cash Price. Any of the above machines guaranteed for 2 years, with the option to exchange, allowing the same amount to be paid for.

**WARD BROS. A.N.A. COY.**  
88 Errol Street, North Melbourne  
M.A.B. ADELAIDE, PERTH HOBART

**CELEBRATED "LANCO" BRAND  
BOOTS and SHOES**

MEN'S - WOMEN'S - YOUTH'S

Manufactured by **LAWTON, AUSTIN,**

310-322 Johnston St., Abbotsford, Vic

**FIRST CLASS RETURN**

Guaranteed for All Money Invested in the

**College of the Bible**

GLEN IRIS - VICTORIA - AUSTRALIA

CONTROLLED BY FEDERAL CONFERENCE OF CHURCHES.

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

**1922 ENROLMENT CONSTITUTES A RECORD.**

10 Glen Iris Representatives are now in the Foreign Field. 20 Others are Preparing to Follow Them.

**HELP THIS GOOD WORK!**

Send Donations to Reg. Ennis, Organizing Secretary, College of the Bible, Glen Iris, Victoria.

# LE PINE & SON

Funeral Directors,

RICHMOND CAMBERWELL CANTERBURY HAWTHORN SURREY HILLS

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

Ring Up Hawthorn Ex. 112

and we will wait upon you for Consultation and Instructions

SURREY HILLS



Have Your Eyes Tested by a Competent and Reliable Optician.

Consult

**W. J. AIRD, F.Y.O.A.,** Ophthalmic Optician

Castroway, Collins St., Melb. Phone 6937 Cent.

A REMARKABLE PREPARATION.



The Marvellous English 'CURE-EM-QUICK' Cough Remedy

Wonderfully Effective and Immensely Popular. (Obtainable All Confectioners.)

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

TERMS—APPLY "Brimwood," Hampton St. Hampton, or c/o Lygon St. Christian Chapel. (Also at Allan's)

Phone, X 6473

## Notice of Removal

### EDWD G. OWEN

CHEMIST & DRUGGIST

begs to intimate that after so many years at his old address (109 Collins St.)

he has opened

A MODERN & WELL-EQUIPPED PHARMACY

— at —

**102 Collins St.**

about 200 yards (EASTWARD) from his old premises.

In making this announcement he begs to tender his most sincere thanks to all for their liberal support in the past, and respectfully solicits a continuance of their patronage & support.

Please address all communications to

**EDWD G. OWEN, 102 Collins St., MELBOURNE.**  
— PHONE 2087 —

**Credit for A66**

**37/6**

**Manchester Parcel**

1 Irish Damask Table Cloth, 72 in. x 72 in., hemmed ready for use;  
1 dozen Damask Serviettes;  
10 doz yards of pure British Calico;  
1 Brown Turkish Towels; 1 Hemstitched and taped Longcloth Pillow Cases; 1 Blouse Length (2 yds) of Waterette, Cream or Striped.

The parcel complete for 37/6 (plus only 1/- in the £ for the convenience of terms).

Send this Advt and 5s. deposit, and we'll send the parcel. Pay the balance 2/- fortnightly. Carriage paid in Victoria. Money back if not satisfied.

**COX BROS PTY LTD**  
101 BRUNSWICK ST FITZROY

Include 1/- on bill for above goods carriage extra

CONSULT

**MR. T. G. STORER,**

South Australia's Most Successful Herbal Practitioner, for

**CATARRH, CONSUMPTION, AND ALL CHEST COMPLAINTS.**

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

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

**CHURCHES OF CHRIST,**

New South Wales.

Home Mission Office and Book Depot, Bible House, 242 Pitt Street, Sydney. Interstate and Country Visitors Welcome. Phone. City, 10,767 H. G. Harward, Secretary.

**HUTCHINSONS**  
PTY. LTD.  
305-307 Little Collins St., MELBOURNE

The best house in Melbourne for Reward and Prize Books. All Sunday School requisites kept in Stock. Bibles, Catechisms, Hymn Books. All the latest and up-to-date Theology. Text Books for Schools and Colleges. **NEW BOOKS BY EVERY MAIL.**

NOTE THE ADDRESS—

**HUTCHINSONS**  
PTY. LTD.  
305-307 Little Collins St., MELBOURNE

**The Leading Eyesight Specialists**

The examination of the eyes for glasses is not a matter of guesswork, nor of trying on glasses. It is an EXACT SCIENCE, which requires a thorough knowledge of the anatomy of the eyes. Our ability to scientifically and accurately examine eyes enables us to better understand how your glasses should be made. We hold the highest qualifications in the Commonwealth.

Mr. A. J. Green, M.I.O.A., M.L.O.O.L. and D.O., and is registered by the Queensland Government as Optometrist.

Mr. James C.D. Green, F.S.M.C., F.I.O.O., B.D.O., England, including the Freedom of London. American Diplomas, D.O., B.O., M.O., & M.Opt.

Note Address—  
Auburn road, Auburn, Sydney, N.S.W.

P.O. Box 795      References: London Bank, Swanston-st.

**H. Louey Pang & Co. Pty. Ltd.**

Fruit, Produce and Commission Agents.

172-176 LITTLE BOURKE ST., MELBOURNE.

Buying and Selling Produce and Fruit at this locality is as busy in the mornings as the Westgate Market. Fruiterers all call here for supplies of Bananas.

Also at Victoria Market.

**A GAS WASH-COPPER**

REMOVES THE GREATER PART OF WASH DAY WORK

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

CALL AND INSPECT OR WRITE FOR BOOKLET  
**METROPOLITAN GAS CO., FLINDERS STREET.**

# Mr. Clifford C. Sharp The Australian Christian

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

## Surgeon Dentist

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

Phones, Cent. 7255  
X 2168

Hours  
by Appointment Only.

## A. Millis & Sons,

Fruit Commission Agents.

3, 6 & 7 Western Market, Melbourne.

ACCOUNT SALES EVERY WEDNESDAY

ALF. NIGHTINGALE, Nurseryman,  
Emerald P.O., Vic.

All Kinds of FRUIT TREES.

Bears on Best Stock. Clean and Healthy.  
Reasonable Prices.

## LYALL & SON,

Exporters of  
PRESSED HAY,  
CHAFF and  
COLONIAL  
PRODUCE.

Country Orders carefully  
attended to.

Special Attention Given to Seed Grains.

HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 & 3 Victoria Market, Melbourne.

CHAFF, HAY,  
GRAIN and  
PRODUCE  
MERCHANTS

Published Weekly at  
528-530 Elizabeth Street, Melbourne.

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

All communications should be sent to  
above address.

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

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

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

DISCONTINUANCE.—No Subscription  
is dropped without definite request.

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

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

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

## The Pauline Patterns

ARE WHAT I USE.  
I WILL HAVE NO OTHER.



AGENTS IN ALL CENTRES.

PREACHERS' PROVIDENT FUND.  
(With which is incorporated the Aged and Infir-  
Evangelists' Trust.)  
Established by the Federal Conference of the  
Churches of Christ in Australia

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

The Objects of the Fund are:  
1st. To assist financially Aged and Infirm  
Preachers.

2nd. To control and manage an Endowment  
Fund to which Preachers may con-  
tribute.

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

Please forward contributions to the Hon. Sec-  
retary and Treasurer, W. H. Hall, Ortona-road,  
Roseville, New South Wales, making money  
orders and postal notes payable at the Sydney  
Post Office.

Telephone, Central 3022

For Good Honest Value go to

P. B. McMASTER WATCHMAKER and  
JEWELLER

ERROL STREET, NORTH MELBOURNE

Only First-Class Work done

Orders by Post promptly and carefully attended to

For... Tailoring  
FIRST-CLASS

Go to...

W. C.  
Craigie & Co.

265 Little Collins Street, East,

(4 Doors from  
Buxton Street.) MELBOURNE

A Home for Neglected, Orphan and  
Fatherless Boys.

No Really Destitute Boy Refused.  
FOUNDED 1895. INCORPORATED 1909.

# Burwood Boys' Home

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

## Office Bearers:

PRESIDENT: Mr. R. Campbell Edwards.	HON. AUDITOR: Mr. F. Hooke, F.I.A.V., F.C.P.A. 31 Queen-st., Melbourne.	STOCK EXPERT: Mr. L. Hunter.	SUPERINTENDENT:
VICE-PRESIDENTS: Mr. W. C. Craigie. Mr. D. A. Lewis.	HON. PHYSICIAN: Dr. Christina Reid, Burwood.	HON. OPTICIAN: Mr. W. J. Aird, The Centreway, Collins-st.	COMMITTEE: Messrs. R. Conning, W. Luke, W. Cust, Wm. Macrow, Randall D. Ed- wards, R. McPherson, C. McPherson, Rowland T. Morris, Mesdames G. A. Edwards, R. C. Edwards, W. Hun- ter, Misses Alt, Landman, Smedley.
HON. TREASURER: Mr. R. Conning, Hardware Chambers, 231 Elizabeth-st., Melbourne.	HON. CHEMIST: Mr. Cathcart, Surrey Hills.	ORGANISING SECRETARY: Mr. A. E. Knight.	
	HON. DENTIST: Mr. Clifford C. Sharp, L.D.S., B.D.Sc.		

CITY OFFICE - 443 BOURKE STREET, MELBOURNE