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## Proportion and Emphasis in Religious Truth.

We all love harmony and proportion. We like balance and symmetry. Possibly we have made a study of the Psychology of Beauty, or perhaps we have simply followed our own notions of what is agreeable.

There is for us both a practical and a theoretical interest in a regard for proportion. The building which pleases us must have its walls of such and such a height; the roof must be constructed thus and thus; the angle of the roof must be just so—else our aesthetic taste will be offended. We may not be able to assign any reason for the impression made upon us, but the feeling is intense enough, as we know to our cost when we stand before ecclesiastical and other monstrosities of architecture or lack of it. The picture which we admire must, apart from its color, its light or shade, please us by its perspective and balance.

Consider the difference between a portrait and a caricature. (Some sufferers at the hands of amateur photographers allege there is none.) A little touch makes all the difference. A twist of the lip, a slight elongation of the nose, a little change in the eyes—and the likeness is marred. It is just as easy to make a caricature of what a Christian should be in character and in doctrine. A lack of harmony, symmetry, emphasis, is all that is needed.

What finely balanced creatures we are. God has made us regard proportion, for disregard means death. A little less oxygen in the air, a little more carbonic acid gas in the atmosphere—and you would soon be beyond the fear of presidential addresses. A little too much sugar in the tea, or a little too much salt in the porridge, has been known to prove the undoing of many a so-called Christian temper.

### The new view of matter.

I have been struck with the new view of matter now being expounded by scientists. "All matter," I read, "is supposed to be, in its final analysis, essentially the same in

constitution. The atoms of all matter consist of particles of positive and negative electricity; the simplest atom, that of hydrogen, is a unit of negative electricity, called an electron, revolving round a nucleus of positive electricity, called a proton. Electrons obtained from different atoms are found to be the same; in an atom of hydrogen there is one electron, in an atom of helium two, in an atom of lithium three. The addition of further electrons to the system gives rise to the atoms of all other elements. All matter is thus supposed to be electrical in its nature. The atom, since its disintegration is seen to take place, is no longer the atom indivisible or incapable of being broken up into something simpler. It is not now believed that each of the eighty or so elements known to us has its own kind of atom, each stamped with its own properties. The properties and qualities of the

different elements, it is believed, depend on the number and arrangement of the particles of negative electricity (electrons) and of positive particles (protons) contained in the atoms of the various elements. The view is that all the elements, though they have different chemical qualities, are built up out of the same material; thus our ideas regarding the constitution of matter and the framework of the universe have been completely changed. 'The superlatively grand question' is, 'What is the inner mechanism of the atom?' Thus the importance of proportion and arrangement is emphasized. As with atoms, so with men. We are much alike and yet vary. There are in us elements of good and of ill. In some the good preponderates, and in others the evil. In some characters God has his rightful place; in others Satan has been allowed to usurp the place of power.

### Harmonious development.

In life and faith proportion determines beauty. If you agree with Keats that "beauty is truth, truth beauty," you will the more appreciate my motive.

The greatest of non-Christian thinkers spoke of the well proportioned life. Aristotle referred to the gradation of the arts. There were higher and more comprehensive arts, and there were subordinated ones. There was one supreme science—a kind of master-science to which pertained the chief good of man. For Aristotle moral excellence denoted "a settled habit formed by a course of actions under rule and discipline in which vicious excess and defect have been avoided." Here is a remarkable insistence on the need of balance and symmetry.

I like, too, that common modern statement of those moral philosophers who hold up to us the ideal of the harmonious development of all our powers in an ordered society.

### Home.

*The joy that some hearts treasure, the hope that others prize;  
The wistful wish that, buried deep, sometimes in others lies;  
A word so dear that men will die with gladness for its sake!  
The forge at which are welded strong the ties that naught can break:  
A garden in the wildest waste of this world's desert life;  
A spot where dwell both peace and calm amid the fiercest strife;  
A refuge from each storm that beats: the place in all the land  
Where there are souls who sympathise and hearts that understand:  
The rock whereon the anchors hold that keep us safe and fast  
When else would perish all we are and have amid the blast;  
The shrine before whose holy light does fondest worship come:  
The choicest ideal of the heart—its sacred name is HOME.*

—Clarence E. Flynn.

I value more the Apostle Paul's view as expressed for the Christians at Thessalonica, that their spirit and soul and body might be preserved entire. The order of mention is right, the need of caring for all is well suggested. Develop the body alone, and you have the brute; develop the mind alone, and your result is the cold intellectual or despised cynic; develop the spirit alone, and the bigot appears. Develop all three, and in due proportion, and you have the ideal character. One such perfectly and harmoniously developed man has walked this earth: he was "the man Christ Jesus." Let us take Him as our Ideal and our Exemplar, even while conscious that we all come short.

Do you remember the story of the Skitzlanders as told by Charles Dickens in "Household Words"? In Skitzland all were born with every limb perfect, but at a certain age all unused portions of the body fell away, so that some persons were only "a head without a heart"; others, "a pair of eyes and a bundle of nerves"; or the bump of acquisitiveness was all that was left. Very few persons were whole in body in Skitzland. Tested by a standard which includes the harmonious and proportionate growth of spirit and soul and body, must we not seem as grotesquely developed or undeveloped as those of whom Dickens wrote?

#### *Christ's lesson in proportion.*

The Lord Jesus Christ, who has shown us the perfectly developed character, has also told us of the need of proportion and emphasis in religious truth.

False religious leaders of old, who forgot the harmonious development of life, received from our Master this scathing rebuke: "Woe unto you, scribes and Pharisees, hypocrites! for ye tithe the mint and anise and cummin, and have left undone the weightier matters of the law, judgment, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, which strain out the gnat, and swallow the camel." So, proportion is a Christian duty.

Our Saviour again taught us in unforgettable words the need of right emphasis. All truth is good, and every commandment of God important; but not all truths or commands are of equal value. Our Lord declared "the first and greatest commandment" to be this, that we love God with all the heart and soul and mind. The second is like unto that, "Thou shalt love thy neighbor as thyself." It is easy for Christians who strive for forms of faith to forget the primacy of love. To be orthodox, and not to love—that is to deny the foundation principle of our religion, is a sin against the very essence of God.

To seventy evangelists once the Master gave a lesson in proportion. They had been sent on a ministry of help and cheer, and exulting in the success of work, particularly in the more spectacular part of it, they exclaimed: "Lord, even the demons are sub-

ject to us through thy name." Immediately the answer came: "In this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven." Who can truthfully say that all Christians to-day prefer the quiet graces which assure our eternal felicity to the showy gifts which make the multitude stare and the exhibitor strut and parade? Demons, or the Book of Life—which is our chief interest?

The same lesson is taught by the greatest of our Lord's apostles. A church favored with great gifts was wrangling and quarrelling. That which was given for edification was turned into an occasion for strife

and jealousy. It is apparent that the more showy gifts were at Corinth prized above the more useful. Many were in danger of forgetting the love without which the gift is nothing. Love, Paul wrote, excels every gift: for it is an eternal grace, while gifts are temporary. Love ranks with faith and hope as a thing which abides for ever; but of the three enduring graces love remains the greatest. Oh, why in Achaia of old, or in Australia of to-day, should Christian men in their discussion of secondary though important things forget the love without which all else is vain?

*(To be continued.)*

## The Ministry of Usefulness.

Ministry? A work carried on by pastors, you say. Right—in part, but only in very small part.

In our Methodist Episcopal Church we have throughout the world 16,255 preachers. We have a total church membership of 4,393,988. We have a Sunday School membership of 4,414,472. In all these would you say that the preachers were the only ministers? If they ever become so our Methodist Church will be able to speak only of its history, never of its future. Add to our Methodist figures those of the other members of the great Christian family which girdles the globe. If the ministry were merely a work carried on by pastors, the battle cry, "The World for Christ" would be but a hollow phrase.

There is a ministry of usefulness for all. The ministry of usefulness knows no distinction of race, or color, or creed. It is an aristocracy whose members are in every land on which the light of the sun chases the greyness of the night. The aristocracy into which membership in this ministry admits you is the aristocracy of service—service in the name of love; service because of love.

"Christ's life our code, his cross our creed,  
Our common, glad confession be."

Who may be members of this ministry? Not the proud kings and haughty princes, stern emperors and perfumed lords; not the astute financiers and clever bankers; not the polished statesmen and smooth-tongued diplomats; not the erudite scholars and stirring orators; not the grimy laborers and the care-free messenger boys—not any of these, and yet all of them. All may be ministers of usefulness—not because of birth or position, but because of being followers of him who "came not to be ministered unto but to minister." Followers of the Sublime Servant of the Ages are members of this aristocracy of service. No limitation of environment or of heredity can blackball a person's chance for membership. Indeed, if we fail to join this ministry of usefulness life for us shall be a colossal failure. Love is the passgate into that aristocracy, and if we have not love life shall profit us nothing.

Love is never a possession which makes us desire to rest in peace. Real love fires every atom of our being with the throbbing desire to give, give, give.

Who are disqualified from membership? No one who has really made Christ the Head of his life. No one who has in all sincerity learned that he is a brother to every other man because God is his Father. No one who knows that life is sacred, and that living is a sacred task because he is made in the likeness of God. But the man who is disqualified is he whose soul is so shrivelled that he looks out upon life as a stepping-stone by which he may ascend to fame and fortune. I mean the man who lives to get. I mean the man who thinks the world owes him a living. A Christly Christian knows that a man owes the world a life.

Where may I begin work as a member of this ministry? Right where you are standing when you read this. Look about you. Is there a work to be done? First say, "I will" to Christ; then, with his help, do the task nearest at hand, and do it well. A well-done initial task guarantees greater strength for the second. Who can say whether that deed of yours is great or small? It may look small, but its fruit may be great. A Christian sees an oak in every acorn. God has given us a life and a life to give. Let us start to-day as members of the ministry of helpfulness.—"Christian Advocate."

#### **Behind the Veil.**

Ever there lives within the human breast,  
The wish ungratified to see or hear  
Something of that inviolable sphere  
Where our belov'd departed are at rest.  
The outward world is boldly manifest—  
The sun by day, the moon and stars by night,  
The woods, the flowers, the fields, the birds in flight;  
But, if we farther seek, 'tis bootless quest.  
So I retire within my soul, apart,  
From show and bustle, and with Him commune,  
Who holds the secret dear to many a heart,  
The mystic secret death revealeth soon.  
The wonders of that sphere I wait a space  
In peace: still giving faith and patience place.  
—Arthur John Lockhart.

## In Garrison.

Ira A. Paternoster.

The word is distinctly military, and suggests at once a fortified place in which troops have been placed for its security. We are not concerned with the word as a military term except as it better serves to illustrate the use Paul makes of it in Phil. 4: 4-7, as presented by Weymouth.

Here are words of advice to those Philippian Christians. The distinguishing mark of true discipleship is an ever present spirit of gladness. How much gladness and joy does your religion bring into your life, my brother or sister? It is not a question of the joy of the sweet by-and-bye. That is something we shall only appreciate, I believe, as we have joy in our souls here. "Always be glad in the Lord; I will repeat it, be glad." How troubled we are to-day when gladness wells up in some devout soul, and expresses itself in a hearty Amen! It irritates our sense of "refinement" and savors of a lack of culture. I have seen some people restrain their grief in a most unnatural fashion. Tears that would have been noble were, because of pride and a false sense of superiority, restrained, the effect being decidedly bad on all concerned. Joy and gladness are the rightful portion of the redeemed soul, and an expression of that joy would undoubtedly commend itself to the great body of unbelievers, until they would exclaim, "See how these Christians love one another."

"Let your forbearing spirit be known to every one—the Lord is near." There is less of this spirit seen in the church of Jesus Christ than we could wish. It is hard to be patient with growing children, and harder still if they are disobedient. It is hard to show forbearance with those in the church who are slow to appreciate the meaning of their church membership. Over and over again we forgive our children their wrongs, rejoicing to see the same spirit taking root in their lives toward each other, until after maybe years of training, a glorious unity is manifested. Differences of opinion must needs come up. The best method of doing the work is not necessarily mine. But why need I attack the motive of the one differing from me, without seeking to reason matters out in a spirit of love? Only as we possess more and more of the Spirit of the Lord Jesus Christ—the spirit of love—can we be glad in the Lord and rejoice.

This spirit of love is the product of much faith. "Do not be over-anxious about anything, but by prayer and earnest pleading, together with thanksgiving, let your requests be unreservedly made known in the presence of God." Not over-anxious! Is not this the besetting sin of the church to-day? Over-anxious about God's part, and we run ahead of God! Over-anxious about the sinful state of the world—some are—and so are troubled in spirit. Over-anxious about the Saviour's return, and so would instruct the Lord. Paul's remedy is "Don't

worry—pray. To-day we all want to take too much upon our own shoulders, and while we may be able to carry a tremendous load, we do so to our hurt. If churches prayed more there would be no need for special addresses, or special music, or special efforts. The modern methods of money raising, such as sales of work, etc., need have no place in the life of a praying church. If Christian men and women gave the attention to the church they give to lodges, unions, sports and pleasure, the Lord would be able to find sufficient channels through which to do his will.

Considering the amount of perfunctory service given to God to-day, the marvel is that so much definite Christian work is accomplished. We say this with double emphasis, after further introspection. When we think of what God has done with a small portion of our life surrendered, what might he not have done had we held nothing back. Our grief at this thought is genuine, and we humbly confess it before him. It is the surrendered life alone God delights to honor. Neither the brilliant scholar nor the polished orator is able to outshine the soul-illuminated preacher of the Word. Degrees of learning to fit one for the ministry of the Word are not gained in university or college, but "in the secret of his presence." Having graduated thus, we need no letter of commendation, for we become epistles, known and read of all men. Do you doubt this? Listen: "And then the peace of God, which transcends all our powers of thought, will be a garrison to guard your hearts and minds in union with Christ Jesus."

I sat one night in a deck chair on board the ferry-boat "Pateena," crossing from Nelson to Wellington. It had been an interesting day. Leaving Nelson about 7 a.m., we steamed north, around Cape Farewell, past D'Urville Island, into the wonderful Pelorus Sound, to Picton. The weather had been glorious, and we had enjoyed every movement of the ship, and every changing scene, as we wound through the Sounds. We had not sought any company that day, and were alone with our thoughts. After a stay of several hours in the quietness of Picton's isolation, we again steamed onward, but this time through black darkness. For some time we were still in the Sounds. We knew this because of the stillness of the water and "the lights along the shore." Soon, however, we felt a changing motion of the little boat as we passed into the troubled waters of Cook Strait. Simultaneously the wind commenced to whistle through the rigging with increasing violence. We heard the waves begin to lash the ship's side as she lurched onward into the mouth of a gale, the like of which is often known to the traveller across the Straits, but to few others. Presently we heard a splash and a loud burst of laughter on the deck beneath us as a wave broke over

some passengers, severely drenching them. We had secured a place of safety on the top deck, and were comfortably wrapped away in our rug. Just a little removed, in what was considered a secure and secluded corner, two young people were seated, doubtless "breathing sweet nothings" into each other's ear. The wind was gathering in fury, the waves rising higher and higher. Suddenly one extra high one broke over that portion of the deck where the young couple were, considerably damping their clothing, if not their spirits. But we sat on. We were feeling in the best of spirits, and on through that storm, for four hours and more, we sat and thought. Only occasionally did we hear the wind. We did not realise the fierceness of the gale. We were away off in another world, until we picked up the lights of Island Bay, and a few minutes later realised we were inside the heads. It is under these circumstances that come all too rarely to some of us, that we realise the *power of our thoughts*. Many a time a comparatively calm sea has sent me below to endeavor vainly to sleep off the effects of mal de mer. But now I was unconscious of sea or land—away off with my thoughts—lost in their power. Was this a garrison to guard my body? If so, I can surely understand the meaning of Paul when he says, "And then the peace of God, which transcends all our powers of thought, will be a garrison to guard your hearts and minds in union with Christ Jesus."

Brother preacher, you are not alone in the complex problems of your work. When the cares of your own private life, together with the cares of your people you are honored to share, and added to those of the church work generally, crowd in upon you, remember this, that the peace of God transcends all our powers of thought, and will garrison our hearts and minds.

Brother, in your business life, with all its temptations, bitterness of competition and disappointments, forget not all his benefits. Remember that for you there is a garrison to guard your hearts and minds in unison with Christ Jesus.

Troubled mother, going on from day to day with your daily round of family cares, won't you know that the peace of God is able to garrison you also, protecting you against all the snares of the devil?

Young friend, your struggle to live pure, unselfish, noble, is not unheeded, for you, too, may enter into the meaning of this blessed experience, and the peace of God will guard you so long as you place yourself within his power.

Inside the garrison the Commander's orders are supreme. Only thus can safety be assured. If distrust or dissatisfaction enters, all will be lost. Remember this, that life within the garrison, in company with the Captain of our Salvation, is the only life where we are absolutely safe. Many are living that life. All who are faithfully living it are the truly noble and valiant soldiers of the King.

# Religious Notes and News.

## Value of Scripture Reading in Church.

In days gone by preaching was expository. Then the topical sermon came into vogue, and now it is the favorite. It seems to me that there is room for both classes of discourse. The people like to hear general topics discussed, and the discussion has value. Nevertheless, nothing can take the place of the exposition of the Word. For exposition to have its true value the congregation must not merely listen on Sunday, but must study the Scriptures for themselves during the week. This presupposes a belief that the Scriptures are the supreme rule of faith and guidance in life. In the past our forefathers went to the Bible for light and guidance on the affairs of daily life. It is to be feared that most people no longer do this. Hence their interest in the reading of the Bible in church is not what it ought to be. There can be no remedy but a fresh conviction of the value of the Bible as a guide to us. If such a belief exists, then the reading and exposition of the Bible in church becomes a thing of distinct value.

## Quakers and the Opium Traffic.

The new Report of the Anti-Opium Committee of the Society of Friends particularly concentrates on the production of opium in India.

It attacks the "most mischievous alteration" which has been made in the terms of the opposition of the League of Nations to the world's opium traffic. Originally, restriction was suggested except when the drug was for "medical and scientific purposes," but now, the Report says: "The India Office has secured the substitution of the word 'legitimate' for 'scientific,' thus covering the vast quantity of opium still manufactured at the Government factory at Ghazipur, which, according to the pamphlet recently issued by the India Office itself ("The Truth About Indian Opium") was, in 1919-20, 837 tons. According to the Pharmacopœia, four grains of opium is a possible fatal dose for the adult unaccustomed to its use, so that the 837 tons would be enough to kill every man, woman, girl, and boy on this planet, unless addicted to the use of the drug. It should be remembered, further, that it is only to those unaccustomed to its use that opium has medicinal value."

Regarding the statement of Sir Havelock Charles (President of the Medical Board for India) that "Opium is taken in India as tea and tobacco are taken in other countries, and is a stimulant for workers engaged in arduous labors, for soldiers who have to take long marches, and even for animals," this Society of Friends' Report comments: "The pigeon-holes of the India Office are filled with answers to these misleading statements of Sir Havelock Charles. Habitués of opium are only bright and active under the influence of increasing quantities of the drug. Without it, they collapse, in India as everywhere else, and it is the cruelest of disgraces to our country that we should still be mixed up in this central way in the world's traffic in this drug."

## Dr. Lyman Abbott.

Dr. Lyman Abbott, who died recently in New York, had almost attained his eighty-seventh birthday. He was the son of Jacob Abbott, once much better known than now, and remembered a little through his controversy with Newman. A lawyer at first, he became a minister and occupied prominent positions, working very happily and for a long time with Henry Ward Beecher. Though no mean preacher, he was a journalist rather than a preacher, and he was associated with Theodore Roosevelt in editing the "Outlook." To have two such famous associate-editors as Abbott and Roosevelt was no small achievement. Dr. Abbott was true to his own amiable and charitable nature in all his dealings. He had a happy power of putting important considerations briefly, and though it can hardly be said that his books and articles will live, yet they had a great influence in their day. He worked to the last. Work

was a delight to him, and he approached everyone in that spirit of good will which is generally reciprocated. His name has been well known to the American public through a long course of years. He took no part in personal animosities—to the simplification of Christianity and of social problems.

## Services and Statistics of the Seventh-Day Adventists.

Seventh-Day Adventists are conducting missionary operations in 108 countries, divided among 8 division conferences, 51 union conferences, comprising 139 local conferences and 160 mission fields with 15,009 evangelistic and institutional workers in their employ, according to the latest statistical report by Mr. H. E. Rogers, statistical secretary for the denomination, at the Fall Convention of the General Conference Committee, in Kansas City, Missouri, September 20 to 27.

According to this report the denomination is working in 179 languages, publications being issued in 100, and connected with the movement are also 204 institutions, representing, together with conference organisations and church buildings, a total investment (for 1920) of 30,399,461.49 dollars, and an aggregate annual income of over 23,000,000.00 dollars.

The number of organised churches now stands at 4730, an increase of 189 during the year. The membership of churches is 198,088, an increase during 1921 of 12,638. The number baptised during the year was 21,061, an increase of 1378 over the number baptised during 1920.

A total of 8,508,056.19 dollars was given for church purposes during 1921. The report further declares that there are now 40 publishing houses and branches, 34 sanitariums, 10 treatment rooms, and 114 educational institutions of advanced grades (1196 primary), having assets for 1920 of 14,276,078.97 dollars, and employing 7588 laborers.

The 114 educational institutions had an enrolment of 15,103 students, with 1110 teachers employed, an average of 13.6 students per teacher. These schools trained and sent into some branch of the organised work during the year 1429 persons. The increase in the number of laborers of all classes during 1921 was 1928, so that the number trained by the schools constituted the largest proportion of those entering the work during the year.

## General Booth on Divorce.

An extremely wise and good suggestion for getting more light on the divorce problem, says the "Christian World," is put forward by General Bramwell Booth in a letter to "The Times." He speaks, no doubt from intimate knowledge, of the wide and growing sympathy for men and women whose lives are spoilt by unfaithful partners and to the system of separation orders as "an instrument of shameless immorality"—especially harmful in the havoc it works on great numbers of children. Considering the uncertainty as to the true Christian view of divorce, he urges that it would be of the greatest value to the church if a small body of Christian men, including the best authorities available, were asked to investigate thoroughly:—

(1) What is the right expression of Christian principle in the actual circumstances of the day?

(2) Are two views of our Lord's teaching reasonably permissible?

(3) If so, would not the churches do well to allow for both?

(4) Cannot different parts of the church (e.g., in different countries) agree to vary regulations on the subject?

In the same day's "Times" recently the General found the Archbishop of York saying that in these days "religion attracts; the church repels," and on another page Lord Buckmaster's temperate yet terrible letter on some results of our present divorce laws. "May there not be some connection between the two?"

## A Revival of Home Building.

We are reading these days that a tidal wave of home building is sweeping over the United States, says the "Christian Evangelist." It has been a long time since we read better news. The home is fundamental to national well-being and a house is essential to the home. It is better to live in a little cottage all your own than to dwell in a rented palace or be driven by excessive cost from apartment to apartment. "Uncle Sam" shouldn't live in a hired house. He will not love his country properly if he does. Owning a home gives a man poise, dignity, power, and often religion. The home building—and we take it home owning—revival is altogether good.

## Bishop Quayle's "Nevers."

Bishop William A. Quayle has a long list of "Nevers" for preachers, which it may be well to lay to heart.

1. Never scold.
2. Never count noses in meeting, for that tends to put the emphasis on the wrong place. The most important thing is not the number present, but what the preacher does with those who are there.
3. Never say things to evoke a cheer.
4. Never "stew" or work up perspiring enthusiasm.
5. Never fret.
6. Never talk about the size of the crowd.
7. Never be nettled when a meeting is disturbed, when persons rise and go out, or when children make noises.
8. Never preach at people; preach to them.
9. Never emphasise points of antagonism between you and your audience; find the points on which you agree with the people.
10. Never grow hysterical or slushy; do not scream at wrongs.
11. Never abuse your members.
12. Never allow a visiting evangelist or preacher in your pulpit to abuse your members.
13. Never combat science.
14. Never be afraid to tell the truth.
15. Never give the chief seat in the synagogue to some minor matter.
16. Never use the editorial "we" in preaching; make the message personal.
17. Never forget to pray for your people by name. Praying is a part of the preacher's task.

## Report on Union in Australia.

The joint committee appointed by the recent conference of Presbyterians, Methodists, and Congregationalists, published the report of its conclusions on the subject of church union. The report stated:—"Union is a solution of many of the most pressing problems within Christendom. There is much darkness about us. Changes have come in the social, intellectual, and moral habits of the people, and with them confusion of life's issues, but there is a call to the people of God to make visible their oneness in Christ Jesus, and to this call they are responding. Men are recognising that whatever value may have attached to divisions of the church in former years, their unnecessary perpetuation ministers to doubt, denial, and distrust everywhere. The churches are praying and working for union. Is this accidental? There are no such accidents in the divine order. This world-wide movement is of the Holy Spirit, and is in harmony with the teaching and prayer of Jesus. It is the counsel and work of God. To resist is a futile attempt to stay the rising tide. It is now given to the Presbyterian, Methodist, and Congregational churches to make a worthy contribution to the cause of union. In Canada these three great denominations are on the eve of becoming one, under conditions which promise increasing efficiency and power. In Australia a similar opportunity has come, with its challenge to rise above the tyranny of prejudice. The churches are being tested to-day as to their ability to rouse themselves from the sleep of custom to face their task of world evangelisation at the call of God and man. We need a church distinctively Australian, which shall make its own contribution to the character of our nation and the church universal."

# Everybody Likes to be Liked.

"Love is the Fulfilling of the Law of Psychology."

G. M. Anderson.

I told her I loved her. From that moment she was mine. I had no particular attractions. I did not need them after I told her I loved her. I did not woo and win; I just said, "I love you." I did not ask her to love me, but just kept saying, "I love you," and acting the part. "Everybody loves a lover." I had nothing else to commend me. In all my treasure house this jewel only could win. Any other, however costly, would have failed. And this one was not costly. Really, it was the only one within my reach.

O beautiful! beautiful! that the open sesame to the heart is just "I love you," a simple, effortless, meritless, moneyless thing within the reach of all.

She runs to me wherever she sees me. "Get ready to catch," she cries, and smash into me she comes. "O I love you," I say, and she clings and clogs and laughs, and will not let me go till we have our little chat.

She stands in front of my upstairs window and calls until I observe and open the window and call her "Sweetheart," and throw her a kiss.

Yesterday I overheard her arguing that I loved her best, and she appealed confidently to me for confirmation, somewhat to my embarrassment, since there were half a dozen of her there, all of whom I thought I loved equally, and to whom I had often said, "I love you."

Confusedly confessing the same, I tried to pacify her with the suggestion that it was just like her loving mother and Buster and Bob, when she indignantly informed me that Buster and Bob were the "meanest things," and that she didn't love them at all.

So, seeing I was in danger of making it worse, I bunched them all together, put my arms around as far as they would reach, and rushed them pell mell down the street till they forgot the grievance in an orgy of fun.

They are all the children of my block. Sometimes they surround me as I appear on the street, the more bellicose ones fighting their way into centre till they get hold of my hand, or maybe just a finger, for often all ten fingers are full. O yes, I have seen knockdown fights just for one little finger.

When St. Louis days are sizzling hot, I slip down to the only bearable spot I know: the church basement. But she discovers me there—this little sweetheart of mine. Ah! there she comes now; I know her voice; I know her footfall on the pavement; there she comes!—in force, with Buster and Bob and all the rest. No use trying to write now; for the next half-hour is hers—the little despot. How she drives me.

Well, we just turn loose and basement becomes bedlam. Such romping and screaming. Play! nothing; we just play we are playing, ending up with ice cream cones; or, if there are too many, with all-day suckers; or, generally, just plain nothing a la mode.

Now I am going to jump. All this has been just the run before the jump. Grown-ups are children still in one respect, at least: we like to be liked. (Don't pronounce it licked.) Those who love us are discerning persons—always, even when they are not. Their judgment is good—without exception. What indulgences we allow to them! How we cast the mantle of charity over their indiscretions! What tolerant constructions we place on their doubtful deeds! Ah! we are almost if not quite ready to offer them plenary indulgence for anything they may do.

If he had disliked me, or I just thought so, I would have, without trying, without even being conscious of bias, placed the worst construction on all he did; would have stripped off the mantle and exposed his nakedness; would have passed judgment on him without mercy.

Two men are in my mind. They have said and done equally indiscreet things. But the one likes me, the other does not. I cannot help giving one the benefit of an excusing construction nor the other the odium of an accusing construction. I do not mean to be unfair; although, when I think of it impersonally, I know I am.

It proves, however, the thing I am contending for; that it is the very nature of love to make us pliable and tractable; to take out all the kick. Ah! if you love us, slavery under you will be heaven. We'll kiss the blessed yoke and pull till we drop. Nor crack of whip, nor urgent word is necessary.

Is not love the only satisfactory and infallible psychology? Love does not need to consult the books for the next move, or sum up the probabilities of this or that line of action uncertain of which will win; love reaches its conclusion intuitively and instantly, unhampered by rules, unweighed by impedimenta of any kind. It keeps all the rules without knowing any of them.

Love, therefore, is the fulfilling of the law of psychology. "Love never faileth," not even when it fails; for the failures of the lover are overlooked, condoned, explained away, not counted against, and are as if they were not. He lives and moves in an indulgent sentiment that acquits and defends, no matter what the evidence. What other costless investment brings such priceless returns?

Here is a case in point. Occasionally I went to dine at the home of a woman who had none of the social graces. In form, just a heap; in voice, loud and masculine; in culture, minus; in etiquette—well, she had probably never even heard the word; but she had measureless generosity and fathomless sympathy, and kept pouring them out in her own crude way. I had to eat till—well, till it hurt. A dollar bill might be hidden under my plate. Kindly words spiced all the tasty foods. I would be importuned to take a generous sample of all the delicacies home with me. Could she not order out a car to take me home? All in such a genuinely primitive and unspoiled way. No, she never fretted about social artificialities and despotisms; she was oblivious of them. Her heart loved; she knew little else. And love being the main track it kept her out of the sidings.

Well, I just granted her for all time to come a plenary indulgence to do anything she pleased. Nothing seemed clumsy or crude. Everything was artistic, graceful, beautiful, delightful, charming. She could violate all the rules of etiquette; I did not notice or care; such things seemed so trivial and insignificant in such an atmosphere. If anyone criticised, I was immediately her defender. It was like a personal affront. I felt myself hit.

But if she had disliked me, she would have been a boor, an inogamus, a barbarian, and the butt of never-ending jokes.

So, this article ends where it began.

Love, and you will be loved, in good measure, heaped up, pressed down, and running over.

Love and life will be a triumphant march.

Love, and be popular without popular gifts.

Love, and love returned will absolve you from all your sins.

This master virtue will secure to you, amongst your fellows at least, the luxury of your few pet sins.

Ah, if it were some great thing that was demanded of me, but no, it is just this one little, costless thing within the reach of all. We like to be liked, and it notifies us. It alchemises base metals into pure gold. Alchemy is true. Love alchemises all the base metals of the heart into pure gold.—"Christian Evangelist."

## Responsibility: Theirs and Ours.

Matt. 27: 18-24.

Robert Benzie.

The crucifixion of our Lord Jesus Christ was due principally to the envy of the recognised religious leaders of his day. They were jealous of the wonderful power which Jesus displayed in the working out of miracles; of his profound and authoritative teaching; and of his personal charm, stainless character, and claim to Messiahship. The religious leaders played upon the credulousness of the people in bringing their own evil designs into execution. But not to them only can be ascribed the ignominy of placing our Lord upon the cross, but to those also—the people—who allowed themselves to be deluded and led astray; who failed to realise their own responsibility to make thorough investigation before condemning; who placed their dependence upon the word of man, rather than upon the word of God. The same spirit which animated the religious leaders of old runs rampant in the world to-day. There are many conflicting voices. To which shall we give heed? Our responsibility is great. Shall we listen to, and be guided by the voice of man, or hearken to the voice which speaks from heaven? Our duty is clear. The word of God is as a lamp unto our feet; it is a provision of safety. Let us not crucify to ourselves Christ afresh, but test all things by the light of the lamp of truth. Let the enshrinement within our hearts be, Christ our King. Our watchword, the Word of God.

"When I survey the wondrous cross

On which the Prince of Glory died,

My richest gain I count but loss,

And pour contempt on all my pride.

"Were the whole realm of nature mine,

That were an offering far too small:

Love so amazing, so divine,

Demands my soul, my life, my all."

## CORRESPONDENCE.

[The Editor is not responsible for the views of his correspondents.]

### WHO PARTOOK OF THE LORD'S SUPPER?

Dear Bro. Editor,—

I, too, have "thought, and thought, and vacillated very much," on this question, but while I am averse to any discourtesy or abruptness in dealing with visitors to our meetings, it is my humble opinion that until we are prepared to admit the unimmersed to membership, we cannot invite them to the table. The chief privilege of membership is the breaking of bread. How can we consistently invite to the table and preclude from membership? Presiding brethren repeatedly, and rightly, draw attention to the fact that the supper is the central object of our gathering as a church. Is there any argument for open communion which will not also apply to open membership?

G. P. Pittman.

Pardon, Lord, the lips that dare  
Shame in words a mortal's prayer!

Let the lowliest task be mine,  
Grateful, so the work be Thine;  
Let me and the humblest place  
Be the shadow of Thy grace;  
That to me were any spot  
Where adaptation whispers not.

If there be some weaker one,  
Give me strength to help him on;  
If a sinner's soul there be,  
Let me guide him nearer Thee.  
Methinks mortal dreams come true  
With the work I fain would do:  
Clothe the life the weak intent,  
Let me be the thing I meant.

—John Greenleaf Whittier.

## Liquor Traffic Wins Again in New Zealand.

Herbert Grinstead.

Your readers will be interested in the recent fight against the liquor forces here, as probably it has been the greatest fight ever put up by the opposing forces. We have had the magnificent help of Mrs. Mary Armor, who lived up to all that was said of her. Mr. Pussyfoot Johnson, who was a master in sweeping away the lies of the liquor men; R. B. S. Hammond arrived to find the country almost dead to appearance, but his great speeches soon brought it to life and enthusiasm. The Hon. Finlayson came from your side, too, and made a big impression. We, of course, had many others as speakers, but these occur to me at the moment of writing.

It is difficult to say just what were the deciding factors in the case, but in my judgment the country districts were not worked half enough; nay, in some places no visiting worthy of the name was done. Big meetings were held in the cities and towns; literature, too, was distributed, and very fine stuff it was; but the weakness of New Zealand is in its country, and any fight to be successful must fight there. Had the information the town had been given personally to the farmers, no advertising in the world could have got over them.

But there was a considerable factor against us in the reduction of the wages of civil servants, and at the last moment a rumor was circulated amongst them that if prohibition was carried then there would be nothing else for it in the early part of next year than that the second cut would be inevitable, and the worst of it was that though

Mr. Massey denied it would have anything to do with the matter, he at the last moment supported the idea that it would not be in the interests of taxation to pass prohibition. The Dominion was much more frank on the matter, and these statements must have cost us thousands of votes, and if I am any authority, cost Mr. Massey many a thousand votes, too.

The total votes at the time of writing, with returns yet to come in of absent voters, stand as follows:—

Continuance, 267,482.

State Purchase and Control, 33,911.

Prohibition, 287,253.

The first two issues go together against Prohibition, and so we lose, though we have a majority over the Continuance vote. There is one ray of hope, and that is that any Parliament will now be glad to give preferential voting a chance for candidates, and possibly we may manage either to get the issue of State control cut right out, or we may get a preferential vote on the matter. Had we had that vote this time, there is absolutely no question about who would have been the winner.

Too many, we fear, have sold their Lord again for a few pieces of silver. There were only about three places that increased their majority, and the League of this town had that honor amongst those three; but when it is remembered that for six years there has been a continuous going on of education that is accounted for. It is the only way to stop electors being fooled at the last minute by unscrupulous agents and advertisements.

## Reminiscences by Joseph Bryant Rotherham.

All lovers of biography will find a pleasure in the perusal of these "Reminiscences." To those who take a deep interest in our movement towards a restoration of primitive Christianity, and are interested in the pure Word of God, as it came from its original inspired writers, they will have a peculiar fascination. But there is another class of readers—a very limited class in these lands to be sure—who will be thrilled with an interest all its own. I refer to those whose happy good fortune it has been to have come into close personal touch with the author. This latter privilege was mine for many years, and I treasure up in my inmost soul the memory of those years of fellowship as a miser hoards his gold.

The early part of the "Reminiscences," which deals with the author's itinerancies as an evangelist, has a special interest to me, as I visited most of the places and churches mentioned, and intimately knew nearly all the noble characters named. It was not till the close of that period, however, that I came into personal touch with Mr. Rotherham. Soon after the appearance of the translator's first part, the Gospel of Matthew (page 54), he called at my residence, with his little son (the compiler), and sought accommodation where he might quietly work upon his translation of the New Testament. This was afforded with pleasure; and thus my home for some weeks was—may I say it—made sacred by the laborious forming of a priceless monument to the glory of God and the good of humanity. I have a copy of that work in its completed state now before me, somewhat worn with age, with the author's kind regards "to Joseph Pittman, evangelist, with the translator's best wishes."

Some years after the second edition of the Emphasised New Testament, I was surprised to learn from the translator that he had begun to translate the Old Testament also. It had become patent to me that J. B. R. was a scholar of no mean order, but I was not aware that he was as well versed in Hebrew as in Greek. If I felt a bit shaky before in speaking before him, this further information did not increase my self-confidence.

He could not help being critical, and hence I was favored with his criticisms not infrequently; but they were made so kindly and with such evident good intention, that one could hardly feel offended. Indeed, as the years passed, and we (my wife and I) became so intimate with the great man and his wife and family, he became more like an elder brother, and so the keenness of his criticisms left no pain behind.

One Lord's day, when I went to his house to preach (for he opened his own house and sought to bring people under the sound of the gospel), as was his custom he met me at the railway station, and as we walked to his home, I noticed a sadness on his face that was unusual. I asked him if anything was the matter. His reply was, "Yes, I have suffered a severe loss. You know I had begun on the Old Testament. Well, I finished Genesis and Exodus, and sent them through the post, and they have gone astray. No trace of them can be found." "What will you do," I asked, "abandon the project?" He looked at me in surprise, and a shade of disgust. "No," he said, "I shall begin again." He did, and did not rest till the great work was finished. And now, as the four volumes comprising the Old and New Testaments lie before me, I feel honored and proud of the fact that the author, who is named and quoted by the greatest scholars of the old and new world, and whose name has become a household word in the Christian community, was my own personal friend and fellow worker in the gospel during the earlier years of my evangelistic life.

"Reminiscences" is a fine production from a mechanical point of view. The print is clear and the portraits true to life. The picture of J. B. Rotherham on the frontispiece is very fine. I regret that the picture of the son—the compiler—does not appear. His natural modesty accounts for the omission.

The work will be specially helpful to young brethren who desire to serve the Master. A word may be said regarding the author's circumstances, which adds greatly to the force of his example. Bro. Rotherham never was well-to-do as regards

earthly wealth, and it is a matter of astonishment to those who knew his limited means how he so completely overcame stupendous obstacles in his search for the profound knowledge indispensable to such a gigantic task as the translation of the Old and New Testaments. His example should be a wholesome stimulus to dogged perseverance in seeking proficiency in the noble service of our Lord and Master Jesus Christ.

—J. Pittman.

["Reminiscences" may be ordered from the Austral Co., posted, 5/6. Copies are expected to arrive shortly.]

### OBITUARY.

JUDD.—The beloved wife of R. W. Judd, aged 81 years, passed peacefully away on Dec. 29, at Warragul, Victoria. Sister Judd was amongst the first members of the church at Cheltenham in the early sixties, which church met in her mother's house, Charman-road, for about 18 months. She and her husband were the pioneer members of the church at Warragul. She was the loving mother of Mrs. A. J. Harris, Mrs. J. H. Peters, and Mrs. J. M. Dimond. The service at the grave was conducted by Bro. Waters.

LESLIE.—There passed away to her rest in Christ on January 6, at Strathalbyn, S.A., Sister Mrs. Mary Leslie. Our sister had attained the advanced age of 91 years, and for several years prior to her decease had been laid aside by sickness. During her lifetime, our departed sister was a faithful and consistent follower of her Saviour, and leaves behind her a beautiful example for us to meditate upon. To her daughter, Sister Miss Leslie, and all her sorrowing relatives, the church extends her sympathy in their time of bereavement.

MOYSEY.—On Dec. 9, 1922, at Jumbuk, Vic. (result of gun accident), there passed from earth the spirit of William Henry Meysey. Born at Cheltenham, Vic., our brother was associated with the Churches of Christ from early childhood, and was baptised at Collingwood by Bro. Wright nearly fifty years ago. He was loved by all who knew him best, his kindly nature and brilliant mind bringing him many friends; and his sympathy for, and his readiness to assist, all in trouble, caused him to be respected and held in high esteem by many far and near. In his home (where generous hospitality was extended to all, but especially to those of the household of faith), the Lord's table was set up, and the Saviour lovingly remembered. There some learned the way of the Lord more perfectly, and many others had the claims of the Christ brought under their notice. Our brother was ever ready to stand up for his Lord, and in song to praise the Saviour he loved. To all the bereaved we extend our deepest sympathy. May our heavenly Father bless and sustain the family in their season of sorrow.—H.B.

NOWELL.—With the "falling asleep" recently of Sister Mrs. Nowell, of the North Fitzroy church, one of the pioneers of the Collingwood church entered into her reward. Together with her mother, she made the great decision under Bro. Carr in 1869, both being baptised shortly afterwards. Through all the changing circumstances of the years that followed she held fast to the faith till the last. Her church association has necessarily been divided, but the latter part of her life has been identified with North Fitzroy. Infirmary prevented her regular attendance here. Visitation was a delightful task, her conversation and interest always being about "things concerning the King." She was rich in all the graces of a perfect Christian life. Being without relations, the Misses Townsend (personal friends), of Malvern, took her into their home and ministered to her in her declining days, at whose residence she quietly fell asleep on November 22. The kindly attention of Mrs. Rickarby and her sister (Miss Fox) and Miss Fraser, of Collingwood, also helped to brighten the last years of our sister's life.—J.W.B.

# The Realm of the Bible School.

Conducted by W. B. Blakemore, B.A.

## Nicotine for Rats and Men.

[One of the problems that faces parents and teachers is that of the increasing tendency for boys to begin the cigarette habit, and thus lay the foundation for possible moral and physical degeneracy. The article on "Nicotine for Rats and Men" puts the facts in a striking way. Mr. Will H. Brown has been an outstanding leader among young men in Southern California for many years and writes out of wide experience and with knowledge of the facts.]

In a well-known city are two manufacturing plants. One makes a rat poison, sure to kill, on every package of which are these words: "This is Pure Nicotine." The other establishment manufactures cigars and cigarettes, also containing "pure nicotine," but not advertised as poison. One product kills rats and the other kills men and boys. One kills quickly, the other slowly.

A five-year-old boy found a fragment of a cigar in a discarded coat, swallowed it, and died within a few minutes.

Tobacco is killing men and boys all over the world, by the slow process of nicotine poison, thus prolonging the suffering, instead of making short work of it, as in the case of rats. We should have a law requiring that every package of cigarettes be labelled as pure poison—likewise every cigar, and every plug or sack of tobacco.

If this were done, the tobacco men would complain of depression in their business more than they are doing. In order to stimulate sales there has been such a slashing of prices on cigarettes as to arouse practically every organ of the trade to a serious discussion of the subject. The "Tobacco Record" says the situation has become so critical through price-cutting that it has "so thoroughly demoralised" the trade in at least three States (mentioning Wisconsin and Minnesota) that there has been serious talk among the dealers of taking such ill-advised action as to join hands with the enemies of tobacco in seeking the passage of laws that would prohibit the sale of cigarettes in their respective States.

## The Prophet of Childhood.

"By his entrance into human life through the gate of birth, Jesus made himself the Prophet of Childhood, and thus in the highest sense the prophet of universal humanity. No one may think meanly hereafter of a child because of its frailty and helplessness, for the omniscience and omnipresence and omnipotence of God lay latent in the Child of Bethlehem. And so Christ prophesies

over every cradle, and is for ever lifting up the babes of the world, and saying, "They are little, and weak, and know nothing at all; but they shall grow into the wisdom and strength of archangels, and their heads shall be among the stars."—John T. McFarland.

## The Sunday Schools of America.

Enrolment in the Sunday Schools of the United States according to the report of the International Sunday School Association in 1918:—

Teachers . . . . .	1,583,491
Pupils . . . . .	16,131,733
<b>Total in United States . . . . .</b>	<b>17,715,224</b>
Enrolment in Canada:—	
Teachers . . . . .	94,204
Pupils . . . . .	945,913
<b>Total . . . . .</b>	<b>1,040,117</b>
Enrolment in Central America:—	
Teachers . . . . .	11,355
Pupils . . . . .	155,912
<b>Total . . . . .</b>	<b>167,267</b>
Enrolment in Negro Sunday Schools:—	
Teachers . . . . .	178,945
Pupils . . . . .	1,493,936
<b>Total . . . . .</b>	<b>1,672,881</b>
Grand Total for North America:—	
Teachers . . . . .	1,867,995
Pupils . . . . .	18,727,494
<b>Total . . . . .</b>	<b>20,595,489</b>
The grand total reported for 1914 was 18,441,039.	

## Victorian Notes.

Several schools are well ahead with their plans for Rally Day. It would be fine if every school in the State would plan a rally of their forces as early in February as is practicable.

The scholars of the Bet Bet school are putting up a very fine record for attendance. Recently fourteen members of this school received certificates and seals for 52 Sundays of unbroken attendance.

We present this week the staff of the Carnegie (Vic.) Bible School, nine of whom were not present when the photo. was taken. The Carnegie school is to be congratulated on having such a fine body of workers. The superintendent, Mr. W. G. Organ, is in the centre of the second row.



Carnegie, Vic., Bible School Officers and Teachers.

On his left is Miss M. Smith, the kindergarten superintendent, on his right are Mr. A. G. Watson, secretary, and Mr. F. T. Saunders, preacher of the Carnegie church.

The Kindergarten Training and Preparation Classes conducted under the auspices of the Bible School and Young People's Department last year are now in recess. To mark the opening of the classes, a kinder social will be held in the North Richmond church hall on the evening of February 6th.

# Foreign Missions.

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

## The Work at Baramati.

Miss Redman writes:—Five day schools with an enrolment of 245 children. There are two Sunday Schools with 28 children.

Mr. Leach reports:—Masonry work has been going on continuously at Baramati until now (i.e., mission building). This has made it possible to give every Bhampta boy a fair training in masonry. Now that all building work has practically ceased, the class has had to be closed down, but the boys have been able to secure work elsewhere. Since Mr. Coventry went away to the hills in April last, I have had to carry on the building until now (with the exception of the weeks I was away at the hills), and I am heartily glad that it is now at last finished. It takes up almost as much time as all my other work put together.

Mr. Killey has now taken over some of the routine work connected with the Orphanage, and this enables me to give more time to the moral side of the work—a much-needed adjustment.

At the Settlement we have received 36 additions. This was a big batch to absorb all at once, and it took time and patience to deal with them, but we have at last succeeded in finding work for them all, so there is now more contentment. Most of them have built grass huts for themselves, and are adapting themselves to the new surroundings.

*Evangelistic Work.*—During this month we increased our staff by taking Kasbe (who formerly was evangelist at Indapur) as half-time preacher. In the mornings he acts as language teacher to Mr. Killey, Miss Redman, and Mrs. Leach, and in the afternoons he accompanies Patole to the village of Baramati. Our other two preachers accompany Patole to near by villages in the mornings, but in the afternoons they visit some of the numerous isolated houses in the fields around Baramati. Another innovation was the holding of a short prayer-meeting for our four preachers at 6.45 each morning, before they start forth on their day's work.

We have been heartened at seeing some slight result this month—the apparent conversion of a high-caste youth from the village. He is of the Merchant Caste, and works in a cloth shop in the village. One of our orphan boys has been attending the village High School, and in some way he became friendly with the lad, and talked to him about Christianity. He showed signs of interest, so our boy brought him to me, and I lent him Sadhu Sundar Singh's "Life." This seemed to convince him, but we urged him to wait until he had learned more. He attended our church meetings, and became more eager to become a Christian. He has no parents, but his other relatives became suspicious, and ill-treated him, and locked him up, and attempted to force him to declare allegiance to the Hindu gods. He escaped and came to us, and we assisted him to escape to a distant village, where he would be able, unimpeded, to learn more about the Way. His friends have asked us concerning his whereabouts, but we refused to tell. We understand that this is the first convert from the village, and his conversion has created a certain amount of feeling. In as much, however, as opposition is better than cold indifference, we are more optimistic than before.

# College of the Bible.

The following list shows the amounts received during 1922 for the funds of the College of the Bible from churches and individual members. The list is as complete as possible. In some few cases it has been impossible to know to which church money should be credited.

New South Wales.	
Church.	Members'
Offering.	Donations.
£ s. d.	£ s. d.
Auburn	3 9 3
Bangalow	1 4 0
Bankstown	0 16 6
Bellmore	1 10 0
Blackheath	0 15 0
Broken Hill	1 0 6
Bungawallan	0 5 0
Burwood	1 12 6
Canley Vale	0 10 0
Chatswood	22 17 0
Corowa	24 12 6
Dumbleton	0 7 6
Enmore	34 0 0
Gilgandra	4 5 0
Hurstville	2 16 0
Inverell	2 0 0
Lidcombe	3 1 0
Lismore	4 13 0
Marrickville	0 11 6
Merewether	213 15 0
Mosman	0 18 6
North Auburn	0 4 0
North Sydney	1 1 0
Paddington	4 17 6
Rockdale	1 6 9
South Kensington	0 10 0
St. Peters	1 0 0
Sydney (City Temple)	28 2 0
Taree	5 19 6
Tyalgum	7 16 0
Wahroonga	88 0 0
Wingham	1 6 6

New Zealand.	
Church.	Members'
Offering.	Donations.
£ s. d.	£ s. d.
Ashburton	1 3 0
Auckland (Dominion-road)	3 0 0
" (Ponsonby road)	0 6 2
Avondale	3 0 0
Bainham	1 10 0
Christchurch	18 7 0
Devonport	1 0 0
Dunedin	12 0 0
Dunedin South	3 0 0
Gisborne	5 13 3
Gore	7 17 0
Greymouth	2 0 0
Hoteo North	0 10 0
Invercargill	15 5 2
Kaitangata	3 0 0
Kilbirnie	1 6 0
Levin	1 10 0
Lower Hutt	3 5 9
Mataura	1 3 0
Mornington	3 0 0
Motueka	0 10 0
Nelson	11 11 0
North Albertland	2 0 0
North East Valley	4 0 0
Oamaru	8 15 5
Onehunga	3 10 6
Pahiatua	3 8 6
Palmerston North	0 16 0
Petone	7 0 0
Port Albert	2 0 0
Richmond (Auckland)	4 7 7
Richmond (Nelson)	0 14 6
Roslyn	3 4 0
Spring Grove	7 0 0
Takaka	5 0 0
Tadmor	1 0 0
Te Arai North	1 5 0
Wanganui	12 17 6
Wellington	5 5 9
Wellington South	14 10 0
Wellsford	4 10 0
	1 0 0

Queensland.

Church.	Members'
Offering.	Donations.
£ s. d.	£ s. d.
Albion	2 0 0
Annerley	1 0 0
Booe	0 10 0
Boonah	1 11 3
Brisbane	17 0 0
Bundamba	6 16 6
Charters Towers	2 0 0
Eel Creek	2 0 0
Elliott	1 5 0
Goomlungee	12 6 6
Gympie	1 6 0
Hawthorne	7 11 0
Ipswich	0 10 0
Ma Ma Creek	1 0 0
Marburg	1 3 0
Maryborough	0 8 6
Meringandan	9 10 0
Mt. Walker	3 0 0
Roma	2 6 3
Rosevale	11 4 6
Rosewood	3 0 0
Silverdale	6 0 6
Sunnybank	8 5 0
South End	2 1 2
Tannymorel	12 10 0
Toowoomba	1 7 9
Wombo Creek	2 10 6
Zillmere	6 4 2
	1 15 0
	3 0 0
	6 6 0
	6 18 0
	3 0 0
	8 15 0
	7 13 0
	3 0 0
	1 15 0

South Australia.

Adelaide (Grote-st.)	15 0 0	6 0 0
Alma	3 13 3	
Balaklava	4 5 0	30 0 0
Berri	2 8 7	
Blackwood	8 5 0	
Bordertown	4 11 6	11 2 0
Cottonville	2 3 2	
Croydon	4 0 8	1 0 0
Dulwich	2 14 5	302 0 3
Forestville	1 11 6	
Gawler	1 13 0	

Continued on page 43.

League of Rope Holders. Federal Evangelism.

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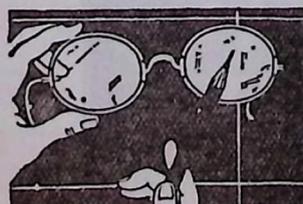
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## Here and There.

Queensland Home Mission Offering, Sunday, February 4.

The address of Bro. Hurren now is 433 Barkley-st., Footscray, Vic.

On Dec. 20 Bro. Geo. P. Cuttriss commenced a three years' ministry with the church at South Dunedin, N.Z.

Bro. Stuart Stevens, preacher of Paddington, N.S.W., has accepted an invitation to become evangelist at Geelong, Vic.

Bro. R. K. Whately, preacher of Surrey Hills, Victoria, will be the special speaker at New South Wales Conference next Easter.

Bro. Lars Larsen writes from Ipswich, Qld.: "The work here promises well. Already six have made the good confession. Now the holidays are over the meetings will be well attended."

We congratulate the church at Boort, Vic., upon opening up the work at Minnindie, a distance of some six miles out from the town. The services of Bro. Hargreaves are much appreciated.

The article on "Proportion and Emphasis in Religious Truth," which begins in this issue, is published by request of the Federal Conference, being a report of the presidential address delivered by A. R. Main.

Writing from Dadaya Mission, Southern Rhodesia, Africa, Bro. F. J. Phillips says: "I am glad to receive the 'Christian,' and always look forward to mail day, as it is generally among the budget from overseas."

The Hinrichsen-Brooker tent mission starts at East Kew, Vic., on Sunday, January 21, at 7 p.m. Pray for it, work for it, and come to it. Take tram to Victoria-st. Bridge, and then East Kew electric tram, and go to the terminus.

With regret the Victorian Home Mission Committee parts with Chas. Young, of Maryborough, at the end of January. He has accomplished a fine work during his three years of service. We wish him every success in his work in Queensland.

Dr. W. H. Fitchett, Editor of the "Southern Cross," during his recent stay in England, wrote a book entitled, "Where the Higher Criticism Fails." It is published by the Epworth Press, the publishing house of the Wesleyan Methodist Church in England, and the price is 7/6.

The Acting Federal Executive desires the co-operation of our active workers in every Church of Christ in all the States, and who will enrol members in the League of Rope-Holders for Federal Evangelism. Send for membership cards to C. R. Hall, Napier-st., Lindfield, Sydney.

The Victorian Women's Mission Band monthly prayer meeting will be held at Brighton church on Saturday, January 27, at 3.30. Weather permitting, sisters are invited to bring their tea, and have it on the beach. All sisters and friends will be welcomed. Take train to Middle Brighton.

We learn that the new building at Shepparton, Vic., is likely to be ready for opening about the end of March. C. L. Lang has resigned, and will be leaving at the end of April to take up the work at Doncaster. The Home Mission Committee greatly appreciate his work, and regret losing his services.

We congratulate the church at Colac, Vic., upon its achievement as a result of the recent mission:—18 additions, and finances increased practically 80 per cent. They have also increased Bro. Cornelius's salary, and the church is hopeful of shortly raising the extra 10/- in order to make the work self-supporting. As a result of the mission the church has received a great uplift.

Next Monday evening, the 22nd, is the time for the Bay Excursion which is being organised by the Victorian Bible School and Young People's Department. Good interest is being manifested in the outing, and it is expected that a large number of members and friends from all our metropolitan churches will avail themselves of this opportunity for a cruise on the Bay under most delightful conditions. Those intending to go are advised to purchase tickets from representatives of the local Bible School.

Mr. S. Pearce Carey will be remembered by many as the preacher of Collins-st. Baptist Church, Melbourne, for some years. These will be interested to hear that he is preparing for his return to England, from India, having completed his labor of love, his "Life" of Dr. Carey, the renowned missionary. He went to Calcutta as pastor of the Circular-road Baptist Church for the purpose of finishing the book amid the scenes which Carey knew, and though his health suffered considerably, he has carried his great purpose to a successful conclusion. He expects to leave India in January.

Bro. A. T. Eaton, N.S.W. Conference President, has been presented with an illuminated address, signed by fifty brethren, and couched in the following words:—"To A. T. Eaton, Conference President, N.S.W. Dec., 1922. Dear Brother, On the eve of your departure for Melbourne, we, a few of your numerous friends of the Churches of Christ, desire to express to you our keen appreciation of your many sterling qualities as a man, and of your work and efforts in New South Wales. We trust that the future may hold for you naught but happiness and prosperity in the highest sense of those terms. We wish you that contentment which follows the knowledge of having played a part, and played it well."

The sectarian issue is not unknown in Australian politics. The story is told of a British politician who went down to a constituency with a view to being selected as its candidate for a by-election. "He addressed a meeting of the electors, and sought, through his speech, to discover the prevailing religious tendency of the constituency. "My great grandfather," he said, "was an Episcopalian" (stony silence), "but my great grandmother belonged to the Presbyterian Church of Scotland" (continued silence). "My grandfather was a Baptist" (more silence), "but my grandmother was a Congregationalist" (still frigid silence). "But I had a great aunt who was a Wesleyan Methodist" (loud applause), "and—and I have always followed my great aunt" (loud and prolonged cheering). He got in."

Under the Victorian Home Missionary Committee, E. C. Hinrichsen and L. E. Brooker will open up the new work at East Kew on Sunday, January 21, at 7 p.m. The large mission tent has been pitched on the new site recently secured by the Church Extension Committee. A fine large school hall is to be erected while the mission is in progress. Brethren who are living in the vicinity are invited to co-operate in the great effort to build up a fine strong self-supporting cause. It is a big undertaking, but not too big for a people with a missionary spirit. Members from all suburban churches are asked to help the Committee by attending the mission as frequently as possible. 100 members are needed every night—nothing succeeds like success. Starting in a new field without any organisation is a difficult task. The missionaries will greatly appreciate your presence. Start on Sunday night, and help fill the tent. This is an enterprise belonging to the brotherhood. Let us combine and do all in our power to establish a church that will be a blessing in the community. How to get there:—Take Victoria-st. tram in Collins-st., and go to the terminus at Victoria Bridge, and then take electric tram to East Kew, and you will find the tent right at the terminus. Return fare is 9d.

The visit of the Adelaide cricketers to Melbourne during the Christmas holidays was the occasion, not only of some interesting cricket, but of a number of very pleasant social functions as well. The South Australians were under the leadership of Mr. E. Peet, Secretary of the Grote-st. church, and, for the most part, were drawn from the Adelpian Cricket Club which has been connected with that church for more than a quarter of a century. The Victorian team was drawn from the various clubs composing the Churches of Christ Association, and was captained by Mr.

A. Hagger. Two matches were played on the Carlton Oval, the honors being evenly divided. The Victorian Association played the part of host in an excellent manner. On the Tuesday evening the visitors were entertained at St. Kilda by Mr. W. A. Fordham. On Wednesday evening a reception given by Mr. and Mrs. W. C. Craigie in honor of the visiting party was largely attended by cricketers from all the metropolitan clubs. On Thursday a motor trip through the Dandenong Ranges gave the visitors a glimpse of some of our nearby mountain scenery. At Belgrave a civic welcome was tendered the party by the President of the Ferntree Gully Shire. The final social event was a Bay trip to Queenscliff and afternoon tea as the guests of Mr. and Mrs. Robt. Lyall, at Point Lonsdale. Those who were privileged to meet the visitors and to see the matches felt that Manager Peet had brought over a very fine lot of Christian gentlemen and real good sports. There were also several ladies with the visiting party who added grace and beauty to all the events mentioned. One feels that these interstate visits tend to bind us in a closer intimacy, and to help us to realise more than ever the worth of the church as a social factor in our lives.

In connection with the educational temperance work of the Victorian Band of Hope Union, a series of open-air meetings are being held in the various parts of the State. During the Christmas and New Year holidays a party of workers visited Mordialloc, and conducted meetings on the sands for eight days. The meetings were all well attended, and nearly one hundred children signed the Temperance Pledge. Fifteen speakers participated in the meetings. At the conclusion of each meeting competitions were held, the most popular being that of motto-making on the sand. The children attracted much attention as they fashioned the words, "Where's there's drink there's danger," in the sand. Prizes were awarded for the best made motto. During the summer months the meetings will be continued, mainly in the congested areas of the metropolis. At the evening meeting the lantern will be used to illustrate the message of the speakers. The singing of new Temperance and Prohibition songs will be a feature of the meetings. It is felt that these meetings are of special value, as many thousands of children are reached and influenced who are outside the Bands of Hope and Junior Temperance Societies. Friends willing to help at the meetings or to arrange one are invited to communicate with the Hon. Organiser, Mr. W. H. Rose, at the Headquarters, 430 Bourke-st., Melbourne. Phone, Central 10301.

The "Southern Cross" in an appreciative notice of the late Canon D. M. Berry, M.A., well known in Victoria for his sturdy defence of Protestantism, tells the following story. The Canon's great power lay in his peculiar ability to outwit the enemy, and turn their own weapons on themselves. A typical instance of this is given. "A meeting had been called, and the Canon was to lecture. A crisis was nearly reached, and both parties were at fever heat. For some days it was hinted that a strong opposition would be in evidence, and each side was outwardly confident of victory. The large hall was filled to overflowing when the Canon mounted the platform, but an astonishing surprise awaited friend and foe alike. Instead of bombarding the Roman Catholic position with all sorts of evidence from Protestant sources, he scarcely used a single quotation from a Protestant authority all night, but he hurled quotation after quotation from Cardinal So-and-so, and Archbishop So-and-so, and Catholic historian So-and-so, and even on several points he quoted from Papal bulls, thus bringing in the Pope himself to support his (the Canon's) position. So completely dumfounded was everybody, that, when the time came to ask questions, what could they ask? what could they find fault with? If they attempted to find fault and condemn the authorities quoted, they were only condemning themselves, and they were wise enough to see that that would only have given the Canon an additional chance of driving home the utter hopelessness of the Catholic situation."

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## PRAYERS FOR ALL.

As the gospel is intended for all, so prayer should be offered that all may come within its benign influence. We do well to keep in mind the largeness of the field of operation of both the gospel and prayer. Each field is alike boundless. Well might we put forth our best energies to spread the news of salvation, and determine that we will rest not until the news has reached every soul of every land.

Strange to say, whilst men oft-times recognise the illimitability of the gospel field, they are apt to forget that prayers should be offered for all. Kings and peasants, wise and ignorant souls, upright and vile, should all be subjects of fervent supplication. Our sympathies should be as boundless as the love of God, and for every soul of every land we should plead the favor of heaven. Such is the teaching of our New Testament lesson: "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men: for kings and all that are in high places; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Saviour; who would have all men to be saved, and come to the knowledge of the truth."

### MONDAY, JANUARY 15.

I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men.—1 Timothy 2: 1.

"What labor cannot do, prayer will; and these two are not the same thing, in spite of the old saying that to labor is to pray. 'Whither art thou going?' asked the Roman Emperor of a trusted Christian nobleman, who had worked long and hard, but in vain, to serve the State for him. 'Out to the desert, sire,' he answered, 'to pray for your empire.'"

Reading.—1 Timothy 2: 1-17.

### TUESDAY, JANUARY 16.

For kings and all that are in high places; that we may lead a tranquil and quiet life in all godliness and gravity.—1 Timothy 2: 2.

"Blessed" is promised to the peacemaker, not to the conqueror."

Reading.—1 Timothy 2: 8-15.

### WEDNESDAY, JANUARY 17.

Who would have all men to be saved, and come to the knowledge of the truth.—1 Timothy 2: 4.

"For the Son of man came to seek and to save that which was lost."

It seemed an awful task, even to his disciples, as he said it, but let the fancy contrast his vision with theirs. They saw a little world lapped from end to end by the blue waters of the Mediterranean. But he saw hosts of men, tier above tier, climb beyond climate, nations and continents, all unsuspected and unknown, generation above generation, century beyond century, age after age. "That which was lost." His constituency was subject to no bounds or limitations. He knew no masses and no classes, no old and no young, no high and no low, no rich and no poor. Wherever in the wide world "that which was lost" existed, he came to seek it. He came to seek the lost monarch, with his glittering diadem and ermine robes, lost in his fatal pride and independence. He came to save the lost ne'er-do-well, tramping aimlessly, hopelessly, through tussock and shrub, over our silent inland hills—lost in carelessness and despair. He came to save the lost son in his midnight carousals and debauchery; he came to save the lost loiterer lounging at the corners of our city streets; the lost sailor on the wild high seas; the lost scholar dazed amid the splendid problems of his theories and philosophies; the lost

Pharisee, who, faultily faultless and icily regular, is too far lost to know that he is lost; and he came to save the lost ordinary man—lost you, lost me.—F. W. Boreham.

Reading.—Luke 19: 1-10.

### THURSDAY, JANUARY 18.

Who gave himself a ransom for all.—1 Timothy 2: 6.

"Jesus, be endless praise to thee,  
Whose boundless mercy hath for me,  
For me and all thy hands have made,  
An everlasting ransom paid."

Reading.—Philippians 2: 5-11.

### FRIDAY, JANUARY 19.

I desire, therefore, that the men pray in every place, lifting up holy hands, without wrath and disputing.—1 Timothy 2: 8.

"Mrs. Annie Besant, one of those strangely erratic but spiritual leaders of humanity, once said, 'When a man ceases to pray, God fades out of his life.' We have all felt the truth of that, and many a good Christian has lost his vision of God simply by the neglect of this means of grace."

Reading.—Matthew 6: 9-15.

### SATURDAY, JANUARY 20.

In like manner, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works.—1 Timothy 2: 9, 10.

"We need not bid, for cloistered cell,  
Our neighbor or our work farewell;  
Nor strive to wind ourselves too high  
For sinful men beneath the sky.

"The trivial round, the common task,  
Will furnish all we ought to ask.  
Room to deny ourselves, a road  
To bring us daily nearer God."

—Keble.

Reading.—Matthew 25: 34-40.

### SUNDAY, JANUARY 21.

Let a woman learn in quietness with all subjection.—1 Timothy 2: 11.

"In 1895, George Meredith wrote to a friend. 'Do not be disheartened; hug your forces, so as to believe in them, and bide your time. It is sure to come to those who are faithful to themselves. And if we are cut down midway, we smile at all the wishes incidental to health. I have lived long enough to see that our chief agoniser and thwarter is impatience. One of the prettiest spectacles to me is a costermonger's donkey going blithely at the trot. Our maxim should be, merry in harness, while we have to serve. A sermon, but short, and you have provoked it.'"—J. Stoddart.

Reading.—Romans 12: 9-18.

### PRAYER.

For kings, and all who rule over the nations; for all who occupy high positions, and those who are in lowly places; for all who are striving to be of use in the world, and for those who idle away their time and waste their talents; for the pure in heart and those of impure thought and deed;

for those whose lot is easy and those who sorrow and struggle, I offer my fervent supplication, praying that wisdom, strength, and grace be abundantly given to all saints, and that those who know thee not may be brought to a saving knowledge of the truth; for Jesu's sake. Amen.

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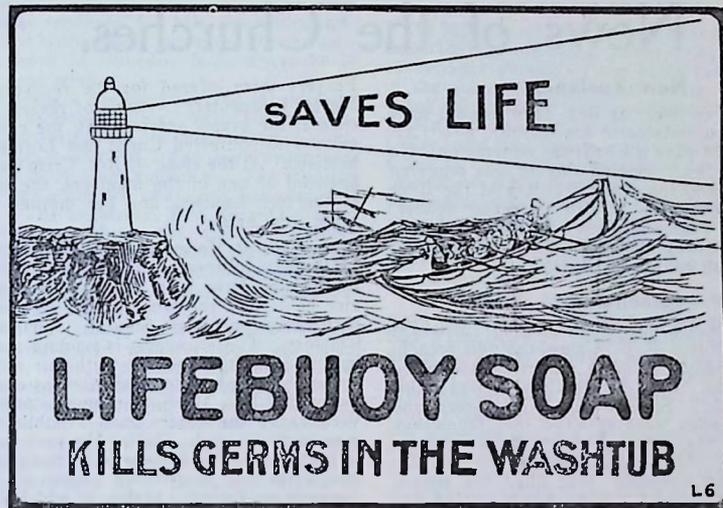
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Continued from page 40.

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Kadina	2	2	9	2 4 6
Kersbrook	2	10	0	
Lochiel	2	0	0	1 0 0
Long Plains	15	0	0	15 10 6
Mallala	0	18	0	
Maylands	5	0	8	
Milang	3	6	9	5 0 9
Mile End	11	3	0	1 0 0
Mundalla	4	2	3	9 0 0
Moonta	2	14	9	
Murray Bridge	1	1	0	
North Adelaide	1	4	8	
Norwood	19	2	0	6 14 0
Owen	5	15	3	1 0 0
Port Pirie	3	8	6	0 15 0
Point Sturt				0 5 0
Prospect	2	8	0	
Queenstown				0 10 0
Semaphore	1	17	6	
Stirling East	8	16	3	0 10 0
St. Morris	1	12	0	
Strathalbyn	2	10	0	5 0 0
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Unley	22	13	9	2 0 0
Walkerville	1	8	0	
Walleroo	1	13	3	0 14 10
Wampony	1	7	0	3 2 3
Williamstown				0 10 0
York	1	14	0	
Tasmania.				
Caveside	2	0	0	
Dover	1	12	0	
Geeveston	0	17	0	
Hobart	17	15	10	4 14 0
Hobart West	1	6	6	
Kellevie	0	12	6	
Launceston	3	3	6	4 10 0
Northdown	0	10	0	
Nubeena	0	12	10	
Ulverstone	1	14	6	1 0 0
Victoria.				
Ararat	1	10	6	
Ascot Vale	5	5	0	
Ballarat	5	0	0	1 18 0
Balwyn	1	10	0	
Bambra-road	5	0	0	
Bayswater	2	8	8	
Bendigo	1	2	4	0 5 0
Berwick	7	15	0	2 5 0
Bet Bet	2	5	9	
Blackburn	1	1	6	
Boort	1	14	8	
Boronia	1	16	0	
Box Hill	3	11	3	
Brighton	7	0	0	
Brim	6	12	0	231 10 0
Brunswick	1	11	6	
Buninyong	2	0	0	
Burnley	5	2	0	
Carlton (Lygon-st.)	25	1	11	15 9 0
Carlton (Chinese)	10	8	6	
Carnegie	6	12	7	
Castlemaine	7	1	0	1 10 0
Cheltenham	5	13	9	
Coburg	6	2	7	
Colac	2	15	0	
Collingwood	3	15	0	
Cosgrove	0	13	6	
Dandenong	1	14	0	1 0 0
Doncaster	4	0	0	7 0 0
Drummond	2	0	0	
Dunmunkle	6	2	0	4 10 6
Dunolly	2	12	0	
East Camberwell	3	7	0	
Echuca	1	7	8	
Emerald	2	2	0	
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Gardiner	15	4	6	
Geelong	6	0	0	
Geelong West	4	0	0	
Hampton	3	15	9	
Harcourt	2	9	9	4 0 6
Haven	1	0	0	
Hawthorn	23	10	0	6 6 0
Horsham	5	2	6	5 10 0
Ivanhoe	3	7	9	
Kaniva	5	6	0	37 0 6
Kyneton	2	8	0	
Lake Rowan	3	0	0	
Lillimur	1	10	0	1 0 0
Malvern	13	6	7	1 0 0
Melbourne (Swanston-st.)	73	0	0	114 0 0
Melbourne, North	3	0	0	
Mentone	1	0	0	
Merbein	7	2	0	1 0 6
Meredith	0	18	6	
Mildura	3	6	6	3 12 6
Mindyup	4	13	0	
Montrose	7	0	0	
Moreland	8	1	7	
Newstead	0	10	0	
Northcote	6	8	0	
Oakleigh	3	17	6	
Ouyen	5	0	0	5 0 0
Pimpinio	2	5	0	
Polkemma	4	6	0	2 10 0
Prahran	3	10	0	0 10 0
Preston	1	15	10	
Red Hill	4	0	0	0 10 0
Richmond South	1	0	0	
Richmond North	5	11	9	
Ringwood	3	0	0	
Rochester	2	11	0	
Sale	2	0	0	0 5 0
Shepparton	1	1	6	
South Yarra	6	17	3	
St. Arnaud	1	4	4	
Stawell	1	16	0	
Surrey Hills	4	15	0	
Swan Hill	2	4	4	
Taradale	1	0	0	
Thornbury	2	0	0	
Warracknabeal	1	5	3	3 0 0
Warrnambool	1	18	0	4 2 0
Wangaratta	1	0	0	
Wedderburn	3	17	10	1 10 0
Williamstown	2	10	0	1 5 0
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Bassendean	1	2	0	0 18 6
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Bunbury	1	1	0	
Claremont	1	12	9	1 10 0
Collie	1	0	0	1 10 0
Cottesloe Beach	1	6	7	
Fremantle				0 5 0
Harvey	1	11	7	4 10 0
Kalgoorlie	4	15	0	2 0 0
Maylands	2	1	3	8 7 6
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 Victoria.

Write now and enrol for the new year.

# News of the Churches.

## New Zealand.

At Nelson on Dec. 24 Bro. John Griffith gave an exhortation suitable to the season. Bro. Carpenter at night gave a Christmas address on "No Room in the Inn." Special singing was rendered by the choir and the senior scholars of the Bible School. On December 31, Bro. Carpenter delivered two New Year addresses. In the evening he spoke on "Pressing On." One of the members of the Boys' Club confessed Christ.

## Queensland.

January 7 was a day of blessing for Brisbane church. It was Bro. F. E. Alcorn, the new preacher's, first Sunday. A large gathering assembled in the morning. Bro. Alcorn's theme was "Our Supreme Task." Sister Miss Nina Green and Bro. Eric Handay were received into fellowship. Just prior to the evening service three converts were baptised. At the gospel service Bro. Alcorn preached to an audience that filled the chapel. Bro. H. E. Kingsford temporarily occupied the platform after the departure of Bro. Rankine. As a result of Bro. Kingsford's visit five new members were added to the church.

## West Australia.

Subiaco on Jan. 7 had splendid attendance and fine spirit in the morning service. Bro. and Sister Moore, of Lake-st., were received into fellowship, also one by restoration. Bro. Clay gave a much appreciated address. Special service at 3 p.m., at Bible School Decision Day. Two girls confessed Christ. The evening service was well attended, and the audience followed Bro. Clay's message with marked attention. Bro. and Sister Fieldus, of Bunbury church, were present at the prayer service on Jan. 10. Bro. Fieldus briefly told of the work at Bunbury, and also gave a helpful address.

The work at Bunbury continues steadily under the guidance of Bro. Wakefield. The Bible School has succeeded in winning the shield presented by the Bible School Committee of W.A. as leader in Division II. in the attendance and increase campaign just concluded. The roll has been doubled, and 42 new scholars were secured during the competition, all of whom are still attending. One of the elder scholars made the good confession on Dec. 31, and others are considering this matter. The training class held on Friday evenings is giving splendid results, and several young men are preparing with considerable success for helping in the services and the work generally. Sister Wakefield is now rapidly recovering after her recent operation.

## New South Wales.

Meetings at South Kensington have been keeping up, and the local brethren are doing the preaching, Bro. Dixon having commenced his labors at Erskineville. Prayer meeting is keeping up well. School and Girls' Aid, under Miss Elvy, are doing fine.

Chatswood had a splendid attendance at the prayer service on Jan. 10, when Mrs. Clark made the noble confession. On Sunday, 14th, at morning worship, a fine message was given by Bro. Walden. At gospel service Bro. Whelan gave a beautiful address on "Sin and Its Cure." Mr. and Mrs. Clark put on Christ in baptism. Splendid attendance.

At Lismore the attendances during the holiday season have been up to average, and the contributions above the usual. Jan. 7, Bro. F. R. Furlonger delivered a helpful exhortation at the morning service. At night Bro. P. J. Pond preached to an attentive audience. It has been decided to make an effort to induce a Sydney brother to come for the laying of the foundation-stone of the new building now started.

Marrickville had good attendances at all meetings on Sunday. At the meeting for worship Bro. P. E. Thomas, who shortly takes up work as evangelist at Belmore, gave a very helpful message.

Prayers were offered for the recovery of Bro. Mercer's daughter. A spirit of revival is in evidence at the gospel services. In the evening three more who confessed Christ last Lord's day were baptised. At the close of Bro. Crisp's address the husband of one of the members, the wife of one of the men baptised, and her mother, took their stand for Christ.

Meetings at Merewether are well attended, and continued additions are being made to the church. Confessions have been made at every gospel service held since the tent mission eight weeks ago, with exception of one Sunday. Finances are satisfactory. The evangelist is holding special meetings at Hamilton, meeting with fair success. The church by a very large majority has expressed the desire that Bro. Martin continue as preacher. Last Wednesday the sisters gave a public tea, which was much enjoyed. During the past year the sisters gave valuable assistance in many ways. All auxiliaries are flourishing. Open-air meetings continue on Saturday nights, at which one confession has been made recently.

## Tasmania.

At West Hobart on Jan. 7, Bro. H. C. Woolley exhorted, Bro. J. Park giving the gospel message; attendances good. The Home Mission offering amounted to £8/2/6; Armenian Relief Fund, £9 to date.

All services at Geeveston are well attended. On Dec. 17 a brother was restored. On the evening of the 25th, Bro. and Sister Warren treated the kindergarten children, numbering 55, to a Christmas tree, each child being presented with a gift and a bag of lollies. A church picnic was held on Boxing Day. On Jan. 7, after an address by Bro. Warren at the gospel service, a fine young man confessed Christ. He was baptised at the C.E. meeting held on 11th inst.

At Caveseide Bro. Reg. Enniss laid the case of the Colicore of the Bible before the brethren, eliciting sympathy which took a somewhat practical form. Bro. R. Coventry gave the morning exhortation on the 7th, and the gospel address in the afternoon; both were much appreciated. On the Monday evening he entertained an audience with a very interesting lecture on the work in India. At the close he exhibited curios, specimens of Hindoo industry and art, etc.

## South Australia.

At Long Plain the Children's Day exercise was given last Sunday week, when the building was crowded to the doors; collection, £18/4/-. The work has been going on well, but with a dearth of confessions.

The work at Avon is making satisfactory progress. The half-yearly report showed 59 scholars enrolled, with an average attendance of 44. Afternoon preaching service is well attended. Recently Children's Day for F.M. was held, and a record collection (£7/12/3) given.

At Williamstown, since last report, Bro. Talbot has been faithfully preaching, together with brethren from Kersbrook. Sister Mrs. M. Lane was called home to her reward on Jan. 2, after a long time of patient suffering. Bro. Talbot conducted the burial service, and preached in an memorial service on Lord's day evening, Jan. 7, to a large audience. Sympathy is extended to all the bereaved.

Owing to the Christmas holidays, meetings at Pt. Pirie have been smaller. On Christmas Sunday evening a choral service, with singing by Mrs. Shipway, Misses M. Arnold and E. Warne, and Mr. Shipway, was much appreciated. Meetings on Jan. 7 were very good. Bro. Shipway's message in the evening was, "A New Year's Resolve." The young people's meetings have been going strong. Good meeting on Jan. 9. Three short addresses were given by Bro. E. Pope, R. O. Bottrall and C. Hoskin. Bro. R. O. Bottrall addressed the church on Jan. 7.

On Wednesday, Jan. 10, Bro. Pittman commenced a Bible study and prayer service in connection with the work at St. Morris; a good start, with 20 present. Sunday, 14th, fellowship was enjoyed with R. T. Pittman, of the College of the Bible. He spoke morning and evening to good audiences, and his addresses were much appreciated.

Two lads from the Sunday School were baptised at Unley last Wednesday evening, and welcomed into the church on Sunday morning. Bro. and Sister Chappell were also welcomed, transferred by letter from the church at York. The evangelist, Robt. Harkness, B.A., preached farewell sermons to good audiences both morning and evening.

Splendid tone of optimism in all services at Norwood. Due to the good work of Bro. W. Crowhurst, between 20 and 30 of the Young Worshipers' League attend each Lord's day morning. The special brief talk to them by the preacher adds great interest to the service. Sunday night, Bro. Paternoster dealt with the history and principles of the brotherhood. Fine address. Two confessed Christ.

At Mile End there were 140 present at the watch-night service, a bright, helpful, happy meeting. A baptism at the mid-week meeting, which was small, owing to Miss Elsie Caldicott's farewell meeting at Grote-st. On Jan. 7, three were received into fellowship, two by faith and baptism and one by statement, and at the night meeting four lads from the Bible School made the good confession.

The encouraging feature of the work at Malala is the kindergarten department of the Bible School. It now has the largest enrolment in its history. Cradle Roll has held its annual roll-call in conjunction with the Children's Day exercise, also annual distribution of awards to Bible School scholars. £2 raised for Foreign Missions. The early departure of Bro. A. Worden and family from the district is regretted. They have been faithful workers. Sister Worden, senr., is in a low state of health.

During the last three months the work at Barmera and Cobdogla has been progressing favorably. Attendance for the past quarter at Cobdogla S.S. averaged 19 per Sunday, while at Barmera 22 was the average. Father Christmas paid Barmera S.S. a visit on Dec. 22, and handed useful gifts to the scholars. Miss Caldicott gave an interesting F.M. address. Bro. Hunt and Mudford exchanged pulpits once during the past quarter. More members have come to reside in the district. Gospel services are much improved.

At Prospect a farewell evening was held on Dec. 20, to bid good-bye to Bro. and Sister Graham. Bro. Horsell was chairman. Speeches were made by representatives from all departments of the work. A silver tea-service was given as a token of brotherly feeling and recognition. Bro. and Sister Graham made suitable replies. One of the pleasant features of the evening was the presentation of a "shady" to little Nancy Graham, and a fountain-pen from the Dorcas to Sister Graham. Another adherent of the Roman Catholic faith has made the good confession and put on his Lord by baptism; he was given the hand of fellowship a week before Christmas.

## Victoria.

Bro. Eaton continues to give splendid addresses to the church at Croydon. He has accepted a further engagement of service with the church.

Stawell had well-attended services last Sunday. At the gospel meeting a man made the good confession. Sister Miss Welsh was a visitor from Ararat.

At Maryborough the Bible School attendance is splendid for this time of the year. Bro. R. Hill, a fine young man, has accepted the secretaryship of the school. The Y.P.S. is organising for progressive work. Much sickness prevails, and Bro. Young's daily visitation to hospital and homes is much appreciated. Jan. 14, helpful meetings all day. Sister Stubbs sang with power, "When I Survey the Wondrous Cross." Bro. Young's subject was "What think ye of the Cross?"

On Sunday morning, at Hampton, Bro. W. Wilson, representing the Victorian Anti-Liquor League, gave a very fine address. Bro. Wakeley's subject at night was, "The Baptism of Jesus." On Monday evening the cricket club concert was enjoyed.

Bro. Whately, of Surrey Hills, gave the exhortation at Balwyn church last Lord's day morning. Bro. Edwards preached at the evening service on the subject, "The Truth," which was very clearly and powerfully presented. A married woman confessed Christ.

At Horsham last Lord's day Bro. J. A. Millar exhorted. Sister Bevan, of Malvern, was present. Bro. A. J. Ingham preached at night. One restoration at the close. At the Christmas season a band of members sang carols to the patients at the public hospital.

Red Hill church had the fellowship of visiting members from other churches during the holidays. Bro. Harry Chandler, of Boronia, presided at the Lord's table on 14th inst. His words were very helpful. Bro. Pratt is spending his vacation in the district. His exhortations have been very strengthening.

At Windsor, for the past two Sundays, there have been most helpful services. Bro. Robbins has given excellent addresses both morning and evening, and solos have been nicely rendered by Misses Lloyd and Tromp. Mid-week devotional service is well attended, and all who attend are being greatly helped and inspired.

During the past month Brim has had good meetings. On the 7th the Home Mission offering reached the splendid amount of £25. Bro. Sheriff exhorted at the "breaking of bread" in the afternoon service. Bro. White spoke at the gospel meeting. These brethren very willingly carry on the work in Bro. Eagle's absence.

Since last report there have been two additions by confession and baptism to the church at South Richmond. The attendances during the holidays were not very good, but a season of successful work is now anticipated. The kindergarten held a Christmas tree for the children; this was greatly enjoyed. Since the New Year, there have been eight additional scholars in the school.

At North Richmond the meetings last Lord's day were very good. Bro. Allan preaching both morning and evening. After three and a half years as preacher of the North Richmond church, Bro. Allan has decided to relinquish the work (at his own request) about the middle of March. There are many expressions of regret, and all wish Bro. Allan God's richest blessing, wherever he may go.

The brethren at Merbein are pleased to report that they have a church building (in brick) in course of erection. There was a nice gathering on Dec 20 to witness the laying of the foundation by elder F. Henderson, senior. The speakers were Bro. E. H. Randall, elder A. Chislett, Bro. G. Fretwell, Mr. F. Jenkin (Methodist). The Presbyterian Church was represented by the minister, Mr. Jones.

On Sunday morning, January 14, 22 members, representing six churches, met for worship at Edithvale, in the house occupied by Bro. and Sister Connor and family, of Ballarat. Bro. Argo, of North Richmond church, and Bro. Will Smith, from the church at Carnegie, read the Old and New Testament lessons respectively. Bro. A. Brownrigg, from Collingwood, and Bro. Davies, of Thornbury, returned thanks for the bread and wine. Jas. E. Webb presided at the Lord's table, and the address delivered by Bro. A. W. Connor was very instructive and helpful. It was a source of inspiration to all present to be able to have fellowship with those of kindred mind, and many testified that they had received a blessing.

Last Lord's day at Swanston-st. meetings were good, although weather conditions were oppressive. Bro. Blakemore presided at the morning service, and Bro. Gibson delivered an excellent address. In the evening Bro. Blakemore preached very acceptably. The services of both speakers were much appreciated, being given in the absence of Bro. Kingsbury on short vacation. On Monday evening Bro. J. J. Franklyn delivered a very fine talk on his trip to America and England, and

his impressions of the churches. A cordial vote of thanks was tendered for his interesting address, and best wishes were expressed for the success of his work in Dunedin, N.Z., where he is proceeding next week.

Montrose reports fine meetings and splendid interest at all meetings lately. Bro. Hughes' addresses in preparation for the mission which commenced on Jan. 7 were of a very high order, and were listened to by good audiences. The mission, which has been going for one week, has been full of interest. The missionary, Bro. Geo. O. Tease, has given excellent discourses, and all meetings have been good. Four souls have been won for Christ. The mission song leader, Bro. Hughes, is doing his part well. The mission continues for another week at least.

At Preston on January 7 Bro. Toogood's farewell services were held, with very good audiences and attention. Bro. Toogood leaves for New Zealand, and the church wishes him Godspeed in his new field. Notwithstanding the severe weather on Dec. 20, a fair number attended a social to Bro. Toogood. Bro. J. D. Lang presided, and words of farewell were expressed by Bren. Rodgers, Washbourn and F. J. Lang, Bro. Edwards presenting to Bro. Toogood a kit-bag and rug. A good programme of music and games was enjoyed, Sister F. Walker presiding at the organ. On the previous Sunday, Master Hy. Alexander presented Bro. Toogood, on behalf of the Bible School, a watch. All departments of the church are in a good condition. Bro. Edwards preached acceptably last Sunday.

**"Church Night" or "Prayer Meeting"?**

The prayer meeting is going, and the "church night" is taking its place. We are quick to deny that this movement carries any intimation that the spirit of prayer is vanishing, nevertheless, brethren, that drift is apparent. We have been present upon these "church night" occasions only to discover that prayer is but one of the minor and in some cases obscure features, while the attraction is found on the movie screen and about the dinner table. A pastor may crowd his church on "church night" but to do so at the sacrifice of devotion, is not advancing the kingdom. Feasting and playing and social converse are fine, but as substitutes for prayer they utterly fail. A good motto for any "church night": Keep the prayer fires burning.—"North-Western Christian Advocate."

**COMING EVENTS.**

JANUARY 22.—Second Annual Bay Excursion per s.s. "Hygeia," under auspices of the Victorian Bible School and Young People's Department. Leaving Port Melbourne pier at 8 o'clock, returning 10.30. Orchestra and community singing. Tickets, 2/-.

JANUARY 25.—The sisters of the Northern Conference, S.A., will hold their next Executive meeting in Kadina on January 25, at 2.30.

MARCH 3, 4, 5.—Surrey Hills Home-Coming. Will former members kindly co-operate by sending immediately their own addresses and those of other friends? W. P. Lawson, Secretary, 16 Margaret-st., Canterbury.

**A Ban on the Bible.**

The Appellate Court of San Francisco has just declared that the King James (i.e., the English authorised) version of the Bible cannot be used in the public schools of California, as it was a "book of sectarian or denominational character within the meaning of the political code." The Court ruled that "while Protestantism may not be a sect in the strict interpretation of the term, the Protestant Bible contains the precepts of many Protestant denominations, and denomination is merely another term for sect. The King James Bible having been adopted by the Protestants, their book is objectionable to those who do not follow that faith."

This amazing decision has provoked the comment that by similar reasoning we must condemn San Francisco as objectionable as a sectarian name for a city. The fact, of course, is that Christians of every Communion regard the Bible, however they interpret its testimony, as their common charter and ultimate Court of Appeal. Before the Reformation, the recognised teachers of the Western Church admitted the supreme authority of Scripture. For example, the famous *Summa* of Thomas Aquinas lays down in the opening section of its first book: "Our faith rests on the revelation made to the Prophets and Apostles who wrote the canonical books, not on such revelations as may have been made to other teachers." Canon William Barry, who is one of the best known Roman Catholic scholars in this country, has published in the "Catholic Times" an indignant protest, headed, "The Outcast Bible." He makes allowance for the invasion of America by swarms of Jewish and non-Christian immigrants, and adds:—

"A good Jew or a conscientious Moslem we can not only understand, but admire. We have no temptation to put upon either of them an obligation of reading our Bible. In every school a conscience-clause would give them protection. Why, then, should the thousands yet remaining of Christian children be deprived by law, and in schools which they must, on the whole, of necessity attend, of the strongest inducement to right conduct which culture has ever set before the human race? Professor Huxley was neither a Puritan nor a Catholic, and he wrote: 'I have been seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible.' Whence I maintain the inference to be certain: 'Take the Bible out of the schools, and you will take the heart out of education.'"

**BIRTH.**

DANIEL.—On January 4, 1923, at Memorial Hospital, Balaklava, to Mr. and Mrs. D. J. Daniel, of Long Plain—a son. Both well.

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## ACKNOWLEDGMENTS.

## S.A. HOME MISSION FUND.

The undermentioned amounts have been thankfully received up to December 31, 1922:—

Duplex Envelopes.—York, £1/12/1; Gawler, £1 0/2; Goolwa, £1/12/5; Prospect, £3/9/9; Wallaroo, 13/8.

Subsidies.—Gawler, £14/10/-; Broken Hill, £12 10/-; Naracoorte, £10; Berri, £16/7/6; Port Pirie, £21/7/6; Murray Bridge, £8/15/-; Railwaytown, £5/11/6; Wallaroo, £14/12/6; St. Morris, £6/5/-; Moonta, £19/2/6.

Conference Adjustments.—Maylands, 7/3; Nth. Adelaide, 4/6; Sisters' Conference, £3; Foreign Missions Committee, £16/18/-; C.E. Committee, £3/15/-; Collegiate Committee, £1/9/-; Town Hall Tea Profit, £6/14/9.

Refunds.—Goolwa, 13/-; Gawler, 3/6; Murray Bridge, 10/6; Anon., 4/2.

Living Link Fund.—C.E. Committee, £3/5/-; Forward Movement.—G. A. New, £1/10/-; R. F. Trowbridge, £1/4/-; St. Morris Church, Thank-offering, £8/16/-; St. Morris Church, Freight on Tent, 12/2/-.

Donations.—F. G. Jones, £1; A Brother, £20. Conference Promises.—G. A. Jessup, 4/-; Mrs. Mason, 10/-; R. H. House, £1; A. W. Glastonbury, 5/-; V. and H. Martin, 10/-; T. H. Brooker, £6 6/6; G. D. Wright, £10; C. M. Verco, £5; J. E. Shipway, £1; J. Harkness, £10; Mrs. T. C. Margaret, £2.

H. J. Horsell, Financial Secretary.  
Kilkenny P.O., S.A.

## VICTORIAN HOME MISSION FUND.

During the month of December the following donations were gratefully received:—

Churches per Collectors.—Lygon-st., 18/1; EsSENDON, 12/-; Montrose, 7/6; North Williams-town, £1/1/-; Bet Bet, £1; Red Hill, 12/6; French Island, £1; Bayswater, 14/-.

Isolated Members towards Annual Offering.—Mr. and Mrs. Edward Evans, 10/-; Mr. and Mrs. Sheehan, £5; Mr. and Mrs. T. H. Jackson, 10/-; Mr. D. Patterson, £1; Mr. J. H. Smith, £2; Mr. J. F. Wiltshire, £1; Mrs. F. Gleghorn, £1; "Lismore," £1/4/-; Mr. and Mrs. Chappell, £5/10/-; Misses E. and A. Craigie, £1; Mr. J. T. Knight, 10/-; Mr. J. Hudson, £1; Mrs. M. Hepkins, 10/-; Mr. J. Scott, £3; Mr. and Mrs. R. Oliver, £1; "Lismore," £1; Mr. J. J. Black, £5/2/9; Mr. and Mrs. J. P. Organ, £1; Miss D. Davenport, 10/-; Mr. and Mrs. Iliff, 10/-; Mrs. J. McDonald, £1;

Anonymous, £5; Mr. T. Jellett, £1; Mr. and Mrs. A. T. Stevenson, 15/-; Mr. and Mrs. Geo. Jackel, £5; Mr. and Mrs. W. Reynolds, £2; Mrs. C. J. Ross, 5/-; Mrs. J. G. McNaught, 10/-; Mrs. C. Bingham, 5/-; Mrs. Tait, 5/-; Mr. H. Symes, £5; Mr. E. Griffiths, £1/5/-.

Individual Gifts (Conference Promises).—Mrs. Vaughan, 5/-; "Anonymous Sister," £1/10/-.

Living Link.—Women's Missions Bands, £10 15/8.

Miscellaneous.—Refund Mission Expenses, Ascot Vale, £24; Colac Mission Thankoffering, £25; Bible School Department (Typiste), £1/7/6; Refunds Railway Department, £6/5/3; Christian Endeavor Department, for "C.E. New Tent Appeal," £36/13/-.

The amounts received from the churches towards the annual offering will be acknowledged in full next month. The offering from churches and individuals has reached £983.

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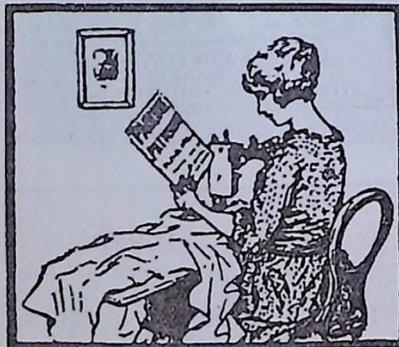
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