

# The AUSTRALIAN CHRISTIAN

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## Anglican Claims and Church Union.

THE Anglican Archbishop of Melbourne delivered an address on "Church Unity" at Wesley Church pleasant Sunday afternoon service on March 1. He made an earnest plea for union, saying that the question had become a live issue again because of the spread of the Gospel in heathen lands. Divisions amongst Christians in foreign fields would lead to the rejection of Christianity; for nationalism had become the ideal of such lands as India, China, Japan and Persia, and that involved the unity of government and of common life. On the whole, Archbishop Head made a powerful and arresting statement, one enthusiastic newspaper admirer calling it "inspired."

### The necessity of episcopacy.

The basis of union was also touched upon by Archbishop Head. He is reported as saying that he did not see how a united church was possible for the world unless on some episcopal basis. Speaking broadly (with the possible exception of the first and second centuries, of which they knew little), they found that episcopal government had been common until the Reformation. If they were really going to be loyal to fifteen centuries of church history, and were desirous of bringing together the other two great sections of the Christian Church, the one thing they could accept was episcopacy.

A few days later, the archbishop, in the course of a lenten address at St. Paul's Cathedral, returned to this subject.

In his opinion, episcopacy was a necessary form of government in any united church which could really call itself catholic. Episcopacy had been the generally accepted form of government until the Reformation, and was now accepted by the Roman Catholic Church, the Greek Orthodox Church, and the Anglican Church. They could not turn back upon episcopacy. They could not ask the Roman Catholic Church or the Greek Orthodox Church to abandon episcopacy. To those members of non-episcopal churches who were separated from the Anglican communion they were prepared to say that they were sorry for what had occurred in the past, for the bishops had admittedly made mistakes. Discussing the question of members of Anglican and non-episcopal churches receiving Holy Communion side by side, Archbishop Head said that if this were permitted he believed it would delay rather than

hasten union, by making the communion service overlook the actual fact of disunity.

Christian union is undoubtedly one of the world's greatest needs. Every earnestly expressed desire for this on the part of church leaders is to be welcomed. But most of the ecclesiastics who make the plea for union have apparently yet to learn that its basis should not be found in church practice from the third century onwards but in the faith and order of New Testament days. The great evil in the Anglican proposals is that in insisting on "the historic episcopate" the Anglican church makes a condition of union something which not only does not appear as New Testament requirement but which cannot be proven to have been in existence in apostolic days. Rash admirers of Archbishop Head may speak of his address as "inspired"; the plain fact is that in he ignored the inspired apostles and added to the New Testament requirements for union.

### How others view the situation.

The position put forward by Archbishop Head (even to the discouragement of communion between members of episcopal churches and other believers) is precisely that adopted by the 1930 Lambeth Confer-

ence of Bishops. That Conference was much more willing to seek union with the Orthodox Greek Church, because of its episcopal system, than to make overtures for union with the Free Churches of Britain. Many of the Free Church leaders have expressed their disappointment. Dr. Norwood, chairman of the Congregational Union, has said that so far as closer union with "non-conformity" the findings of the 1930 Lambeth Conference may be reduced to four words: "No road this way"! Dr. Andrew Harper, late of Sydney, thinks that Dr. Norwood should have added the words "at present." The editor of the "Christian World," in view of the Anglican attitude, has actually stated a strong case for the withdrawal of Free Church representatives from the Conference of Faith and Order. It would not appear that this view will be endorsed by most Free Church leaders, but many most strenuously object to those who "put up the puppet of Episcopacy, and demand a first homage to that."

There are many Anglicans—and even some Bishops—who deplore the making of an issue of "the historic episcopate." The Bishop of St. Edmundsbury and Ipswich, referring to the relations of the Church of England with the Orthodox Eastern Church and other churches in the East and in Europe with which the Conference had dealt, recently wrote:

"There can, however, be no question, I think, that the effect of the pronouncements of the Conference in this connection and its virtual silence on the question of union between the Church of England and Non-conformists has given an emphasis in one direction and suggested a check in the other which many of us regard with deep regret. After all, union with the Orthodox and other Eastern churches if it were accomplished would have very little practical result. It might even conceivably make union with the Free Churches more difficult. And it is the reunion with those at home that is of real significance to English Churchmen in comparison with which reunion with the rest of Christendom is in my judgment of much less importance."

### Human consent versus God's revealed will.

The Lambeth proposals and Archbishop Head's appeal seek for what many power-

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ful churches may agree to rather than for what the Lord has revealed. The matter of considering the consent of men rather than the will of God crops up constantly. It is not long since the Secretary and Convener of the Committee of Reference of the World Conference wrote as follows concerning our British brethren's plea for the scriptural baptism of believers: "I wonder whether it would be possible for your people to face the issue that lies beyond it, namely this: Infant baptism being so very deeply rooted in the practice and tradition of many churches, great and small, it is in the last degree improbable that any general abandonment of this usage is within the furthest bounds of practical possibility." Members of Churches of Christ declare that the question of baptism is to be settled for them by the revealed will of God, not by the consent of powerful communions who in later centuries departed from the New Testament order. The Reunion Committee in its "Lambeth Appeal on Reunion Explained," set forth the "consent of man" plea once more. The Anglican bishops decided that for union there was necessary "a ministry acknowledged by every part of the church." The Reunion Committee said: "The episcopate seems to be the only method which would provide such a ministry as would be acknowledged by the Churches of the Latin and Greek communions as well as by the Free Churches." This is virtually the position of Archbishop Head. We ask once more: Does it settle anything for a Bible-loving Christian that Roman or Greek will refuse to unite save on an episcopal basis? No. For such the prior question is, Has episcopacy behind it the authority of Christ? The New Testament knows nothing either of the diocesan bishop or of apostolic succession.

#### "Advanced" Anglican views.

There are very many Anglicans who take a much more extreme view of episcopacy than does Archbishop Head or than the Bishops set forth in their Lambeth decisions. Recently we purchased a little pamphlet issued by the Society for Promoting Christian Knowledge, with the arresting title, "Why Should I Belong to the Church of England?" We were familiar with many titles of the "Why I Belong" type, but "Why Should I Belong" seemed more dogmatic, and so in an expansive moment we paid twopence for the booklet. One penny was the published price at home; the extra penny is part of the price of the privilege of Australian citizenship; but really to know why one "should belong" to the Anglican Church would be cheap at twopence. In this delectable pamphlet we read that at different times "bodies of Christians left the Church of England and formed bodies of their own, but they had no Bishops and so they lost the apostolic ministry of the one church." Again: "If we leave the Church of England and become Protestant dissenters, we leave the One Church of the apostles founded by our Lord Jesus Christ."

Once more: "Both the Church of Rome and the Church of England are parts of the one church, but the Church of Rome has erred in setting up its altars *against* the altars of another part of the One Church." How is that?

#### A Roman Catholic comment.

Mention of the Church of Rome gives interest to the Roman Catholic view of the Anglican statements.

The "Advocate," the official organ of the Roman Catholic Church in Melbourne, has commented upon Archbishop Head's address and his statement that reunion with the Roman Catholic Church seemed remote or impossible. Rome's way is clearly indicated in the article, which declares that the Catholic Church is ever ready to welcome those who are prepared to accept God's teachings, of which she alone is the keeper and the interpreter. The issue is made very clear and simple in the following sentences of the "Advocate" article:

"The way is easy, and it is ever open; but the church lays down the terms, and she alone possesses unity.

"It is distressing to Catholics to see earnest men so vainly beating the air, so blindly ignoring fundamental reality in this matter of religious unity. The position is plain; it could not be plainer. The Catholic Church stands today, as she has stood through all the long cen-

turies of her glorious history, the one and only true Christian Church."

To most of our readers there is nothing new in this. The old story of the union of the lady and the tiger well illustrates the Roman Catholic conception of unity—a unity which would be as acceptable to Rome as that was to the tiger. Why, it may be asked, is Rome's method of achieving unity unacceptable to us? Not because of the difficulties in the process of absorption, but simply because of the utter impossibility of any people who have a proper conception of the Christianity revealed in the New Testament having anything to do with the unchristian system which Rome has built up. The two things simply will not mix—the teaching of Christ and his apostles, and the faith and order of the papal communion. While the Lordship of Christ and the authority of his word are accepted, we cannot be Romanists. But we respectfully point out that these are also the reasons why we cannot accept the Anglican position. We may admire much in that church, and may esteem some of its representatives exceedingly highly; but where Christ has left us free we cannot consent to be bound. The "historic episcopate," "apostolic succession" and the like are not warranted by the Word of God; and we must therefore refuse to come under the yoke of bondage.

## Worship.

Thos. Hagger.

Worship is the adoration or reverence of the heart for the Deity. It is manifested by actions. As all true and acceptable worship is to be "in spirit and in truth," it follows that those actions must be such as the Deity approves. It is not that which the worshipper thinks will be nice, but rather that which the One worshipped has enjoined.

In the guide book—the New Testament—we learn that there were just five things to which the early Christians attended when they gathered for worship—the apostle's teaching, the fellowship, the breaking of bread, the prayers, and the singing of "psalms and hymns and spiritual songs" (Acts 2: 42; Colossians 3: 16), and nothing further in worship was enjoined by the Holy Spirit.

From the foregoing it will easily be seen that merely listening to either preaching or singing is not worship—one might listen simply with a desire to be entertained. There must be participation. We should all sing; we should all read; we should all commune; we should all give. The one who audibly reads or prays should be but leading all the others; the reading and the praying should be as much theirs as his. And the gifts should not be brought by a father for all the family; each individual

should learn to "honor the Lord with his substance," and to bring his gifts to the Lord's cause.

As worship is such a solemn and important matter surely we will not mar it by irreverence in our conduct, by whispering one to the other during its progress, by inattention to what is being said or done; but with all our hearts, and with becoming reverence, we will draw near to worship.

"O come, let us worship and bow down; let us kneel before the Lord, our maker." "God is Spirit, and they who worship him must worship him in spirit and in truth."

#### FROM DAY TO DAY.

Let me but live my life from day to day,  
With forward face and unreluctant soul;  
Not hastening to, nor turning from, the goal;  
Not mourning for the things that disappear  
In the dim past, nor holding back in fear  
From what the future veils; but with a whole  
And happy heart, that pays its toll  
To youth and age, and travels on with cheer.  
So let the way wind up the hill or down,  
Though rough or smooth, the journey will be  
joy;  
Still seeking what I sought when but a boy—  
New friendships, high adventure and a crown;  
I shall grow old, but never lose life's zest,  
Because the road's last turn will be "the Best."  
—Henry Van Dyke.

# The Ancestry of Hope.

A. W. Garland.

Knowing that tribulation worketh patience, and patience experience, and experience, hope; and hope maketh not ashamed.—Rom. 5: 3-5.

In this verse Paul reveals to us the ancestry of hope. Perhaps you are surprised to find that smiling hope is the child of frowning tribulation. But then we do not often associate the black, slimy, pond-bed with the beautiful lilies which it nourishes. Paul probably had in mind the tribulation of persecution, the "threshing" received at the hands of a tyrant power; but to the Christian the flail of adverse circumstances, the tribulation or distress of these days can be, just as surely, the father of hope.

The greatest value of this philosophy of optimism is that it is practical. It was tried by its author and found true. There were many experiences in the life of Paul from which he had proved the truth of these words. He was distressed when he arose from the ground on the Damascus Road that day and realised that he was without sight. It caused him much grief to find that, at Jerusalem after his conversion, the disciples were afraid of him, until large-hearted Barnabas took him in. Can we wonder if he were dejected when he prayed to the Lord three times to remove that thorn in the flesh, and it still remained? It must have seemed to him a calamity that at the height of his activities he should be taken and thrust into gaol for a long period. But these were that he might learn of the treasures of darkness; that God might say to him, "My grace is sufficient for thee, for my strength is made perfect in weakness."

It was through tribulation, through trials by water, imprisonment and beatings, that Paul learned to have patience, or steadfast endurance, that virtue which was a characteristic of the Christians during the age of persecution. Distress of itself will work only impatience, but as it is sanctified it worketh patience. It is hard to conceive that power which changed the zealous young Pharisee, Saul, actively persecuting the Christians, into the patient Paul, willingly suffering all things for Christ.

And with the patience learned of tribulation Paul entered into a greater experience of God than his sheltered life in the halls of learning and chambers of legislature at Jerusalem had taught him. He had been then narrow and bigoted, failing to exemplify the love of God in his life. He had passed now through the trials that had tempered his character. He had been approved by testing, and his sufferings had given him the experience of divine consolation which abounds as afflictions abound.

With the knowledge that God has been with him thus far he is encouraged to hope. He who hath delivered can and will deliver, so that experience of God proves to be a prop to our hope. We can see this part of his philosophy at work during his voyage

to Rome. The sailors had given up hope, and had let the ship drift, the inevitable consequence of lost hope. But only when the historian emphasises that "all hope that we should be saved was then taken away" does Paul stand forth and deliver his message of good-cheer, and hope. In the very darkest hour he tells of a bright dawn! Only the experience of God which he had gained by patience through tribulation had borne such a radiant hope in him. May our distresses teach us the patience that will temper our characters as fine steel, and give us a strong hope through Jesus Christ.

Writing concerning tropical storms a traveller expresses himself thus: "Nature is rational even in her most passionate moments. Vegetation, rank and gross, as in an unweeded garden, requires vigorous lopping. These storms comb out superfluous branches, cut out dead wood, destroy decayed shoots, and cleanse trunks and branches of parasitic growths. All is done boldly, yet with such fine skill that in a few weeks losses are hidden under masses of clean, healthy, bright foliage. The soil has received a luxurious top-dressing. Trees and plants respond to the stimulus with magical vigor, for lazy, slumbering forces have been roused into efforts so splendid that the realism of tropical vegetation is to be appreciated only after nature has swept and sweetened her garden."

There nature teaches us the philosophy of Paul. Under the vigorous lopping of unfavorable experiences we are thus led to look for the hand of the Master Gardener, who has found it necessary to "cut back hard" to save something from the wild growing plant, and give some hope of fruitage. Dull despair may be the child of trib-

ulation, or bright hope. In Jesus Christ tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed.

Hope that is built on him does not mock, or deceive us. Nothing confounds more than disappointment; but we shall not be confounded, for "the clouds ye so much dread are big with blessing." May the distresses of these days of darkness send us to the bosom of him who says, "Call upon me in the day of trouble; I will deliver thee and thou shalt praise me." There we will gain hope, and the darkest cloud will have, for us, a silver lining.

## Seeing Truth Itself.

Three naturalists once went into the woods to find a nightingale's nest. When they had found it, each took from his pocket his favorite work on ornithology and began to describe the looks and the size of the nightingale that was not there. All gave a different description, and they quarrelled over the empty nest, and tore each other's books, and made a great noise. But now from the thicket where she had been resting, the bird began to pour a flood of song. The disputers stopped to listen. The very leaves quiver in the gush of melody—the waves of air are moved—the forest is bathed in music as in a flood. When a hush falls around them—for the song is done—the men straightway shut their books and go home.

Men read about God and his character, and they try to think about it, and undertake to describe it, and finally they get to quarrelling about what none of them at all understand. But sometimes when the truth shines out clearly on them, they forget all their supposed wisdom, and in silence go their ways to love and to adore.—Henry Ward Beecher.

## Prayer Corner.

O thou who hearest prayer,  
All men shall come to thee.  
Though our sins be too much for us,  
'tis thine to cancel our transgressions.

—Psalm 65: 3 (Moffatt's translation).

Take it on trust a little while;  
Soon shalt thou read the mystery right  
In the full sunshine of his smile.

—John Keble.

God is too wise not to know all about us, and what is really best for us to be, and to have. And he is too good, not to desire our highest good; and too powerful, desiring, not to effect it. If, then, what he has appointed for us does not seem to us the best, or even to be good, our true course is to remember that he sees further than we do, and that we shall understand him in time, when his plans have unfolded themselves; meanwhile casting all our care upon him, since he careth for us.

Almighty God, Lord of the storm and of the calm, the vexed sea and the quiet haven, of day and of night, of life and of death,—grant unto us so to have our hearts stayed upon thy faithfulness, thine unchangingness and love, that, whatsoever betide us, however black the cloud or dark the night, with quiet faith trusting in thee, we may look upon thee with untroubled eye, and walking in lowliness towards thee, and in lovingness towards one another, abide all storms and troubles of this mortal life, beseeching thee that they may turn to the soul's true good. We ask it for thy mercy's sake, shown in Jesus Christ our Lord—Amen.—George Dawson.

## Religious Notes and News.

### A PULPIT BIBLE IN MODERN GREEK.

The British and Foreign Bible Society has in the press a large-type edition of the Bible in Modern Greek, for pulpit and family use. It will run to some 1,400 pages, and its publication has been made possible by gifts from Canada. The society is also issuing Mark's Gospel in Heiban—one of the Nubian dialects—the translation of which has been made by Mr. and Mrs. MacDiarmid, of the Sudan United Mission. This brings the number of versions issued by the Bible Society to 643.

### THE NEED OF THE WORLD.

It is a sad world, in spite of its jazz. Even the youth to-day is sad. I never look without seeing beneath the things that small people criticise. What the world needs is some hope. The world has become satirical and cynical, everywhere, in all lands, and it is almost fainting because it does not believe in the possibility of the realisation of the finest. Now Jesus came into the world to reveal that finest and he says you are to live among these people to show them that the finest is possible. You are to be witnesses to the possibility of life on its highest level.

What does the world need? Some reconstruction within the spiritual and moral realm which presently will have its outworking in every other realm. And that will never come until the world finds God, and it will never find God till it does in Jesus. He said, "You are to bring the world to God through me. As the Father sent me to manifest him, so send I you to manifest him. As the Father sent me not to manifest him alone, but to bring the world back to him by the way of reconciliation, so send I you."—Dr. Campbell Morgan in "Record of Christian Work."

### ONLY ONE ALTERNATIVE TO PROHIBITION.

Unless the American community is willing to accept blood money as the price of its consent for the operation of a commercial enterprise which has shown itself to be inherently hostile to every economic and moral interest of society, there is nothing to do but to prohibit it. There is only one alternative to Prohibition—that is for the body politic to share in the profits of the liquor traffic. Whether that participation takes the form of high taxes, high license, Government ownership and operation, or Government dispensing, it is unthinkable that the American people will ever again allow their Government to go into the business of debauching its own citizens or derive any part of its support from those who pay for the privilege of debauching them.

That question has been settled, if anything has been settled in the public opinion of the United States. It has been settled as the result of long experimentation. Just as the outlawry of slavery was achieved after long experimentation in the effort to maintain a nation half-slave and half-free. Just as the inherent right of women to the ballot was settled as the climax of a long history of social experimentation accompanied by increasing insight. No one to-day thinks of the prohibition of slavery as a moral experiment, noble in motive. No one thinks of the enfranchisement of women, as a moral experiment, noble in motive. To speak of either in these terms would be, not to damn it, but to damn the speaker.

So it is with Prohibition. It went into the constitution because the period of experimentation had come to an end. It had come to an end not because some people who called themselves "drys" wished for it to be considered at an end, but because—it had to come to an end! All the possibilities of experimentation had been exhausted. The process of experimentation had

proved itself to be absolutely futile and sterile. —"The Christian Century," U.S.A.

### INFALLIBILITY.

The Associated Press, in a special dispatch from Vatican City, tells how the latest infallible encyclical was produced.

"A score of scholars who read, write and think Latin collaborated in making a rough draft of the 16,000-word encyclical of Pope Pius XI. on the marriage state and its sexual and sociological aspects, made public to-day.

"It required two solid months for the research division at the Vatican to complete the document, which will go down in the history of the Church of Rome as 'Casti Connubii,' or 'Of Chaste Wedlock.'

"In beginning the encyclical, the Pope outlined to his staff the tone on each point to be

included, and a mass of material was gathered, digested and presented to the Pontiff, who then further instructed his aids by more specific comments.

"Eventually Mgr. Nicola Sebastiani, noted Latin expert of the Vatican, whose title is 'secretary of letters to princes,' took the work prepared by individual staff members and put it together. He whipped into tentative shape a long Latin document which the Pope worked and reworked, editing and writing in his study until a few days before the encyclical was issued."

We are at a loss to understand how infallibility can result from such purely mechanistic processes (writes F. D. Kershner in "The Christian Evangelist"). Suppose a clerk would happen to get some figures wrong in his reports, would not his error vitiate the entire document? Peradventure the Pope would infallibly know that such a mistake had occurred. We must confess that the whole business looks somewhat suspicious. It is our guess that if His Holiness desires to foster the dogma of papal inerrancy he had better keep the news reporters out of the Vatican.

## Facing the Future.

Ira A. Paternoster.

Undoubtedly the church has some great problems to face, and none more critical than its work in relation to the nations known as heathen. In all those lands the church has conducted educational work until thousands of those who sat in intellectual darkness have seen the Light. Unfortunately many have not seen the Light, and although educated, have not become Christians, but in many instances, even though their training has been in Christian school and college, many have become antagonists to the spread of the gospel. To some extent Missions have been to blame for this, for missionaries have frequently been satisfied to do a purely intellectual work without the deeper spiritual. We addressed over 400 young men in a Mission High School in India. We asked the missionary in charge how many of them were Christians, and to our surprise he said not one had accepted Christ, nor did he expect any of them would.

This work of opening the mind and leaving the heart unchanged is indeed creating a problem the church will yet have to answer for. There are other great issues before us. The growing national spirit in India and China cannot be ignored. It is a natural sentiment. No people can be kept in subjection forever, and we have a right to expect that with the enlightenment of the past years would come a longing for greater self-expression on the part of the patriots of those lands. This is a spirit to be encouraged and not crushed. It calls for an ever increasing staff of local workers, and that calls for an increasing body of believing people at home. When our Lord was upon the earth one of the strongest injunctions placed upon his disciples was that they should pray for laborers for the gathering of the over-ripe grain. Surely that need is greater to-day than ever before in the history of the church. We believe the present time has been allowed to fall upon the church to remind us of the fact it is not by appeals for money, nor by multiplying our organisations, nor by education of our leaders, that the kingdom of God is to come, but by the recognition on the part of the church that the spirit of prayer is the one essential need of the day.

We know some will say this is cant. They will say the church is always praying. The fact remains we have not learned the true spirit of reliance upon God or we would never have our

great burdensome overdrafts with the banks. The church has no right to work on overdrafts, either for the salary of the preacher at home or the missionary abroad. God has so often proved this with those organisations which refuse to use an overdraft, that the fact needs but to be stated. Again we know brethren of wide business experience will say the work could not be carried on without the aid of the bank. We believe it could be if we had the faith to trust God as we ought. This applies to every aspect of our work, both at home and abroad. A growing feeling is becoming manifest along these lines and we look forward to the time when the Lord's people will not call to their aid the agencies of the world to enable them to carry on the Lord's work. The farther we get away from the teaching of the Word the more difficult are our problems going to be. The more we rely on the literal interpretation of his Word the more free we leave ourselves for his Spirit to bless us. It has been a great disappointment to us for years to note the readiness of our Home and Foreign Committees to lean upon the banks instead of leaning upon the Father. We have heard brethren acclaimed as wonderful helpers of the church when in a critical moment they have allowed their signatures to go to the bank in order to increase an already too large overdraft. We appreciate the spirit of these brethren, but have lived to question the right of allowing them to do it. Money borrowed is money upon which we have to pay interest and repay the principal at a later date, and we have no right to mortgage the future in that way.

There is little opportunity to discuss this matter through the pages of the "Christian," and this article is not written to provoke discussion, but to stimulate thought, and above all to call to prayer the whole body of our brotherhood that we may be helped to rise above the material basis upon which most of our appeals for help are placed. We believe this matter to be of sufficient importance to find a place upon our Conference programmes, and in the business meetings and organisations of our churches. It is certain some change must be made or the brotherhood will revolt against the incessant appeals to wipe off overdrafts, and surely it is not too early to think over and pray over such a vital matter.

## Prayer Meeting Topic.

March 18.

READY TO DIE FOR THE NAME.

Acts 21: 10-17.

H. J. Patterson, M.A.

Paul always kept one thing clearly in view—the advancement of the kingdom of God. In accordance with this he was responsible for the Macedonian and other churches making an offering for the poor saints in Jerusalem; for this gift on the part of the Gentiles ought to open the hearts of the Jews to the gospel of grace. But the witness of the Spirit was not in the least degree encouraging, for “the Holy Spirit witnesseth in every city saying that bonds and afflictions abide me,” and at Caesarea this was confirmed by the prophet Agabus.

### Disturbed Disciples.

This announcement by the prophet caused much consternation among the disciples, between whom and Paul there is revealed a striking contrast. Among them were some trusted and eminent men. There were Aristarchus and Secundus, chosen men of Thessalonica, Sopater of Berca, young Timothy and Gaius, formerly fellow citizens at Derbe, Tychicus who later was with Paul at Rome and a trusted messenger, the physician Luke and other disciples. Yet they were the oppositionists, and Paul for the moment seemed to stand alone.

### Rising Above the Personal.

There are few men who can rise altogether above the personal and more or less selfish. Because there was danger looming ahead these noted disciples urged Paul that he should not go to Jerusalem. The end Paul had in view was for them clouded and lost sight of on account of the probable personal loss. Above their urgent entreaty Paul could hear the clear sounding words of the Lord Jesus, “If any man will come after me, let him deny himself, and take up his cross daily and follow me.” Like the Lord Jesus he had “steadfastly set his face to go to Jerusalem” (Luke 9: 5).

### Ready to Die.

To the end he remained a loyal confessor of the Name. And what less can be expected of one for whom Christ died?

“My dear Almighty Lord,  
My Conqueror and my King!  
Thy matchless power and love,  
Thy saving grace, I sing;  
Thine is the power—oh, may I sit  
In willing bonds beneath thy feet.

This was the Name for which tens of thousands since Paul's day have been willing to die. The kingdom of God, the Name of the Lord Jesus, was of paramount importance to Paul. It is unfortunate and sometimes a tragedy that good service is hindered by the misdirected judgment of professing Christian people.

Paul protests and sets an example for all time. “What mean ye to weep and break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus.” Loyal confessor of the Name!

### A Powerful Influence.

Paul would not be persuaded, so they ceased their objections. Luke very simply states the matter, “We took up our baggage and went up to Jerusalem.” With all, to resolve is not necessarily to do, but with Paul it was; and in addition he carried others with him. Herein is revealed the power of a noble example. Not only did his companions in travel continue with him, but certain also of the brethren from Caesarea. Happy are those congregations who have strong men consecrated to the service of God, and the exaltation of the Name, ready to stride out ahead of their companions, ready to do and dare for the kingdom of God.

TOPIC FOR MARCH 25.—“THE WAY TO VICTORY.”—Luke 9: 22, 44, 45, 51-56.

## Our Young People.

Conducted by W.M. GALE.

### MY PURPOSE.

To guard my health and keep my body fair  
That I may stronger be, to do and dare.  
To keep my mind unsullied, pure and free,  
That truth and beauty may abide with me.

To be a friend and prove, from day to day,  
Sincere and kind, at home, at work, at play.  
To follow ever upward life's high quest,  
And find, through knowing God, my very best.

—May S. Edgar.

### TO BE A GIRL.

To be a girl, and see  
Beauty in flower, bird and tree;  
To follow truth and right, and know  
The emptiness of outward show.

To be a girl, and thrill  
When climbing windblown up the hill;  
To think the Father's love and care  
Are round about, and everywhere.

To be a girl, and aim  
Above the mark of self and fame;  
To pass through, strong, and pure, and good,  
The gate which leads to womanhood.

To be a girl, and heed  
The call to meet the world's great need,  
Put Beauty, Truth and Goodness first,  
Ring in the kingdom of the Christ,  
To be a girl!

—Adapted from a Camp Fire Poem.

## Federal Bible School Examination, 1931.

### SCHOLARS' SUBJECTS.

#### DIV. 1 (8 years).

The Raising of Lazarus.—John 11: 20-44.  
Jesus the Good Shepherd.—John 10: 1-18.  
Jesus Anointed at Bethany.—John 12: 1-11.  
Jesus Welcomed as King.—John 12: 12-26.

#### DIV. 2 (9 and 10 years).

The Raising of Lazarus.—John 11: 20-44.  
Jesus the Good Shepherd.—John 10: 1-18.  
Jesus Anointed at Bethany.—John 12: 1-11.  
Jesus Welcomed as King.—John 12: 12-26.  
Jesus Servant of All.—John 13: 1-17.

#### DIV. 3 (11 and 12 years).

#### DIV. 4 (13 and 14 years).

The Raising of Lazarus.—John 11: 20-44.  
Jesus the Good Shepherd.—John 10: 1-18.  
Jesus Anointed at Bethany.—John 12: 1-11.  
Jesus Welcomed as King.—John 12: 12-26.  
Jesus Servant of All.—John 13: 1-17.  
The Vine and the Branches.—John 15: 1-11.

#### DIV. 5 (15 and 16 years).

#### DIV. 6 (17, 18 and 19 years).

The Raising of Lazarus.—John 11: 20-44.  
Jesus the Good Shepherd.—John 10: 1-18.  
Jesus Anointed at Bethany.—John 12: 1-11.  
Jesus Welcomed as King.—John 12: 12-26.  
Jesus Servant of All.—John 13: 1-17.  
The Vine and the Branches.—John 15: 1-11.  
Our Heavenly Home.—John 14: 1-15.  
Friends of Jesus.—John 15: 12-25.

#### DIV. 7 (20 years and over).

The Raising of Lazarus.—John 11: 20-44.  
Jesus the Good Shepherd.—John 10: 1-18.  
Jesus Anointed at Bethany.—John 12: 1-11.  
Jesus Welcomed as King.—John 12: 12-26.  
Jesus Servant of All.—John 13: 1-17.  
The Vine and the Branches.—John 15: 1-11.  
Our Heavenly Home.—John 14: 1-15.  
Friends of Jesus.—John 15: 12-25.  
Jesus Prays for His Followers.—John 17: 15-26.  
Jesus Betrayed and Denied.—John 18: 1-18; 25-27.

### TEACHERS' SUBJECTS.

DIV. 8 (Teachers, under 21) } Lesson sub-  
DIV. 9 (Teachers, 21 and over) } jects same  
DIV. 10 (Prizewinners in Div. 9) } as for Div. 7.

“For when the one great Scorer comes  
To write against your name,  
He writes not that you won or lost  
But how you played the game.”

### YOUNG WORSHIPPERS' LEAGUES.

#### Second Quarter's Pictures.

Following is the information required by superintendents and preachers for the pictures of the second quarter. The text in the third column gives the reference which the children should write at the foot of the picture in their album. It has been found best to give this reference after telling the story, not before. Those leagues using the large picture rolls can print the text by hand or by rubber stamp on a paper at the foot of the picture each week, so that the children can see it.

Date.	Bible Story	Text.
April 5—	Luke 24: 1-12.	Matt. 28: 6.
12—	Acts 16: 11-15.	Acts 16: 15.
19—	2 Tim. 2: 1-10.	2 Tim. 2: 3.
26—	Acts 9: 32-42.	Acts 9: 34.
May 3—	2 Tim. 3: 10—4: 8	2 Tim. 4: 7.
10—	2 Kings 5: 1-14.	2 Kings 5: 14.
17—	2 Kings 6: 8-23.	2 Kings 6: 16.
24—	Acts 2: 1-8.	Acts 2: 4.
31—	Jeremiah 20: 1-13.	Jer. 20: 13.
June 7—	Jeremiah 38: 1-13.	Isaiah 26: 3.
14—	Ezra 1.	Ezra 1: 2.
21—	Nehemiah 1.	Neh. 1: 4.
28—	Nehemiah 4: 1-18.	Neh. 4: 9.

Please keep this list for reference, for no other list will be published.—A. J. Fisher.



### DRUMMOND (Vic.) BIBLE SCHOOL.

A number of these  
travel fourteen miles,  
and attend regularly.

□

## Foreign Missions.

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

### AN INDIAN FUNERAL.

"Yesterday (March 6) I had a sad experience. On visiting the Shrigonda Indian Government doctor I found him busy performing a post-mortem examination of a young woman's body. She had been found dead in a well. Her young husband and her sister, with about seven men relations, brought the body to Shrigonda, from her village home several miles distant. She had been dead seven days. The doctor did not know whether it was a case of homicide or suicide. Hence the necessity of a postmortem examination. She may have taken poison and thrown herself into the well, or have lost her life by drowning, or have been wounded and thrown into the well.

"After the examination they wrapped the body in a cloth, put it on a bed of straw in the bullock-dray, covered it with sheaves of wheat, and carted it to the river-side, half a mile distant. At the foot of the temple built on the river-side they made preparation to burn the body. First they brought a dray-load of wood, most of it logs about seven feet long, but many smaller pieces that would light easily. All the wood was very dry. They laid the wood with a foundation of the long pieces, then some shorter ones across. These pieces were very uneven, and into the spaces they put the smaller pieces. When they had the altar two feet high, they went to the dray and very reverently lifted the body off the dray to the ground. The husband helped in all the work.

"While on the ground the sister put the woman's saree, her glass bracelets and necklace on the body. After this she put on it spices, and betel nut which people chew continually. Then she sprinkled red powder on the body. When all was completed the sister began to cry, 'Oh, sister, why did you leave me?' This she kept up for a long time, which was followed by moans and wailing. The men kept saying, 'Don't cry, don't cry.'

"The body was then lifted carefully on to the altar. More wood was put on, and bundles of straw pressed into any spaces between the wood, until the altar was about four feet high. The husband entered the water and washed his body and clothes, and took his turban, made of a length of soft red material about a foot wide, which they put on the head. He dipped this in the water and carried it, dripping with water, to the altar. He squeezed water from part of it on to the head of the altar above the woman's head. The sister and the other men relatives then came up, and each one squeezed some water from the turban on to the woman's head. After doing this the woman cried, 'Oh, why did you leave me?' and the men urged her not to cry.

"The husband then entered the water with a large earthenware pot that would hold at least six quarts of water. This he filled with water and held it with his two hands on the back of his neck and walked once around the altar. Then another man, who seemed to be an official of the burning, got a small stone and made a small hole near the bottom of the pot, and the man walked round the altar twice more with the water running away. The official man then made a larger hole, and the man continued to walk round the altar until all the water had run out of the pot. Then he let the pot fall, and it broke into many pieces. He then cried, 'Woo! Woo! Woo!' I presume this was equivalent to our 'Woel Woel Woel!' The husband and the official then bowed down, and with stones broke every part of the pot into the smallest possible pieces; some of it they ground into powder. I think all this was meant to say, The pot is the body, the water is the life in the body. Walking with no water escaping is childhood and

youth when the body is growing and able to retain all its life powers. The one hole allowed some little water to escape to tell the people that they are likely to lose some of their life powers as they grow older. The two holes told them of the loss of more life from the body—loss of hearing, sight, strength to do hard work, and finally all the water, or life, was lost and the bowl broken, or as you read in Ecclesiastes 12: 'The golden bowl be broken'; and just as they burn the body till only a few ashes are left, so the broken pot is smashed even into dust. When the bowl fell and broke the woman cried and wailed again, and I saw some of the men wiping tears from their eyes.

"Then at 12.53 they lighted the fire. It soon grew into a large fire. The straw, the very dry wood and the fat of the body made a great flame and great heat; all had to get far from it. In an hour's time all was consumed to ashes.

"With the permission of the husband I took photographs of the altar and the proceedings, and finally of the whole group.

"The official and the husband then took the stone that had made the holes in the pot and hid it under a prickly pear bush. In ten days they will all return and bring their priest, and nearer to the temple will have another service, with a fee to the priest, of course. After the second ceremony they throw the stone into the river.

"Before leaving I expressed my sympathy with the sister and husband, and Bro. Escott translated my message to them. Then Bro. Escott gave them a talk in their own language, and told them of the hope of the Christian when death came. They listened very attentively and thanked him.

"It seemed a strange burial service, and so deficient of the comfort we have. I did wish I could have spoken to these people in their own language 'the wonderful words of life.'

### Sixteen Baptisms.

"The same day we had a service in the church, when sixteen confessed Christ. One was a Brahmin, a very fine young man; six of the orphan girls, three girls of Christian workers, one old man, one couple who were married immediately after their baptism, and one woman and two men from the village of Pargaon. I had the honor of baptising the sixteen."

Bro. Walden was due to arrive in Fremantle by the "Mooltan" on March 10. After spending a week in W.A., visiting the churches, he will arrive in Adelaide on March 21. He expects to be present at the Victorian Conference at Easter.

### TO LET.

Parkdale. Unfurnished, modern, roomy, self-contained flat; every convenience; pleasant situation; garden adjoins Church of Christ tennis courts; near station and beach. Apply A. A. Baker, "Glynde," 46 Antibes-st., Parkdale, S.11.

Furnished cottage, Belgrave District, handy, garage, court, splendid locality. Apply Jackel, Cockatoo, Vic.

Two rooms, partly furnished, use of sitting-room, separate stove, pantry, E.L.; clean bright home.—Mrs. Knibb, Reynolds-ave., Ringwood, Victoria.

### Offerings for Foreign Missions from Victorian Churches and Members will be thankfully received by

LEN. GOLE, "Tara-awera,"  
144 Marshall Street, Ivanhoe, N.21.  
Phone, Ivanhoe 195.

### COMING EVENTS.

MARCH 15.—North Richmond S.S. Anniversary, 11 a.m., L. Williams; 3 p.m., kindergarten demonstration; 7 p.m., R. Sparks. Bright singing by the scholars. All past teachers, scholars and members of North Richmond are cordially welcomed on the above date. The anniversary will be concluded on Wednesday, Mar. 18, at 8 p.m., by a grand concert.

MARCH 15, 22 & 25.—East Kew Bible School Anniversary. Mar. 15, 3 p.m., Dr. W. A. Kemp, Conf. Pres.; 7 p.m., A. J. Ingham. Mar. 22, 3 p.m., Dr. G. E. Moore, M.A., D.D.; 7 p.m., A. J. Ingham. Special singing by children. Leader of song, F. H. Elliott. Mar. 25, grand concert. Tickets, 1/-. A hearty welcome to all.

MARCH 18.—Forestville Church of Christ, Sth. Aust., Grand Choral Night by Holden's Male Voice Choir. Tickets available, admit two, 1/-.

MARCH 19.—8 p.m. Box Hill. Entertainment by T. H. Scambler, B.A., Dip.Ed. First half, Recital—selections from various authors. Second half, "Lights and Shades of a Minister's Life"—a story of humor and pathos. Admission 6d.

MARCH 22 and 24.—Hampton Church 20th anniversary celebrations. Home-coming services on the Sunday, Social on the 24th. Former members, and all friends, will receive a hearty welcome.

### COME BACK TO GARDINER.

#### HOME COMING SERVICES:

Sunday . . . March 15.  
Monday . . . March 16.  
Wednesday . . . March 18.

All former members urged to be present. Entertainment in the homes of present members will be provided for visitors. Kindly notify church secretary (H. M. Clapham, 2 Highgate Grove, Ashburton, Phone U 1207) if able to be present on Sunday, in order that entertainment may be arranged.

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### WANTED.

Secondhand books suitable for Bible School library.—L. C. Strachan, 8 Salisbury-st., Newport, W.13.

Wanted, a good bicycle; cheap; times are bad.—H.M., c/o Austral Co.

East Ipswich Church of Christ would be glad to hear from any church having a series of Wayside Pulpit posters for sale. Write P. Alcorn, Blackstone, Ipswich.

## Here and There.

The following telegram from Queensland arrived on Tuesday morning: "Special gospel service Sunday, crowded house. Five adult decisions.—McIlhagger, Bundaberg."

We are glad to learn that Geoffrey Middleton, son of Bro. Y. M. Middleton, treasurer of Chatswood Church of Christ, N.S.W., has won an exhibition in the Faculty of Medicine at the Sydney University.

Practice for the Victorian Conference choir will be held each Monday in Swanston-st. lecture hall, at 8 p.m. All singers are urged to co-operate. Mr. J. Thomas, 61 Armadale-st., Armadale (phone, U 1380), has been appointed secretary of the Conference choir.

Further news of the Pt. Chevalier mission, which Bren. Hinrichsen and Morris are conducting in New Zealand, reached us by cable on Tuesday morning: "Wonderful meetings, Chevalier mission. 13 welcomed Sunday, 10 confessions; 45 to date.—Hinrichsen."

With reference to Protestant progress in Italy, the editor of our British "Christian Advocate" writes: "I, personally, think that the Pope's alarm over Protestant progress in Italy is extraordinarily encouraging. The Roman church is starting a strong counter-campaign by means of literature, sermons and university lectures. In particular, the Salvation Army and the Y.M.C.A. are the objects of this new papal offensive."

The church at Mile End, S.A., intends to hold the usual Good Friday meetings afternoon and evening. Visitors desiring to attend both services will be provided with a cup of tea if they care to bring their own food. The speakers will deal with the inspiration of Scripture and the Lord's return. The meetings have been a great joy and help to hundreds of Christians for many years past, as the chapel is crowded at both services.

The following lettergram from Inglewood, W.A., reached us just too late for insertion in last week's issue: "Very fine meetings; five adult decisions last two weeks. Big meeting March 1; 60 in the morning. Bro. Les. Peacock and wife received from Bassendean. Bro. Paul, church secretary, has gone to country for a few weeks. School is settling down to campaign; also anniversary work under E. R. Berry. Bro. Hutson continues to give fine messages; all good working order."

We regret to report that Bro. J. J. Franklyn, whose serious illness was announced in previous issues of the "Christian," passed away in the Homeopathic Hospital, Melbourne, on Monday morning. Our brother had been a preacher of Churches of Christ for very many years, and was well known in the Australian States and in New Zealand, where he labored as a preacher of the gospel. Our brother's last place of service was Boonah, Q., he having relinquished the work there in January last. To Mrs. Franklyn and all the sorrowing relatives the sincere sympathy of the brotherhood is extended.

March 8 marked the close of Bro. S. J. Southgate's ministry at South Kensington, N.S.W. Wonderful meetings morning and evening are reported. At night every available seat was used to accommodate the large congregation. Miss Nance Marley and Bro. Southgate each rendered a solo. There were seven confessions. The whole of the church membership and the district generally regret Bro. and Sister Southgate's departure. On Tuesday, March 3, the farewell gathering packed the church building. Dr. Vercoe (Conference Vice-president) and representatives from all Conference committees attended. Local commercial interests were represented by the bank manager (Mr. Sullivan). Presentations were made by church and auxiliaries to Bro. and Sister S. J. and Sister Sylvia Southgate.

Victorian General Dorcas sisters will hold their meeting on Wednesday next, March 18, in Swanston-st. lecture hall, from 10.30 a.m. till 4 p.m. All sisters are welcome.

At Fairfield, Vic., during February, Bro. S. J. Northeast faithfully proclaimed the gospel. On Feb. 22 a young lady made the good confession. Bro. J. Pascoe took evening services for first two Sundays in March. On 8th seven made the good confession—a married couple, four young ladies and a young man.

A correspondent ("Social Student") writes regarding two things—modesty in dress and the gambling evil. On the latter subject, he says: "We ought to enter a more emphatic protest against charity gambling," but he thinks the time is past for mere resolutions or indignation meetings. It is the church's task, he points out, to feed the hungry and clothe the naked. "Christ said, 'Give ye them to eat.' Is he or the gambling god to rule Australia?"

The Women's Auxiliary of the Morialta Protestant Children's Homes, S.A., intends to hold a Grand Fair in the Adelaide Town Hall on May 8 and 9. The members of the auxiliary are anxious this year to make the fair the most successful on record. To this end they are enlisting the wholehearted support of all organisations, churches and societies connected with the movement throughout South Australia. Never before has such a large number of applications from thoroughly deserving cases been received as are being received to-day for admission.

At Kaniva, Vic., there were two confessions last week, Bro. J. Methven preaching. A "conference and mission effort" commenced on March 8, with Bro. Thos. Hagger as missionary and Bro. Les. Brooker as song leader. The opening services on Sunday were crowded. 180 were present in the morning, 200 in the afternoon, and 250 at night. The S.A. Home Mission tent has been erected for use of the mission. Bro. Hagger's three addresses on Sunday on "What it Means to be a Christian," "Christ the Great Contemporary" and "The Kingship of Jesus" were telling and most helpful.

There were splendid attendances at Glenferrie, Vic., on March 1 and 8, when 150 broke bread. On March 1 Bro. Williams spoke in the morning on "The Self-denial League," and in the evening on "God." His subjects for 8th inst were: morning, "The Findings of Paul"; evening, "The Way of Salvation." At annual business meeting on March 3, very encouraging reports were received from all departments. Kappa Sigma Pi, Senior Endeavor Society, and Young Worshipers' League, all formed since previous meeting, are flourishing. Recently presentations were made to two sisters for their splendid record of service: Mrs. Les. Smith, who has been collector of the Women's Mission Band for thirteen years, and Mrs. Alf. Finger, who for thirty-two years has been a member of the choir.

"Joyful Tidings" for February contains the report of Twynholm Hall Sunday School, London, for 1930. The school has a roll membership of 680, with average attendance of 448; 62 teachers, with average attendance of 55; and 17 primary helpers, with average of 15. There are 200 names on the Cradle Roll. An excellent training class in connection with the school meets every Monday evening. Numerous school auxiliaries provide for other forms of religious and social fellowship. Amongst these we note the Girls' Fellowship, with a membership of 75; Girl Guides (40), Rangers (22), and Brownies (57); Scouts (30) and Cubs (20). There is a popular athletic club, with football, cricket and gymnasium sections. The largest auxiliary is the Twynholm Social Guild which meets monthly, and has a membership of 115, with an attendance of prac-

tically 100 per cent. Among the auxiliaries, too, must be mentioned the branch of International Bible Reading Association, which has about 44 members, each of whom read a portion of Scripture daily. We fancy this must be a live school!

A recent correspondent, hearing the expression "modern thought" in an address, asks for its meaning, and evidently wonders if or why we should regard it. It is just possible that the speaker used the phrase in its wide and untechnical meaning, simply having in mind what folk of to-day believe and say regarding religious matters. "Modern thought" is not a phrase to be scared of. It would be true of almost every generation that it has its own special problems, and that it discusses even old problems in a way of its own. The new discussion and its fresh expression may be quite consistent with the old-time truth of the gospel. Frequently, however, "modern thought" is far from being harmonious with faith. "Modernism" connotes an attitude of mind which is not submissive to the authority of Christ and the Scriptures. Modernists presume to reject much of revelation and the supernatural, and to criticise the statements of apostles and even of the Lord himself. We do not think that our correspondent heard any of our preachers defend this type of "modern thought." In its extreme form, "Modernism" is anti-Christian.

The American "Christian Standard" tells an interesting story of a notable work in Korea. About two years ago a young Korean, S. K. Dong, was a student in Cincinnati Bible Seminary. He soon became interested in the doctrinal position of the people represented in the seminary. When the time came for the writing of his master's thesis, he selected, with the approval of his professors, the history and programme of the Restoration movement as the subject. This led to such study that he was completely won to that position, and on March 31, 1929, he was baptised. Mr. Dong left U.S.A. for his home in Korea in October, 1930, having received some promises of support if he went to his people with the new message of the simple doctrine and practice of the New Testament. His first report appears in the "Standard" of January 24, and is most interesting. We quote from it the following: "Since my return I have tried very hard to show the way of the Lord more perfectly to my wife, my brother and his wife, another my sister-in-law whose husband is in Russia, my cousin's wife, my second cousin and his wife. These seven persons decided on my third Lord's day in Korea to speak 'where the Bible speaks,' and to be silent 'where the Bible is silent,' and to exalt the Christ as the Lord, and the Bible as the all-sufficient rule of faith and practice, instead of exalting men and man-made rules. Indeed, I thank the Lord and you friends for your sincere prayers to save the sinful Koreans. Twelve other Koreans confessed the Christ that he is the Son of God and the Saviour of the world. Therefore I baptised twenty (ten men and ten women), Saturday, November 29, in the river of ice water. It was the first time in Korea that the Christian baptismal service was ever held on the bank of the river. There was a big crowd of people to see the service. Some of them said: 'Who could take a bath in ice water? If they will do it, they will become sick and surely die.' I thank the Lord that not one is sick, but they are all well and happy, 'who were baptised into Christ Jesus, baptised into his death, that like as Christ was raised from the dead through the glory of the Father, so [they] also might walk in newness of life.'"

### IN MEMORIAM.

ELDER.—In sad and loving memory of my dear husband and our dear father, who passed away on March 13, 1928, at Clarinda.

God saw the road was getting rough.

The hill too hard to climb;

He gently closed his weary eyes,

And murmured, "Peace be thine."

—Inserted by his wife and sons.

# Studies in Mark's Gospel.

Chapter 7: 1-23.

A. W. Connor.

This lesson is full of vivid contrast. Common (or unclean) hands v. washed. Traditions of men v. commands of God. Religion of lip v. that of heart. That which is external v. that which is within. The great lesson for all is that real religion and real purity is not a matter of ceremony, or posture, but is inward and spiritual. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit," expresses part of the lesson, and the other is contained in Christ's own word, "They that worship God must worship him in spirit and in truth." There are here shown two conflicting ideals of the kingdom, and two ideals of the Christian life that still are in conflict.

## The Traditions of Men.

"Why walk not thy disciples according to the traditions of the elders, and eat bread with common hands?" That is, not hands dirty, but hands not ceremonially cleansed. Mark inserts a note to explain that this was one of the many regulations, the punctilious observance of which had become to them the very essence of religion and the test of orthodoxy. There was the washing of the hands diligently at all times of eating, and the more elaborate "bathing themselves" (it is the word baptising, in contrast to the first more partial washing) when they had been to the market; and, says Mark, "many other such things which they have received to hold" (see 3, 4).

We can see their idea. The relationship to God was conditioned and safeguarded by such external ceremonies, and they were more careful about "ceremonial cleansing" than about true inward purity. Christ's answer contains teaching that is needed by all, because the sin that so easily besets us is that which is here dealt with—being satisfied with the externals, and missing the kernel. Jesus designated them as hypocrites—actors. They were as men with a mask. Their observances left them untouched in heart and unchanged in life. To them he quoted the words of Isaiah uttered to his own people: "This people honor me with their lips, but their hearts are far away from me." We may pride ourselves on our rejection of the traditions of men, and yet in our observance of those things which have clear divine sanction we may incur blame. We may give them a place of undue proportion; or worse, we may hold to the outward form, but that form may have ceased to express any inward and spiritual grace, and only minister to a false complacency. Formalism is a thing that easily grips us.

The service of lip, and that expressed in glad obedience to divine requirement, is very precious, but only when it is the expression of the life within. The voice of the old prophet is in line with Jesus' teaching: "What doth the Lord require of thee, but to do justly, to love mercy and walk humbly with God?" These, in the words of a lawyer in the New Testament, are "more than all burnt offerings and sacrifices." So does our Lord teach us to beware lest we are careful only of the "outside of the cup," and neglect that which is within.

## The Commands of God.

Part of the indictment of Jesus was that they not only lacked reality, but that they had left the commands of God, and held to the traditions of men which cancelled those commands. The case cited by Jesus was that in which their rulings nullified God's command that children honor their parents. "Praiseworthy indeed!" is the biting word of Jesus, "to set at nought God's law," so as to maintain "your own tradition." There is nothing in all the first section to encourage any of us in carelessness in regard to all true divine appointments. "These ought you

to have done." These alone demand our loyalty. But let us be sure they are the expression of a real heart devotion, and not a substitute for such. The men of old are not the only ones who have set aside the commands of God. Too often they have yielded to human substitutes. Thus has it been that men have made God's word vain.

As the ordinances appointed by Christ are so few, it behoves us to seek to preserve them as he left them both in form and spirit. We will not view them as magical means of grace, nor as having power to confer life, but as the expression of life and loyalty they may be unspeakably blessed, and in them the reverent soul may touch the very hem of Christ's garments. We must not omit verses 17-23 in this study. The words are heart searching.

## Defilement from Within.

Their emphasis was all wrong. Their whole thought was on the outward and ceremonial. Jesus' thought was of clean hearts, and reverence toward God, with love for men. These things: "fornication, theft, murders, adulteries, covetings, envying," etc. This unholy catalogue! These reveal the inner life. "These defile a man." They reveal the defilement that is within. This Master of ours thus not only "pronounced all food clean," but uncovers not only their guilt, but the hearts of us all. It is a solemn reminder that our Master reads the hearts and inner life. May our lives be true, and our worship "in spirit and in truth." These two ideals are ever in conflict. Theirs? "Rules, regulations, ceremonialism—all external things which may be of no value." His? "Rectitude of character, and of conduct, issuing in peace and joy."

## QUEENSLAND WOMEN'S EXECUTIVE.

At the meeting in Ann-st. chapel on Feb. 12 there was a large attendance of sisters, eight churches being represented. The President, Mrs. W. A. C. Wendorf, presided. Devotions were led by Mrs. Gaunderson. All arrangements were made for Sisters' Conference, also catering for general Conference. Reports from superintendents showed great activity in the different departments. Over five hundred visits had been paid to the sick. The President (Mrs. Wendorf) has given appreciative lectures on her tour in America in Kedron, Ann-st. and Wynnum churches. A prayer meeting was arranged for Wynnum on March 12. Afternoon tea was provided by Mrs. E. C. Hinrichsen; she arranged for this before leaving for New Zealand. Mrs. W. Keable rendered a pianoforte solo.

# Unemployment Conference.

A conference to consider the problem of the unemployed was convened by the Victorian Social Service Department for Friday, Feb. 27, in Swanston-st. lecture hall. Preachers, secretaries, Conference committees and interested members were invited. About 70 attended. Dr. W. A. Kemp, Conference President, presided. Bro. J. E. Webb, President of the Department, introduced the subject. He explained that 49 replies to a questionnaire revealed that 209 men, 73 dependent women, 84 boys and 194 fathers of Bible School children were unemployed. 170 men were working part time. It was safe to assume that throughout our Victorian churches we had no fewer than 1,000 unemployed, towards whom we had some obligation. Bro. W. H. Clay outlined proposals for relief. The following resolutions were carried:—

1. That this meeting approves of the attempt being made by the Social Service Department to organise the Churches of Christ of the State into a co-operative means of meeting the present situation.

2. That this meeting pledges itself to do everything possible to induce the various Churches of Christ to observe at least one week of self-denial in every month with a view to augmenting social service funds.

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3. That this meeting endorses the plans outlined to-night by the Social Service Department, and urges it as far as possible to put them into practice.

All were agreed that the prevailing distress amongst the members called for immediate action. The coming winter was certain to be a time of suffering for many. The department proposed to collect and store firewood in various centres, to encourage the making of jam and the collecting of dripping and clothes.

Wholemeal would be bought in large quantities, and as far as possible, milk, vegetables and meat would be purchased in bulk and distributed from the churches. Various speakers urged the closest co-operation of individuals and churches with a view to obtaining the maximum efficiency possible.

Efforts will be made to find employment for men in renovating and repairing church property, gold fossicking, and gardening. Boot repairing centres worked by unemployed will be established as far as means will allow. The department will do everything possible to meet the needs of the brethren.

Whether the self-denial method is adopted by the churches or not, it is expected that Christians everywhere will practise it. The department accepts the expressions of the meeting as an authority to commence active preparation to meet an unprecedented demand.—W. H. Clay.

### Golden Wedding.

"On Feb. 23, 1881, at Park-st., Parkville, Victoria, by J. J. Haley, Evangelist, Church of Christ, Lygon-st., Melbourne, Murray, eldest son of the late Mr. and Mrs. W. Little, was married to Jessie, eldest daughter of the late Mr. and Mrs. J. Gardiner, of Parkside, Victoria." On the 50th anniversary, Feb. 23, 1931, in the hall of the Lake-st. Church, Mr. and Mrs. Little received greetings and congratulations from a large number of relatives and friends.

The President of the Conference (C. Schwab) presided. Elocutionary and musical items were rendered. Brief addresses were given by Bren. Schwab, Wilson and A. Bell. Our brother served for years as deacon, and Sister Little has been prominent in the women's sphere of church work. They are blessed in the love of one son, five daughters and seventeen grandchildren. They enjoyed 23 years of church membership in Victoria, and for 31 years have been members at Lake-st., Perth.



Mr. and Mrs. W. Little.

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Members of Committee: W. E. Day, A. Morris, T. E. Rofe, L. Rossell, F. S. Steer, J. Stimson and W. H. Hall (Hon. Secty. and Treasurer).

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

Representative in South Australia: General S. Price Weir, 2nd Avenue, East Adelaide.

Representative in Western Australia: D. M. Wilson, 33 Carr-st., Perth.

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

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## News of the Churches.

### Western Australia.

**Subiaco.**—Splendid meetings on March 1. Bro. Banks was the morning speaker. Bro. Prince gave the gospel address. Bro. O'Neal spoke at Palmyra. Bro. Saunders and his wife and child are enjoying a fortnight's holiday.

**Kalgoorlie.**—On March 1 Bro. Waterman delivered great messages to large congregations at both meetings. The church much regrets that one of the Sunday School scholars, Gwen Hehia, aged 13½ years, has been called home. At the recent children's service she made the good confession, and was baptised.

**Bassendean.**—On Feb. 22 Bro. Banks exhorted; four Bible School scholars were welcomed into fellowship. Record attendance at Bible School—164. It has been decided to hold a tent mission, commencing on April 19, with Bro. A. G. Saunders as missionary. Bro. Buckingham gave helpful messages at both services on March 1. Sister Miss Carson rendered a solo at the evening service.

**Perth (Lake-st.).**—Four new members were received by transfer on Feb. 22. At the same meeting, after Bro. Schwab's address on "Some Plain Facts," there was one decision. At night Bro. Schwab spoke upon "Some Startling Statements." Bro. Hutson was morning speaker on March 1. At night three were immersed in the presence of a large congregation, who listened to an address on New Testament baptism.

### Queensland.

**Bundaberg.**—On March 1 Bro. Arnold, of Maryborough, spoke at all services. In the evening the chapel was full, Bro. Arnold's theme being "Procrastination, the Thief." A platform has been erected for the choir.

**Rockhampton.**—On Monday, Feb. 23, a baptismal service was held, and one candidate was immersed. The fortnightly visits to Moongan have been resumed, and on Tuesday night last, Bro. Vanham held a meeting at Mt. Usha. Three new scholars joined the Bible School on Sunday last.

**Monkland.**—At a splendid gospel service on Feb. 22, Bro. E. Trudgian gave a stirring address, and an elderly lady confessed Christ. At gospel service on March 1, when Bro. C. S. Trudgian preached on "Christian's Burden," a married lady and two young men stepped out for Christ. Bible School is doing well.

**Toowoomba.**—Harvest thanksgiving services were conducted on March 1. Two lads from the Bible School were received into membership. Bro. Johnston was the speaker at both services, which were well attended. His evening subject was "The Joy of Harvest." The annual meeting of the Sisters' Mission Band was held during the week. On Feb. 23 a lad from the Bible School was immersed.

**Wynnum.**—Attendances at all services are very good. Open-air meetings are well maintained. At recent annual business meeting of the church the secretary's report disclosed splendid progress. The balance sheet showed assets in excess of liabilities, £1,005. Reports of all auxiliaries were very encouraging. The Endeavorers held their anniversary on Feb. 21; this took the form of a social evening, preceded by a tea party.

**Ma Ma Creek.**—There were bright meetings on Feb. 22. Three who previously confessed Christ were baptised, also one scholar from the Bible School. On March 1 another Bible School scholar made the good confession. At morning service, Bro. J. S. Metcalf was presented with a beautiful Bible as a token of appreciation of his faithful service as secretary of the church for the past eleven years. The C.E. Society is supporting an orphan in India.

**Townsville.**—Attendances at breaking of bread are well maintained, about 75 per cent. of the members being present. On March 1 Bro. Bowes exhorted. At night he preached to a good gathering, including many visitors, on the "Court of Final Appeal." Bible School numbers 88, average attendance being above 80. Band of Hope, Young People's League, Girls' Comradeship, Men's Brotherhood and Ladies' Guild are doing good work. Bro. Bowes has just completed an interesting series of lectures on "The Messages to the Seven Churches." A few brethren are laid aside by sickness.

### Victoria.

**Fitzroy.**—On morning of Mar. 8 Bro. R. Rough exhorted the church, and in the evening he spoke on "The Dominion of Death."

**Melbourne (Swanston-st.).**—Enjoyable meetings and helpful sermons from Bro. Moore last Lord's day; several visitors present.

**Parkdale.**—Appreciated addresses were delivered by Bren. Shipway and Rasmussen on Mar. 8. Two new scholars at Sunday School. A successful men's meeting was held on Mar. 3 to discuss church finance.

**Drummond.**—All meetings of the church have been well attended and encouraging. Bro. Bischoff's messages are helpful. An enjoyable social was held on March 7. Kyneton folk greatly assisted with their items.

**Doncaster East.**—On Mar. 1 the church held its annual harvest festival services. Bro. Wakeley spoke at the morning service. Mr. Clay conducted the gospel service. Bro. Baker is carrying on the work successfully.

**Gardiner.**—There were good meetings on Mar. 8. In the morning J. W. Enniss gave a most helpful address, and two were received into membership. Church Extension offering amounted to £9/6/4. Bro. Gebbie preached at night.

**Gardenvale.**—Harvest thanksgiving services held on Mar. 8 were a great success. At the evening service Bro. Waters gave a splendid address. The soloist was Mrs. Powell. Gifts received were sent to the Social Service Dept.

**Geelong.**—The annual business meeting took place last week. Reports from all auxiliaries showed progress. In the evening service of Mar. 8 Bro. Clipstone spoke on "Christ and the Sinner." Sunday School is practising for anniversary.

**Balwyn.**—Last Sunday morning Bro. Arnold, from Moreland, gave an inspiring exhortation. In the evening Bro. Thomas preached to a fine attendance. Bro. Gale was present, and spoke to the children. Bible School had 212 present in the afternoon.

**Wangaratta.**—Large congregations last Lord's day to listen to Bro. Trezise's opening messages. 68 broke bread. Building was packed for gospel service. Bro. Trezise delivered a splendid address. A married man and a Bible School girl confessed Christ.

**Brighton.**—Meetings on March 8 were well attended. Bro. J. E. Webb was the speaker, and in the evening a number of questions were answered. An item by the choir was appreciated. Two were received into fellowship. 222 were present at Bible School.

**Drumcondra.**—Nice meetings were enjoyed on March 1. 23 young people met in the afternoon for the monthly teachers' and Bible Class tea. At evening service Bro. R. A. Banks delivered a fine address entitled, "Why Christ Chose the Cross." All auxiliaries are progressing.

**Castlemaine.**—The Y.P.S. met on Feb. 25, each member producing an essay on holiday experiences. On Mar. 1, the church had a visit from Bro. Reg. Enniss, who gave a stirring address. On March 8 a favorite hymn service was held, Bro. Earle telling the histories of many hymns.

**Oakleigh.**—On March 1 all meetings were well attended. Harvest thanksgiving service was held. Bro. Mudge spoke morning and evening, and at night Mr. Russell sang a solo.

**Hampton.**—Bro. Hemsley was the morning speaker on March 8. At night Bro. Jones continued a series of pre-Easter messages. The choir item, and a solo by Miss D. Pittman, were enjoyed.

**Prahran.**—On March 8 a harvest thanksgiving service was held. The building was decorated by P.B.P. members and Sunday School staff. Produce was distributed among the needy. Bren. J. W. Baker and A. W. Connor spoke during the day. One decision for Christ. Good attendances.

**North Essendon.**—Three lads from the Bible School confessed Christ on March 1, when Bro. R. Burns was the preacher. Bro. Gale exhorted on March 8. Services for last three months have been conducted by brethren appointed by C.M.A. The church is extremely grateful for this help.

**Collingwood.**—Good services have continued since last report. Fine morning addresses have been given by Bro. Fitzgerald. On the last two Sunday evenings Bro. A. L. Gibson was the speaker. Bro. Fitzgerald is giving a series of addresses at the midweek prayer service. Bible School is improving.

**South Yarra.**—There were good meetings on March 8. Bro. Searle spoke in the morning. One young man was received into fellowship, following baptism, and a man and wife by letter. Another young man was baptised in the evening. Mrs. Fred. Lewis has been chosen president of the Women's Guild.

**Boort.**—On Mar. 1 Bro. Cameron addressed the morning meeting; he also gave the gospel message at night. On Mar. 4 a welcome-home social was tendered to Bro. and Sister Cameron. On Mar. 8 Bro. Cameron spoke at the morning service. Sister Westwood was a visitor. Bro. Cameron preached at night on "The Unpardonable Sin."

**Cheltenham.**—The annual business meeting was held on March 4. All auxiliaries presented favorable reports. Bren. A. L. Lewis and J. P. Willers were elected deacons. The deaconesses and leaders of the various departments were re-elected. Bro. Wakeley addressed large congregations on March 8. One sister and two brethren were received into fellowship.

**Moreland.**—Meetings were very well attended on March 8. The Christian Endeavor societies held their anniversary services, and several members conducted the meetings morning and evening. Bro. Jas. E. Thomas addressed the church at worship meeting, and at night Bro. Arnold preached on "A Life Made Over." Three confessed faith in Christ.

**Shepparton.**—The annual business meeting was held on Feb. 25. The following officers were elected: Elders, Bren. Paul and Clydesdale (secretary); deacons, Bren. Taylor, McArthur, O'Donnell, Smith (treasurer), Dudley, Harris. Harvest thanksgiving services were held on Mar. 8. Bro. Wilson gave the morning exhortation. Bro. Andrews, at the gospel service, spoke on "The Thankgiving Jesus."

**Ivanhoe.**—Bren. Ladbroke (morning) and McKean (evening) spoke on March 8. The church is grateful to Bro. McKean for his assistance as preacher for almost three months. In the chapel on March 7, Bro. A. R. Lloyd and Sister E. Taylor were united in marriage. Bro. Scambler officiated, assisted by Bro. Abercrombie. On March 4 the young couple were entertained, and presented with a gift of crystal ware.

**Mildura.**—Special harvest thanksgiving services were held on Mar. 8. Bro. Mudford gave two fine addresses suitable to the occasion; in the evening the choir, under the baton of Bro. Barnden, rendered the anthem, "Praise Him." A good assortment of fruit and produce was arranged on the platform. A social evening was recently tendered to Bro. and Sister Alex. D. Leng, who were married a short time ago. On behalf of the members, Bro. Mudford made a presentation of a clock, and Bro. Leng suitably responded.

**Tankerton (French Island).**—On March 1 four students from the Baptist College had fellowship. Mr. S. Watson spoke briefly on "The Lord's Supper."

**Preston.**—At a recent spiritual rally, organised by the auxiliaries of the church, Dr. W. A. Kemp, Conference President, delivered an interesting address, while Miss Baker, of Fitzroy, rendered two solos. Five were baptised. The Bible School anniversary was celebrated on March 1, Bro. Fisher speaking morning and evening, while Bro. A. W. Connor gave a special talk to the scholars in the afternoon. At the demonstration on Mar. 3, seating accommodation was taxed to the utmost. Bro. Fred Lang, jr., has completed ten years' unbroken attendance.

**Newport.**—Splendid time experienced on Mar. 1 at first anniversary services. Bro. Leins' message at 11 a.m. was uplifting. Bro. Forbes spoke delightfully to the school at the afternoon service. School has grown 100 per cent. since inception, having 70 on roll. There were 50 present at birthday tea. At night the hall was packed. The children's singing was appreciated. Dr. Kemp's message was much enjoyed, and two scholars made the good confession. On March 8 Bro. Garth addressed morning and evening services. There were two decisions for Christ.

**East Kew.**—On Feb. 22 Bro. Ingham exhorted at a nice morning meeting. At night the harvest festival was a splendid success, there being a large supply of goods, and a large congregation. On March 1 Bro. Ingham exhorted. There was a splendid meeting at night. After Bro. Ingham's message a young man made the good confession. Sisters Hinrichsen, from Queensland and Tasmania, were visitors. A concert, arranged by the Ladies' Aid, on Feb. 24, was well attended, most enjoyable and a financial success. The Ladies' Aid has raised over £70 with shares and concerts. The Mission Band has also increased its offering for that work.

**Carlton (Lygon-st.).**—Attendances were very good on March 8 for Bro. Watson's last Sunday with the church. Appreciative reference was made to his ministry during the past months, and best wishes expressed for his work at Ivanhoe. Mr. and Mrs. Louey and Miss Vera were visitors from Perth, W.A. There were 101 present at Bible School, with two more new scholars. During the week a "book evening" was held, as a result of which more than 100 books have been added to the Sunday School library. Miss Curtis will be laid aside for some time through an accident after the service last week. All are looking forward to the coming of Bro. and Sister Southgate for March 15.

**Malvern-Caulfield.**—Good attendances at the harvest thanksgiving services. Many gifts of fruit, vegetables and groceries enabled a number of necessitous families to be assisted. At night a lady made the good confession. Sister Mrs. Bremner, at a week night meeting, told of her experiences at the First World Convention in U.S.A. The girls of the P.B.P. club paid a surprise visit to their former chaplain, Mrs. K. P. Clark, at her home at Aspendale. Sisters Mrs. Walsh and Mrs. Wells are ill. On March 8 the morning speaker was Bro. Trevor Turner, from Dulwich, S.A. Two were received into fellowship. Sister Miss Dunn has been appointed absentee visitor for the Bible School, and Bro. Ken Holmes assistant secretary.

**North Williamstown.**—During February Sister Mrs. and Miss B. Fisher were received into membership. At the annual business meeting, the following deacons were appointed: Bren. Macdonald, Parson, Chandler (treasurer), Giles, Bone and C. F. Tovey (secretary). Deaconesses: Sisters Macdonald, McKinnon, Haskell, C. F. Tovey, Crellin, Smith and Atkinson. Bro. H. A. Saunders, who has served the church for two years, is now indefinitely engaged. On Feb. 22 the church anniversary was celebrated, when Bro. Reg. Enniss spoke at both services. Bro. J. E. Thomas gave a splendid address at the social. On March 1 Bro. Newton exhorted. Bro. Saunders spoke at both services on March 8, the members of the C.E. taking part in the evening service.

**Box Hill.**—Harvest thanksgiving services were held on March 8, Bro. Scambler speaking at both services. His morning subject was "A Parable of Agriculture." In the evening the chapel was crowded, and the school hall was used for extra seating. Bro. Scambler's theme was "The Feeding of the Multitude." There was splendid singing by the choir. An offering was taken for relief work. Bible class rally is progressing steadily, 36 members being present, including five new members.

**Caulfield (Bambra-rd.).**—On March 8, 166 broke bread, this being a record. Two were baptised. The kindergarten anniversary and also harvest festival were held, with very good attendances. Fellowship was enjoyed with Bro. and Sister Baird, of W.A., and Bro. and Sister N. Hinrichsen, of Invermay, Tas. A very fine meeting of Ladies' Mission Band and prayer meeting was held on March 4. There have been 59 additions to the church since Conference (32 being by faith and obedience); the nett increase is 38.

**South Australia.**

**Queenstown.**—On March 8, at the morning service Bro. L. Partington exhorted. Bro. Brooker is away for a few weeks on vacation. At the evening service Bro. A. Holmes preached on "The Good Confession."

**Williamstown.**—On March 1 the harvest thanksgiving services were held, and there was a good crowd at night, when Bro. Miles preached on "Lest We Forget." On March 2 the harvest festival social was held.

**Hindmarsh.**—The intermediate C.E. society had charge of the devotional meeting on Thursday last. On March 8 the second of the special rally month features, family day, was held. In the evening Bro. Brooker spoke on "Our Eternal Home." Good attendances at both services.

**Bordertown.**—On Feb. 22 a fortnight's special meetings were held at Mundalla and Bordertown, conducted by Bro. Cornelius. Splendid interest was manifest throughout, the buildings being crowded. Four young people made the good confession. Bro. Cornelius has commenced his sixth year of service in this district.

**Grote-st.**—On March 1 the harvest festival was celebrated. Mr. Blackley was in charge of the gifts, and a fine collection of fruits, etc., was displayed. Bro. J. Wiltshire spoke morning and evening. The C.E. society held an open-air meeting in the west end of the city during the week. Band of Hope is progressing favorably.

**Henley Beach.**—On March 1 Bro. Manning delivered both messages. Wednesday evening prayer meetings are being held in preparation for the evangelical festival. Sister Mrs. Read was called to higher service on March 3. Christian sympathy is extended to the bereaved ones. Good meetings all day on March 8. Bro. Manning gave a stirring message in the morning. His gospel theme was "Is the Christian Life Possible."

**Mile End.**—On March 8 harvest thanksgiving services were held. There was a very fine display of fruit, flowers and produce. Good congregations all day. Bro. Hugh Gray addressed the church in the morning, and Bro. Manning the Bible School and the evening service. The choir rendered suitable anthems. One girl from the Bible School made the good confession. The church sympathises with Sisters Weeks and Norris in the sudden death of their father.

**Milang.**—Church anniversary was held on Feb. 22 and 23. Mr. A. Brooke, from Hindmarsh, delivered much appreciated addresses. The meetings were all well attended. On March 3 Messrs. Digance (Congregational) and Brooke addressed the morning meeting. The choir rendered anthems at both evening meetings. Endeavor meetings are still very encouraging. Alexandra district rally was held on Feb. 7, afternoon and evening sessions being well attended. Messrs. Mitchell, Miller and Gray were the speakers. Tea and supper were provided by Milang Endeavorers.

**Kersbrook.**—On Feb. 14 and 15 the Bible School held its anniversary, Bro. Miles, from Gawler, taking all services. At gospel service two scholars made the good confession. On Feb. 22, at harvest thanksgiving service, all available seating was occupied at evening service. Bro. Pascoe preached, and three scholars made the good confession.

**Norwood.**—The diamond jubilee services were held on March 1. Bro. Beiler spoke at the morning service, when 271 were present. At the afternoon service Bro. Allan Brooke was the speaker. At the gospel service Bro. Rankine spoke to an audience of about 650. The celebrations were continued on March 4, with a high tea, at which about 300 persons attended, followed by a public meeting. Bren. S. Price Weir, J. E. Allan, R. Burns, H. Gray and R. Harkness were the speakers. March 5 was young people's night, when Bro. Wiltshire delivered the address. The thankoffering amounted to over £200. The Bible School anniversary was held on March 8. Bro. B. W. Manning spoke at the morning service. In the afternoon the cantata, "The Building of the Temple," was rendered. Bro. Rankine preached at night.

**New South Wales.**

**Enmore.**—March 1 was Bible School day. In the morning a teachers' dedication service was held, and at night the School anniversary. The singing, under the leadership of Bro. Will Atkinson, was excellent. After a blackboard talk by Bro. Paternoster, a young girl confessed Christ.

**Chatswood.**—On evening of March 1 Bro. Whelan gave a masterly address on "Authority in Religion." A man and a woman confessed Christ. On March 3 Bro. Cust gave a helpful morning address on "Abiding in Him." A large evening audience heard Bro. Whelan on "The Jesus Men Need." A young man confessed the Lord, and was baptised with the two who confessed Jesus on 1st.

**Broken Hill.**—On Feb. 15, one of the Bible School girls was baptised. On Feb. 22 a married woman was baptised. On March 1, at a delightful morning service, the secretary, who recently had his foot amputated, was present, and presided. The school is in a splendid condition. A number of new members have been added to the senior C.E. society. On March 1 Bro. E. G. Warren addressed a splendid audience on "The World Upside Down." Bro. Les. Warren had a good meeting at Railwaytown. A number are away ill.

**Rockdale.**—The work continues to progress. There have been seven decisions for this year. February was recognised as youth month. There were good meetings throughout. On Feb. 26 a social was held to bid farewell to Bro. Roy Wilson, who goes to the College of the Bible. Numerous addresses were delivered. Several useful gifts were made—a gold C.E. pin from the C.E.; a travelling case, Bible and umbrella, from church and departments. On March 1 Bro. Sainy spoke in the morning, and Bro. Roy Wilson preached at night, when three made the good confession and two were baptised. Bro. Sainy sang a solo.

**Mosman.**—At annual meeting on Feb. 25, Bren. Dale, Rallton, Button, K. Hunter, Lambert and J. L. Stimson were reappointed as deacons. T. P. Dale was elected secretary, A. Lambert assistant secretary, K. Hunter treasurer, and F. Button organist. Bro. Roy Acland accepted an invitation to labor for a further twelve months as part-time preacher. Reports from auxiliaries showed increased activity for the year. Building debt was reduced by £50, and the year closed with balanced budget. Additions were fifteen. Twenty-second anniversary services were held on March 1 and 3. F. E. Alcorn, of Rockdale, exhorted on the 1st, when two girls were received into fellowship. R. Acland addressed Bible School in afternoon, and preached at night on "A Great Preparation." At inspirational rally on March 3 speakers were E. Davis (Conference President); J. Whelan, B.A., Chatswood; and R. Acland (chairman).

## Obituary.

**CHIVELL.**—On Jan. 26, Sister Mrs. A. Chivell, aged 53, was called to rest after a long and painful illness. Eighteen years ago, Bro. H. R. Taylor baptised our sister at Maylands, S.A. Being of a retiring disposition, she worked in the background of church activities and rendered faithful, unassuming service for Christ. The church at Maylands and the brotherhood were greatly enriched by her earnest Christian life and character. The writer conducted the funeral service at Payneham Cemetery. The church extends sincerest Christian sympathy to the widower and family, two of whom are members, Sister Mrs. Cartledge and Sister Mavis, in their sad bereavement.—J.E.A., Maylands, S.A.

**MAUGER.**—With tragic suddenness after an operation, Bro. W. T. Mauger, aged 54, of Pt. Augusta, S.A., was called from "life to life" on Feb. 6. Our brother was baptised by Bro. A. C. Rankine, at Norwood, 38 years ago. He became one of the early members at Maylands, S.A., and though isolated for 20 years, he always took a practical interest in church and brotherhood activities. Bro. Mauger was an ardent Band of Hope worker and an enthusiastic choir member at Norwood and Maylands. During his residence at Pt. Augusta, as superintendent of the Government Water Works, he identified himself with every social reform movement. As a Town Councillor for many years, his influence was always on the side of clean citizenship and a high standard of civic life. The largely attended funeral testified to his fine Christian character and popularity among all sections of the community. The writer, assisted by Bro. A. C. Rankine, conducted services at the home of Bro. F. P. Langlois (brother-in-law of deceased), and at the Payneham Cemetery. The deepest sympathy of the church is extended to Sister Mrs. Mauger and daughters, Sisters Mrs. F. Glover and Mrs. A. Penrose, and Sisters Misses Muriel and Jean, in their season of sorrow.—J.E.A., Maylands, S.A.

### MARYBOROUGH AND DISTRICT CONFERENCE, Victoria.

At the Conference at Wedderburn on Jan. 26 representatives from churches at Bet Bet, Castlemaine, Dunolly, Maryborough, St. Arnaud and Wedderburn were welcomed by the president, Bro. C. Jackel, preacher of St. Arnaud church. Reports from churches showed that progress had been made during the half-year. Bro. T. G. H. Westwood, preacher of Wedderburn church, delivered a thoughtful address on Christian Union. Bro. A. W. Connor, of Prahran, spoke on "The Call of Matthew." Bro. H. Earle, preacher Castlemaine church, was elected president for the ensuing half-year, and Bro. R. H. Hill was re-elected secretary and treasurer. A public meeting was addressed by Bro. A. W. Connor. Wedderburn sisters kindly provided meals during the day.—R. H. Hill.

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## Australian Christian

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## Christian Men's Association

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Apart from the general aims of the Association, the following particular aims have been set as the objectives for 1931:—

1. Every male member of Churches of Christ in the metropolitan area to be a member of the Association.
2. Efforts to be made to more effectively use the talent of our membership.
3. Definite educational work to be undertaken in connection with the propagation of a greater knowledge of our plea.
4. Regular Quarterly Central and Monthly District or Group Meetings to be held.

The men of the churches are urged to co-operate with the Council of the C.M.A. in the efforts made to achieve the above aims.

President.—T. R. Morris, 20 Windermere-cres., Middle Brighton, S.5. Phone, X 2343.

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## Before the War.

"It is strange to note," writes Dr. Henry Van Dyke, in the "Presbyterian," "how almost every one of the great shakings of the world by wars and tumults and devastations has been preceded by a period of thoughtless materialism and practical irreligion and wanton pride and wasteful luxury."

"Was it not so before the World War of 1914? Doubtless it was the crime of the German war-lords grasping at a transient empire which precipitated the catastrophe. But had other nations no share in preparing for the calamity? Were not Paris, and Rome, and London, and New York, as gay and as greedy and as sordid and as vulgar as Berlin and Vienna? Maybe the rich were not growing richer, but they were growing more ostentatious. Maybe the poor were not growing poorer, but they were growing more envious and disorderly. The great cities, with their contrast of senseless extravagance and crushing need, were sickening sights. Churches were half-empty except on show-days. Innumerable theatres, many of them with unspeakable plays, were crowded every night. Speed and noise and empty laughter prevailed over thought and self-control and inward joy. The old restraints were mocked at as out-of-date. Respectable women camouflaged their innate modesty in fashions copied from the unrespectable. Reputable men gave themselves up to making money greedily and spending it lavishly. It was a crazy carnival of frivolity and cupidity. It seemed as if all were saying, like the courtier of Louis XVI, apres nous le Deluge. But the deluge came suddenly and caught them. Then, indeed, many sleepers were awakened. Idlers became workers, slackers were shamed into fighters for a righteous cause, fops were shaken into heroes and fribbles into heroines. Many a luxurious cynic even learned 'It is better to fight for the good than to rail at the ill.'"

Has the Lesson been Learned?

"But," asks Dr. Van Dyke, "has the lesson been thoroughly learned? Has the insanity been cured even for a time?"

"Here are the old frivolities, inanities, immodesties, transitory indulgences, and imbecile amusements coming back to the empty house. Will they bring with them seven spirits worse than themselves? Shall we have a new generation incapable of sober thought or self-restraint—not indeed a generation of vipers, but a generation of butterflies, caring only for excitement and change and plenty of honey, immersed in the transient and neglectful of the permanent? I know not. But if so, the shaking is not yet ended. It is only begun. The years before us will be full of strifes and convulsions. Wars and fightings will not cease, but spread from class to class till the whole world blazes and bleeds."

## Kagawa's Message.

"I stand for Christ," said Toyohiko Kagawa, leader of the Kingdom of God Movement in Japan, in an address to leaders of the Five Year Movement in China.

"But if I go with only the words of a prophet, that counts for little. I must live in the love of Christ. . . . What I want to do is to bring Christ in the factories of Japan. . . . Generals, militarists, pass on; love endures. . . . Religion is forbidden in certain circles in China in these days, but if we are kind, people will understand. Let us love each other."



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