

# The AUSTRALIAN CHRISTIAN

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## Thoughts on Divine Guidance.

**G**UIDANCE" is one of the most arresting subjects forced on our attention by the prominence given to it in the teaching of members of the Oxford Group Movement.

Who will doubt either the difficulty or the importance of the theme?

Importance—for the aim of our lives is to do the will of God. He that doeth that will abideth for ever. How may we know we are "led"?

Difficulty—well, consider these two quotations:

Last week Herr Hitler became virtual dictator of Germany. The fire in the Reichstag by an "ardent" Communist precipitated the crisis. In the hall of the burning building Hitler said to von Papen: "This is a God-given signal. If this fire, as I believe it will, turns out to be the work of Communists, nothing shall stop us from crushing out this murder pest with an iron fist." Did the reader smile at a claimed "guidance" of this sort?

Let us try again.

It was not of German militarists but of more ordinary believers that John Wesley wrote when he gave warning of the danger of deception. In his first discourse on "The Witness of the Spirit," which appears in the famous fifty-three addresses, recognised still as one of the subordinate standards and doctrinal tests of the Methodist church, Wesley said:

"How many have mistaken the voice of their own imagination for this witness of the Spirit of God, and thence idly presumed they were children of God, while they were doing the works of the devil! They are truly and properly enthusiasts; and, indeed, in the worst sense of the word. But with what difficulty are they convinced thereof, especially if they have drunk deep into that spirit of error! All endeavors to bring them to the knowledge of themselves, they will then account fighting against God; and that vehemence and impetuosity of spirit, which they call 'contending earnestly for the faith,' sets them so far above all the usual methods of conviction, that we may well say, 'With men it is impossible.'"

### The Oxford Group answer.

In his "For Sinners Only," Mr. A. J. Russell tells us that, according to the Group, individuals are guided by God both during

Quiet Time and throughout the day in the following ways:

"Through the Holy Spirit in attentive prayer by means of:

The Scriptures.  
The Conscience.  
Luminous Thoughts.  
Cultivating the Mind of Christ.

Through reading the Bible and Prayer.  
Through circumstances.  
Through reason.  
Through Church, Group, or Fellowship."

The conditions for effective guidance are the whole-hearted giving of oneself to Jesus Christ.

The tests are:

"Does it go counter to the highest standards of belief that we already possess?"

Does it contradict the revelations which Christ has already made in or through the Bible? Is it absolutely honest, pure, unselfish, loving? Does it conflict with our real duties and responsibilities to others?

If still uncertain, wait and continue in prayer, and consult a trustworthy friend who believes in the guidance of the Holy Spirit."

We think that this excellent statement should help many Christians.

### Henry Drummond's maxims.

As a host of others, Henry Drummond

pondered often the question, How can we know the will of God? So his biographer tells us. Finally Drummond, after much Bible study, composed eight maxims for guidance, which he wrote upon the fly-leaf of his Bible, as follow:

"To find out God's will—

"1. Pray.

"2. Think.

"3. Talk to wise people, but do not regard their decision as final.

"4. Beware of the bias of your own will, but be not too much afraid of it. God never unnecessarily thwarts a man's nature and liking, and it is a mistake to think that his will is in the line of the disagreeable.

"5. Meantime do the next thing (for doing God's will in small things is the best preparation for knowing it in great things).

"6. When decisions and actions are necessary, go ahead.

"7. Never consider the decision when it is finally acted upon; and

"8. You will probably not find out till afterwards, perhaps long afterwards, that you have been led at all."

It appears extraordinary that Drummond's list contains no mention of the study of God's Word. Yet, since he formed his maxims "after much Bible study" he could not mean this to be ignored by others. But the explicit direction to read the revelation of God's will and plan in his Book should be given. With this addition, the rules are very helpful.

### Bible teaching.

Of course there is no Christian who does not believe in guidance. The Scriptures give abundant evidence of its reality. It is well to recall some of the biblical statements regarding leading and the means of securing it and the ability to discern between right and wrong.

"As many as are led by the Spirit of God, these are the sons of God."

"If any of you lack wisdom, let him ask of God; . . . and it shall be given him."

"If I regard iniquity in my heart, the Lord will not hear."

"The steps of a good man are ordered by the Lord."

"Commit thy way unto the Lord; trust also in him, and he shall bring it to pass."

"Solid food is for full-grown men, even those who by reason of use have their senses exercised to discern good and evil."

The quotations might be extended in-

### PRINCIPAL CONTENTS.

	Page.
Thoughts on Divine Guidance . . .	145
Harvest Home . . . . .	147
Prayer Corner . . . . .	147
Collingwood Diamond Jubilee . . .	148
Wanted: Men of the Road . . . . .	149
Home Circle and Family Altar . . .	150
Prayer Meeting Topic . . . . .	151
Our Young People . . . . .	151
Here and There . . . . .	152
News of the Churches . . . . .	153
Foreign Missions . . . . .	154
Southern Conference, S.A. . . . .	155
Correspondence . . . . .	155
Obituary . . . . .	158

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VOL. XXXVI, No. 10.



definitely. We give but one more—one the implications of which are frequently ignored. The Bible itself is a guide book from God to us:

Every scripture is inspired by God and is useful for teaching, for convincing, for correction of error, and for instruction in right doing; so that the man of God may himself be complete and may be perfectly equipped for every good work (2 Tim. 3: 16, 17, Weymouth's translation).

Too much of modern "guidance" ignores the teaching of the Scriptures which are given "for correction of error and for instruction in right doing." If they were given to equip perfectly for every good work, a study of their teaching must be put ahead of human consultations, and no direction need be hoped for when their direction is unheeded.

#### **Easily misinterpreted.**

We have to recollect how easy it is for men to regard their own convictions, beliefs or passing fancies as the very voice of God. We are sure that men may after such an intensive study of Scripture as to be steeped in what God has therein revealed, after waiting on God in prayer, and after consultation, become thoroughly convinced that a certain course of conduct is so right that to do otherwise would be to turn away from the call of God. An urge or impulse may so impel or control as to carry conviction. Especially so, if the person has made full submission. His ear is sensitive; having committed his way, he is sure that the Lord has directed his path.

We must agree with Mr. Russell that guidance extends to small matters as well as great. One who looks back over the years will doubtless allow that decisions which at the time seemed small were great in their consequences. Character and destiny are made by an aggregation of little choices.

But yet we deplore and warn against the tendency to speak as if what are our decisions, our convictions, must be the "guidance" of the Spirit with the authority of the Spirit's revelation in the Scriptures. Individual inspiration would make the Bible superfluous.

#### **Some things already settled.**

In every communion "guidance" is sought and claimed. Yet there are diverse beliefs and discordant practices. Can we say the Spirit "guides" people in these divergent ways? Believe it who can!

The great body of religious truth has been revealed to us by the Spirit. There is a faith "once for all delivered" to the saints. It is a commonplace to-day to find people claiming a development of doctrine and Spirit guidance in such a way as to contradict elements in that faith.

Take the question of our Lord's deity and the value of his atoning death. In so-called Christian pulpits we often find each of these biblical doctrines denied. Can we for a moment think the Spirit "guides" a man who thus denies? To us, the idea is impossible.

Or consider more worthy people. In

many respects we have a great admiration for the Society of Friends or Quakers. They also long have held to a doctrine of "Inner Light" which at least is used as supplementary to Scripture teaching. Now, the Quakers discard the two ordinances of baptism and the Lord's Supper. But the Spirit in the Scriptures has clearly spoken regarding these. When any man to-day claims the Spirit's authority for discarding what the Spirit has revealed as God's will for men in this age, we simply say he errs. "But he is sincere"—true; only in this—however excellent his faith and practice may otherwise be—he is sincerely mistaken.

Here is a golden sentence from Z. T. Sweeney, an honored preacher of Churches of Christ:

**"The same Spirit that led an apostle to proclaim a truth will not lead a disciple to ignore that truth."**

We put it in bold type, for it conveys a lesson for the world of to-day.

#### **Guidance in evangelism.**

When modern evangelistic messages and methods are under discussion, it is well to recollect that one book of the New Testament contains the Holy Spirit's own account of how men were won to Christ in the apostolic age. The seekers of salvation then followed the instructions of inspired men who were certainly and correctly guided by God. Any modern leading which is out of harmony with the teachings of that book must be rejected, for the Holy Spirit cannot contradict himself. No modern testimony of experience can have the value for us which the cases recorded in the book of Acts of Apostles have, for modern experiences are at least liable to great error, while the cases recorded in Acts passed twice under review of the Holy Spirit, first when inspired men instructed seekers and again when that Spirit guided Luke to select from the myriads of cases of conversions those best suited for his purpose. Do members of the Oxford Group Movement generally conform to the instruction and practice of the Book of Acts? We have not any evidence that they do.

We were much interested in a paragraph which appeared in a recent number of the Methodist "Spectator" under the heading, "An Enduring Text Book." In part, the editorial writer stated:

We shall be quite prepared to hear that certain movements that are stirring the mind of the Christian church at present do not sufficiently recognise the Written Word as an authority either in doctrine or in method. This is a point that will require to be looked at. The Acts of the Apostles contain a rich fund of instruction and suggestion for the use of those who would be soul-winners or shepherds of the flock. There is not a page of that wonderful document that is not illuminative and helpful. It is clear as to the initial steps, and clear on the principles of consolidation and extension, and there is no aspect of evangelistic and spiritually educational work that is not treated directly or indirectly. If it is a question of "trying the spirits," whether they be of God, we know where to find the authority that will test them.

"The Spectator" has been very critical of the Oxford Group Movement because of a fear that it will detach godly-minded folk from the churches and tend to the formation of a separate cult, also because of its weakness in relation to Scripture teaching, and other matters. In its reference to the Book of Acts the Methodist journal is but saying what our preachers have been insisting for many years. The test of adherence to the teaching of God's inspired book is one which can be applied not only to the Oxford Group Movement but also to every body of believers professing to be led by the Holy Spirit.

#### **Some examples from "For Sinners Only."**

In Mr. Russell's book there are many passages which are incongruous with the reiterated thought of guidance. On one page there is a disparaging reference to "adult baptism." In another place the author refers to a "beatific experience" which he was privileged to enjoy. Of this he writes: "If Heaven is still more glorious, I can understand Paul saying that eye had not seen nor ear heard aught of what the Lord had prepared for those that love him." We are not entertaining a single depreciatory thought about Mr. Russell's ecstatic experience, but we say that it does not require special guidance, but only a careful reading of the apostle's words in 1 Cor. 2: 9, 10, to see that Paul was not referring to the future glories of heaven at all, but to things which, once hidden, have now been revealed to God's people.

We confess to being unattracted by the method commended to us by the Oxford Group of sitting, and, after waiting, writing down the thoughts that enter the mind and amid these finding the direction of the Lord. The peril of the course ought to be obvious to any intelligent person.

Nor have we been impressed by the "guidance" given in varying directions—for example, to smokers. A Christian man may weigh the matter, and considering Christian principles and the importance of a good influence and example, decide to give up smoking. Another man decides to retain the habit. Very well. But why should either of the twain raise his decision to the level of a "guidance"? And if there were "guidance," how explain that it is not the same for both?

Take another example. We quote to be scrupulously fair. Marriage and the choice of a life partner are serious things, and we are not suggesting that the Group advice that here as elsewhere the Lord's will be consulted is not admirable. But does the following quotation impress the reader? A Group man, happily married, was asked, "How did you happen to marry Anne?" and gave "Guidance" as his answer.

"You mean you fell in love, and then God told you to go ahead?"

"Heavens, no! There was more to it than that. I had known Anne for some time," he explained. "I knew she was the kind of person I wanted to marry. But one day, during a Quiet Time on a railway, these thoughts came to me: 'Would you like to marry Anne?' 'Yes, I an-



swered, 'if You think it's all right.' 'Well, then, why don't you go ahead and try?' came the clear but whimsical answer."

As a record of the dialogue which an uncertain swain, not much in love and not possessing much gumption, might be said to hold with himself, the words might pass. But to suggest that the guidance of God (note the capitalised "You") was given in such words as quoted is simply outrageous. Piety, reverence and commonsense alike should keep one from including such sentences in a passage which closes: "That is

the Group secret of marriage, where romance never fades."

"For Sinners Only" is a book the reading of which may greatly benefit the man who is able constantly to test its contents by the Word of God. It may give beneficial jolts to our complacency and lead to helpful self-examination. But without the corrections which Holy Scripture furnishes, harm could easily result. There are some excellent things in its statement of Group teaching, but dangers abound.

may only be gleaners, but we must not tarry about the work. We think of the standing sheaves as those in the church ready to be gathered home, but many have been missed by the busy binders or have fallen by the way. How important then and urgent is the gleaner's work. However, let us be encouraged by the promise of Psa. 126: 6, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him."

God's harvest home! May it be that in that day, "We will come rejoicing, bringing in the sheaves."

"God bring us home in peace—  
The strong who stand, the weak who fall,  
The first, the last, the great, the small,  
Home one by one, home one and all."

## Harvest Home.

Wilkie Thomson.

There is little doubt that the conditions under which we live are causing us to lose much of that thankfulness that we owe to our heavenly Father for his good gifts to us. We are not to-day concerned so much with the necessities of life as with its luxuries. But in countries less favored than Australia there is still concern about getting in the harvest, not because of the luxuries it will buy but because it means life over the long and hard winter season. In such places the harvest home is a celebration of great rejoicing, and, where there is recognition of God, a time of great thanksgiving.

Our own country is rich in the necessities of life. The broad wheat acres have again seen

"The harvesters blaze a trail of white  
Across the billowing seas of brown."

Citrus groves have hung rich in their green and yellow and gold; whilst stout trees in the orchards have been broken with the weight of their fruity burden. And yet in the midst of such blessings we forget to thank the giver of all good and perfect gifts. We are often so concerned about "oversea markets" we forget to thank him

"Whose plenty-dropping hand  
That soils my land  
And giv'st, for my bushel sown,  
Twice ten for one."

Harvest time should remind us that we are mutually dependent upon God.

Many folk place all their faith in science. Science has done many wonderful things for us, but it could no more set a loaf upon the table than it could a cluster of wattle upon the tree without the help of God. Yet our Father has so ordained it that he needs men. He uses the sower and he uses the reaper. So that in one sense in all legitimate work we may be co-laborers with God.

I suppose we owe an apology to someone for what rhythm the following lines possess, but they serve to illustrate our dependence upon God:

"Back of the bread is the baker,  
And back of the baker the mill.  
Back of the mill is the reaper,  
And back of him those that till.

Back of these all rain and sunshine  
To fall on the upturned sod;  
For back of all man's creation  
Is the wonderful goodness of God."

Harvest time should remind us of our mutual dependence upon each other.

There is the ploughman, the sower and the reaper, the tinker and the tailor: all are dependent upon each other. That being so, should there not be more brotherliness among men and less of striving? We can encourage one another, and should, for the Master Workman, the Lord of the Harvest, . . . will soon appear; his smile, his voice we shall see and hear." With such a promise in our hearts our desire will be to help our fellows:

"For it nerves our souls with its music  
sweet,  
As we toil in the noontide ray."

Harvest time reminds us that we must be busy bringing in the sheaves.

Christ is the Master of the harvest, and we reap and bind and glean in the great harvest field, the world. The time is short, and we must work while it is yet day. We

"Give ear, O Lord, unto my prayer; and attend to the voice of my supplications.—  
Psalm 86: 6.

My Father, may I walk as thy child to-day! May the sense of my relationship to thee fill me with a saving self-respect! May my life be as glorious as my relationship! May I walk as the child of God.—Dr. J. H. Jowett.

His hands  
Clothed us unworthy, pitying while he judged;  
How much more, if we pray him, will his ear  
Be open and his heart to pity incline.

He will instruct us praying, and of grace  
Beseeching him.

—John Milton.

### THE ANSWER.

Though God be good and free be Heaven,  
No force divine can love compel;  
And, though the song of sins forgiven,  
May sound through lowest Hell.

The sweet persuasion of his voice  
Respects thy sanctity of will,  
He giveth day; thou hast thy choice  
To walk in darkness still.

No word of doom may shut thee out,  
No wind of wrath may downward whirl,  
No swords of fire may watch about  
The open gates of pearl.

A tenderer light than moon or sun,  
Than song of earth a sweeter hymn,  
May shine and sound for ever on,  
And then be deaf and dim.

For ever round the Mercy-seat  
The guiding lights of Love shall burn,  
But, what if, habit-bound, thy feet  
Shall lack the will to turn?

What if thine eye refuse to see:  
Thine ear of Heaven's sweet welcome fail,  
And thou a willing captive be,  
Thyself thy own dark jail?

—J. G. Whittier.

## Prayer Corner.

O Lord, this is all my desire—to walk along the path of life that thou hast appointed me, even as Jesus my Lord would walk along it, in steadfastness of faith, in meekness of spirit, in lowliness of heart, in gentleness of love. And because outward events have so much power in scattering my thoughts and disturbing the inward peace in which alone the voice of thy spirit is heard, do thou, gracious Lord, calm and settle my soul by that subduing power which alone can bring all thoughts and desires of the heart into captivity to thyself. All I have is thine; do thou with all as seems best to thy divine will; for I know not what is best. Let not the cares or duties of this life press on me too heavily; but lighten my burden, that I may follow thy way in quietness, filled with thankfulness for thy mercy, and rendering acceptable service unto thee. Amen.—Maria Hare.



# Collingwood Diamond Jubilee,

1872-1932.

Saturday, Feb. 25, was a beautiful day in more senses than one. The weather was glorious, the assemblage in the grounds of the church at Stanton-st. was glorious also. It marked the opening of the diamond jubilee of the church at Collingwood. It was a wonderful response to

came the visitors. Bro. A. W. Connor gave a short talk on behalf of past preachers. Bro. Andrews reviewed briefly past events on behalf of old officers. Bro. A. H. Main paid a tribute to the work of the sisters which was ably supported by Bro. Roy Anderson.



Chapel in Stanton St., Collingwood, Vic.

the invitations issued by the present officers and members to past members to join with them and again live in the joys of the past. The meetings had been widely advertised. The whole of the preceding week was taken up in spiritual preparation. The following brethren assisted with inspiring addresses:—W. H. Clay, J. C. F. Pittman, J. E. Webb, A. W. Connor, and A. E. Forbes; Bro. G. Northeast acting as song-leader.

The actual social reunion commenced on Saturday afternoon. Promptly at 3 o'clock the visitors arrived, and it is estimated that over 200 old members assembled. From 3 o'clock until 6 o'clock, the time was spent in the old and the new becoming acquainted.

All had dropped their mantle of years and were young again. The joy of these workers in the Master's service, who were privileged to meet so many of the co-workers of years gone by, was something which "passeth understanding." Noticeable among the pioneers were Bro. and Sister Ferrar Phillips, Bro. and Sister Tully, Bro. and Sister Wetenhall, Bro. Alf. Winter, Bro. and Sister Brooker, Bro. Arthur Edwards, Sisters A. McBain and M. L. Morris, Bro. E. J. Meyer, Bro. W. Collings, and Bro. and Sister Lewis and Sister Bignell, all old Langridge-st. members. Dr. Porter, one of the early preachers, was represented by his grandson, T. Wooster.

At 6 o'clock the signal was given to adjourn to the school hall for tea, and the visiting members were for the time our guests. After the good things set out were partaken of Bro. T. A. Fitzgerald and W. McLaughlan suitably wel-

comed the visitors. Bro. H. G. Peacock occupied the chair, and in his remarks paid a glowing tribute to Collingwood as his mother church. Bro. R. Lyall gave a greeting on behalf of Church Extension Committee. He was followed by former preachers, J. C. F. Pittman, A. W. Connor, H. Swain and J. E. Webb, all of whom were in reminiscent vein and gave appropriate and encouraging talks, which were interspersed with renderings by the choir composed of past and present members under the leadership of Bro. F. Chipperfield; soloists, Bro. Les. Brooker and Sister J. E. Webb.

During the course of the evening Bro. T. A. Fitzgerald read greetings from the following:—Sister Garnett, U.S.A.; Bro. and Sister J. Coward, Queensland; Bro. and Sister J. H. Bird, Wedderburn; Bro. and Sister J. Larsen, Queensland; Sister Mary Thompson, India; Bro. H. G. Payne, President Queensland Conference; Bro. F. Collins, Tasmania, President Federal Conference; Bro. and Sister G. J. Andrews, Shepparton; Bro. R. J. Dick (son, beloved

Russell Dick), New Zealand; Bro. A. H. Chappell, South Australia; Bro. and Sister Harward, N.S.W. (who by the way opened the church through being present at the service at Stanton-st.); Bro. and Sister Tom. Peacock, West. Aust.; Sister Masters (foundation member), West. Aust., and daughters Lottie, Ada, Emma, Rose and Emily; Bro. W. H. Hibburt. Bro. and Sister Conning were prevented through ill-health from being present. Many enquiries were made and regret and sympathy expressed at their inability to be with us. Thus closed one of the greatest of days in the history of Collingwood church.

On Sunday the services were continued. The morning service was in the hands of past members. Our revered Bro. Ferrar Phillips presided at the Lord's table. Bro. P. Sampson and Eric Scott read the morning lessons. Bro. W. Brooker, H. Johnston, A. Musgrove and J. Lewis acted as deacons. Bro. J. W. Baker gave a most helpful address, his subject being "The Gospel of Abigail." In the afternoon Bro. Scott, the present superintendent of Bible School, presided, and Bro. R. Burns, sen., and Bro. W. Wetenhall, that indefatigable worker of the past, assisted and Bro. J. E. Webb gave a splendid talk to the children. At the evening service, which was a crowded meeting, Bro. T. A. Fitzgerald spoke on "The Eternal Quest." This was a beautiful meeting. Four anthems were beautifully rendered by the choir.

On the Monday past and present scholars rendered a concert, concluding with a beautiful sacred piece entitled "Life of the Fishermen of Christ," rendered by young people and Junior Endeavor. This meeting concluded the celebrations. It has been a glorious time. The fraternal spirit of love and fellowship experienced will live long in our memories.

The officers of the church wish to thank all of those who attended, also the sisters for the part they played in the catering arrangements. Individual mention must be made and gratitude expressed to Bro. F. Chipperfield for his able leadership of the choir, to Bro. and Sister G. Brown for their efforts in preparation; and to Sisters Martin and Moss, for their decorative work.

We may fittingly close with Luke 2: 14: "Glory to God in the highest, peace on earth, goodwill toward men."—G. Duncan.

## Historical.

From the Souvenir History issued by the church we cull the following items of interest:—

On Oct. 4, 1868, about 100 members of Lygon-st. church met for the purpose of forming themselves into a separate body. Bro. Earl's preaching was so successful that Lygon-st. became too small to accommodate those who attended, and many members living in and around Collingwood decided upon holding meetings in the



Present Officers of Collingwood Church, Vic.  
Front Row (left to right).—Mr. McLaughlan, Mr. Brownrigg, Mr. T. A. Fitzgerald (preacher), Mr. Brown.  
Standing (left to right).—Mr. R. Burns, Mr. R. Scott.



Foresters' Hall, Smith-st. Bro. Earl assisted at these meetings, which were still under Lygon-st. officership. Bro. O. A. Carr had just arrived from America about this time, and he labored with the church for two years.

When it was finally decided to organise a separate congregation, land was purchased in Langridge-st., and a brick building erected thereon. This building still stands, now in use as a factory. On Dec. 15, 1872, the opening services were held in the new chapel. Bro. G. L. Surber preaching at both services. Bro. T. H. Bates labored for a short time as first preacher. Among the first officers of the early church were Bro. Dick, Fraser, Hudson.

Bro. W. H. Martin, from America, followed, and whilst waiting for Bro. Martin, Bro. Russell Dick preached for fifteen months. Then followed J. P. Wright, T. H. Bates, M. W. Green, T. C. Bennett, J. H. Edwards, and Dr. Porter.

In 1889 land was purchased in Stanton-st., and the present imposing building erected, capable of seating 600 people. In later years a kindergarten hall has been erected on the land adjoining. During portion of the time, whilst the building was in course of erection, Dr. Porter held services in Collingwood Town Hall.

On 5th May, 1889, sixteen and a half years after the opening services in Langridge-st., the new building was opened. Addresses were given by Bro. Illingworth, Moyses, Walden, and Black. At this meeting Bro. H. Milner Black, the first preacher at Stanton-st., baptised nine believers.

After Bro. Black the following preachers labored with the church, some for brief periods: Bro. A. B. Maston, W. S. Houchins, A. H. Bryant, R. G. Cameron, J. C. F. Pittman, H. Mahon, J. W. Baker, H. Swain, M. W. Green, O. A. C. Green, H. G. Harward, A. Strongman, J. Paralow, L. Larsen, A. B. Chappell, W. Hihurt, J. Coward, C. Young, J. E. Webb (who has the honor of giving the longest continuous service of the preachers, he having labored six and a half years with the church), Stewart, G. Andrews, G. Hughes, J. Bird, A. McNelly, and T. A. Fitzgerald, the present preacher.

The church has been served by a great host of faithful brethren and sisters who have labored as officers both in connection with the school and other auxiliaries. Many have moved elsewhere and rendered splendid service for the Master. Sister Mary Thompson, of India, our first foreign missionary, went out from Collingwood church.

Christianity. Now upon the broad expanse of the road, in the enjoyment of its security, men go forth to avail themselves of its privilege.

—M. GALE.

**Camp Conference.**  
**Living in Leadership.**

As many as three study circles may be in session at the one time. It is required that the Bible study circle be attended by all campers.



The road calls for continual vigilance lest it be lost. The road of Christianity must be kept open at all costs. Those who tread the road must accept the responsibility for its maintenance. Now we are confronted by the utter degradation of the word. In our own English speech it becomes

# Wanted: Men of the Road.

L. A. Bowes.

It was not strange that the Romans, viewing the rise and progress of the Christian religion with philosophic detachment and judicial impartiality, should have detected in it characteristics so unique and challenging as to command their respect and compel their admiration. This admiration is explained, in part, by the name they gave to the religion, and the phrase in which they described its followers. The former came to be known as "The Way" or "The Road"; the latter were honored with the descriptive phrase, "Men of the Road." The use of such terms by those who were par excellence "the road makers of the ages" is startlingly significant, and, in itself, is one of the most tremendous tributes ever paid to the Christian religion.

It was not only the fact of its high birth, nor its initial development and practical application along the roads and hedgeways of Palestine, that evoked this tribute; but rather its display of the finest characteristics of serviceable road building: its steady, sturdy, purposeful, and onward thrusting progress in the face of apparently insuperable difficulties; its quiet tenacity and patient persistence in the face of multiplied discouragements; its evident opening up of new and hitherto inaccessible territories; its inward motive, outward conduct, and well-lanced life; its manifest ability to provide full access to realms of faith and fellowship previously unknown to men; and its consistent refusal to be diverted, by considerations of expediency or easy conquest, from the direction given to it by its Founder.

**Road Highway for All.**

The Roman road was thrust forward in the face of all obstacles; spanning miry marshes and salty swamps; striding over cloudcapped crags, deep defiles, rushing torrents and broad-headed streams; splitting the dark recesses of shadowy forests and gloomy glades; subduing sandy stretches of desert wastes, on, on, and on! till halted by the "unplumbed salt, esling sea," so the new faith, "the highway of life," thrust its way forward over the wastes of materialism, the fiery peaks of egotism, the rushing rivers of bigotry, the defiles of degradation, the dreary wastes of selfishness and sin, to drive its way through the mire and dismal depths of human ignorance, superstition, and fear; breaking down and subverting the old, and building up and establishing, ever forward, the highway of life for the feet of old and young.

Like the Roman road the Christian religion early came to be known, not as a private path for the privileged few; but a broad highway, an open road with its unvarying invitation for all, great and small, rich and poor, strong and weak, to share in its use and privileges, to traverse its purposeful and profitable paths, and to become partners in the unfinished task of its extension unto the uttermost parts of the earth. Such was the ideal! The religion of Jesus Christ was as clear and definite a thing as the paved Roman road; its purpose as plain to see; its course as clear to follow; its direction as definite, its use as unequivocal. What the road represented politically, commercially, and socially, Christianity represented morally, religiously, and spiritually. So it was understood and accepted by those who were "Men of the Road."

But in some sort, at least, the history of Christianity is written in the history of that word so justly identified with it. The word first confronts us in the Latin tongue. We have the

**"Via Rupta, the Broken Road."**

Here is an adequate picture of the beginnings of Christianity. The broken road was thrust through by the vision, valor, and endurance of its pioneers, and bears its own record of splendid conquest, its requisite sacrifice, its essential cost. When were ever the great highways of the world laid down without the shedding of blood, the sacrifice of human life? In a peculiar sense they were consecrated to the use of man by the shedding of blood.

Here is an outstanding feature of the road thrust through for us, the Via Rupta of the Christian faith. John the Baptist came to "prepare the road of the Lord, to make his paths straight," and as a pioneer he shed his blood, laying down his life for righteousness and truth. In the letter to the Hebrews Jesus is called "The Roadmaker of our Faith," "who has consecrated for us a new and living road"; and we are to understand that this road has been consecrated for evermore by the blood he shed for our redemption. The broken road, which becomes the Way of Life, lay first (and in the divine order, lies always!) through the Way of the Cross.

The word is next encountered in the French language, and its form has changed. It has become

**"The Route, or the Finished Road."**

Here is pictured the subsequent development of

**"The Rut, the Road Marred."**

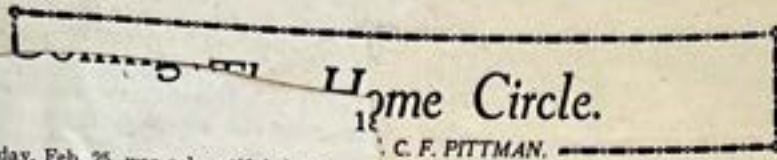
And shall we not candidly say that here is a tragically faithful portrayal of Christianity in this day? The road, laid down at so great cost, once so attractive in its smoothness and security, has been worn by the wheels of dogma, scarred by the scandals of sectarianism, fretted by false teachings, and often by false emphasis on teachings not false in themselves. The spirit of the road has been lost, to be replaced by the warring spirits of rival ruts. Now let it be clearly understood, however men, or communities, may esteem, and glory in, their rut, the rut is not the road; nor can it ever be.

For the glorious company of "Men of the Road" we have too often an ignominious collection of "Men of the Rut," who, grinding out in stereotyped phrase the hopeless futilities of their narrow creeds, make the ruts deeper and more dangerous to those who are simple seekers after the way of life. Because of the deterioration of the road, the multiplication of its ruts, there are many who, falling into these ruts and following in their narrow confines, never know anything of the glories of the Road, or the fellowship of the Faith. Many more, their illusions dispelled, their hopes dissipated, their religious enthusiasm and spiritual fervor destroyed, climb sadly out of their rut to plunge into the thickets of doubt, or to frenziedly follow some will-o-the-wisp in the fever-laden swamps of noxious heresy.

Here is a challenge to those who are Men of the Road, in whose hearts there burns a steady flame of devotion to the "once delivered faith," whose breasts throb with an intense love and loyalty to the Founder of our Faith. To cease our admiration, or our excuses for these ruts in the Road, however they may be, or have been, venerated by men, to catch a vision of the road restored, to seek God's help, to make in our lives some contribution to the filling up of every rut, the levelling of every excrescence, the removal of every pitfall, and the restoration of the road according to the revelation and the requirements of the New Testament. Let those, especially, who plead specifically for the restoration of New Testament Christianity accept this challenge, even unto its ultimate implications. Let us be Men of the Road.

Learn to commend thy daily acts to God, so shall the dry every-day duties of common life be steps to heaven, and lift thy heart thither.—E. B. Pusey.





C. F. PITTMAN.

Saturday, Feb. 25, was a beautiful day in moods senses than one. The weather was glorious, the assemblage in the grounds of the church at Stanton-st. was glorious also. It marked the opening of the diamond jubilee of the church at Collingwood. It was a wonderful response to



### HAS EVOLUTION BEEN PROVED? What Scientists Say.

Sir William Dawson, the famous naturalist and geologist, called the evolutionary theory "a mere arbitrary arrangement of facts in accordance with a number of unproved hypotheses." To-day it is looked upon as a much less likely solution of the mystery of human life than it was some years ago.

Here is an extract from a literary weekly: "... there are people—some attentive students of the sciences among them—who hesitate to accept evolution, not because their piety is affronted by the doctrine, but because the proofs offered seem to them very far from perfect."

#### What about those "Missing Links"?

There are several very real objections to evolution. So far these have never been satisfactorily met. Where, for instance, are the "missing links"?

It has been pointed out that the gap between the lowest type of human being and the highest type of anthropoid ape is a very wide one. If evolution is true, there must be not one but many "missing links." What has become of them?

Sir Arthur Keith has himself acknowledged that the geological search has not produced a final conclusion of man's origin. "They have not found as yet," said he, "the human image emerging from its anthropoid encasement." He acknowledges that "there are great blanks in the geological record of man's evolution."

It is claimed by some of the ablest of American osteologists that the famous Piltdown man is nothing but the skull-top of a man and the lower jaw of a chimpanzee. Again, the "ape man" of Java, which has the most ape-like skull of all, has been classed as "man" by many anthropologists.

#### Not One in Three Million!

Then there is absolutely no trace of other intermediate forms. Darwin admitted ("Life and Letters," vol. iii., p. 25): "There are two or three million of species on earth, sufficient, one might think, for observation. But it must be said today that in spite of all the efforts of trained observers, not one change of species into another is on record."

In "Fables of Infidelity," Robert Patterson states: "Over 3,000 species are already classified. Between every two of them there ought to be, on Mr. Darwin's showing, a hundred intermediate variations at the least; and between some of the more widely separated forms there ought to be thousands of intermediate variations; as, for instance, between the bear and the whale; and a still greater number between the mollusc, with its external shell, and the vertebrate, with its internal skeleton. . . . We ought to find a hun-

dred connecting links for every specimen of distinct species. . . . But when we come to look for them they are not there. Geology knows nothing about them."

Writing of the evidence of geology Le Conte affirms that species seem to come in suddenly and in full perfection, that they "remain unchanged during the term of their existence, and pass away in full perfection."

Another objection to the doctrine is the sterility of hybrids. That being so, no new species can be originated. Among 20,000 species of animals already classified, there is not one known instance, where different species have been crossed, resulting in fertility in the offspring. The result has always been sterility in the begotten animal.

These are just two of many very real objections to the theory of evolution. Until satisfactory answers are forthcoming, it seems necessary to regard evolution as very much "in the air," and to attribute the appearance of man on earth to a specific creative act.—N. L. Hatte.

### BEING MISSIONARIES NOW.

- We can be missionaries now by:
1. Inviting the strangers in our midst to attend church and giving them a Christian welcome.
  2. Going to those who absent themselves from the Lord's house and speaking to them quietly, showing them you care that they have not enlisted in the ranks of the King of kings.
  3. Being kind to the foreigners and undesirables, helping them in any way we can.
  4. Going to those in trouble or sorrow and helping them trust in the heavenly Father.
  5. Saving our money to send to Foreign Missions.
  6. Being loyal to the church and intermediate society of which we are a member.
  7. Organising gospel teams; holding prayer services in the homes of shut-ins, hospitals and prisons.
  8. Being personal workers.
  9. Writing letters to our friends who are not Christians, trying to help them decide for Christ.
  10. Praying for others.
  11. Being a consecrated Christian one's self.
  12. Using our talents whenever we have the opportunity.—Selected.

### THE CHAPEL TRUSTEE'S QUESTION.

A committee of laymen had met to consider the claims of sundry ministers to the pastorate. The qualifications of one were being boomed as "eloquent in prayer," when an old trustee inquired, "Does he pray, or does he tell the Lord a lot?"

### LIKE FATHER, LIKE SON.

Young Angus had been out for the evening with his best girl. When he arrived home he found his father still sitting up. The old man looked up and shook his head.

"Hae ye been out wi' yon lassie again?" he asked.

"Aye, dad," replied young Angus. "Why do ye look sae worried?"

"I was just wonderin' how much the evening cost."

"No more than half a croon, dad."

"Aye? That was no sae much."

"It was a' she had," said Angus.

### FULL OF SURPRISES.

"She is one of those worm-style motorists."

"What do you mean, worm-style?"

"A worm never gives any signal which way it will turn."

## The Family Altar.

J.C.F.P.

### Monday.

Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee.—Josh. 1: 7.

There is no promise of divine help for those who do not help themselves. But to all who refuse to deviate from paths of righteousness, and bravely face every obstacle in the way, there is assurance of God's protection and care.

Reading—Joshua 1.

### Tuesday.

That all the people of the earth might know the hand of the Lord, that it is mighty; that ye might fear the Lord your God for ever.—Joshua 4: 24.

The recital of divine deliverance teaches men that nothing is too difficult for Jehovah; it should also prove an incentive to the people of God, leading them "from the worship of other gods, and constraining them to abide and abound in the service of Jehovah."

Reading—Joshua 4.

### Wednesday.

As Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron.—Joshua 8: 31.

In the building of God's altar rough unpolished stones were used; men were forbidden to use tools to adorn the natural materials, which suggests that in worship God is best pleased with "that which is plain and natural, and least artful and affected."

Reading—Joshua 9.

### Thursday.

And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Israel.—Joshua 10: 14.

Never did Jehovah so wonderfully comply with human request or so marvellously aid his people.

Reading—Joshua 10: 1-14.

### Friday.

Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenazite unto this day, because that he wholly followed the Lord God of Israel.—Joshua 14: 14.

In the sight of all the elders of Israel Joshua, admitting Caleb's claim to the inheritance of Hebron, gave it over to him and his descendants.

Reading—Joshua 14.

### Saturday.

And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward, and the goings out thereof were at the wilderness of Beth-aven.—Joshua 18: 12.

Here is indicated the exact limits of the land allotted to the tribe of Benjamin, "which providence cast next to Joseph on the one hand, because Benjamin was own and only brother to Joseph, and was little Benjamin, that needed the protection of great Joseph, and yet had a better protector, for the Lord shall cover him all the day long. And yet it was next to Judah on the other hand, that this tribe might hereafter unite with Judah in an adherence to the throne of David and the temple at Jerusalem."

Reading—Joshua 18: 1-10.

### Sunday.

These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person unawares might flee thither.—Josh. 20: 9.

Every homicide was to have a fair trial. There was no sanctuary for the wilful murderer; if proved that killing was without malice or forethought, a safe asylum was provided until the high priest's death, after which the homicide might return to his home.

Reading—Joshua 19: 49-20: 9.



## Prayer Meeting Topic.

March 15.

GOD'S RAINBOWS.

(Genesis 9: 8-17; Revelation 4: 2, 3.)

H. J. Patterson, M.A.

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth" (Gen. 9: 13). After the cleansing by water God promised never again to destroy the earth with a flood. The bow often before seen by men was now to them a new thing. It was to be reminder and pledge of God to man. God promises and he fulfils. God's rainbows are worth thinking about, and the idea of gold at the end of the rainbow is not altogether untrue.

### No Rainbow without Light.

Usually it is seen after a shower of rain when the accompanying dark cloud has passed. The white light is reflected and refracted to produce the glorious coloring of the bow. There is no bow for the Christian, no beauty in life without the Sun of Righteousness. Without Christ life is a pitiable thing. "If the light that is in thee be darkness, how great is that darkness." We do not need to see him in full splendor and in all his majesty, but if he shines in our heaven just a little above the horizon the result is manifest. Rainbows are not seen in the middle of the day in summer time. They can be seen only when the sun is low in the sky. The life that is broken is that life in which the heavenly glory is often seen. Then the Lord seems not high above us. He comes near and the pure gold is seen and discovered. But forget not that the beauty or glory of the life is only a reflected one. "I am the light of the world." We, too, are that but 'tis a borrowed light. God's grace may be seen through you to-day and in all its exquisite beauty and loveliness.

### No Rainbows without Clouds.

The darker the cloud the brighter the bow. Has this been your experience? Often have we seen it in the lives of the truly noble Christian. There is a beauty in that life transfigured as it is in the light of a trusted and comforting Christ. "Your sorrow shall be turned into joy"

"O joy, that seekest me through pain,  
I cannot close my heart to thee;  
I trace the rainbow through the rain  
And feel the promise is not vain  
That morn shall tearless be."

Spurgeon once said, "Our worst days are often our best days, and in the dark we see stars that we never saw in the light. So we will not care a pin what it is that may befall us here, so long as God is with us, and our faith in him is genuine; Christian people, I am not going to condole with you, but I congratulate you upon your troubles, for the cross of Christ is precious." As the clouds bring the rainbow so there are the promises and power of our God saving us out of all our trouble.

### The Rainbow Round the Throne.

John saw it. What is the significance? God will never forget his promises and his covenant with man—his covenant made through Jesus Christ. In the rainbow in life and the bow round the throne I've a glimpse of the glory yet to be revealed. It is to me a pledge of God's faithfulness, the harbinger of the eternal spring.

But let us not forget that it is possible to have clouds without a rainbow. Many a life is dark and ugly and there is no light, no not anytime, anywhere. There is no light at eventide for there has been faithlessness and disobedience in relation to God's covenant of mercy and grace.

TOPIC FOR MARCH 22.—"REWARD FOR LABOR DONE."—1 Corinthians 3: 1-14.

# Our Young People.

Conducted by WM. GALE.

## Dimboola Summer Camp Conference.

A School for Training in Leadership.

Some came in trains, one on a motor-cycle, some in cars, one large delegation in a big motor-truck, from the churches of the border districts of Western Victoria, to attend the second Dimboola Camp Conference. This was held from Feb. 15 to 22 in the Park Reserve, right on the banks of the Wimmera river. Here they spent a very busy and profitable week. Everything possible was done for their pleasure and comfort by the public bodies of the town.

The staff was delighted to note the advance made by the young people in one year. The camp this year was arranged by the Youth Committee of the North Western District Conference. Every detail was arranged by them in an excellent manner. A range was specially built in, and the cooking of all meals was done in camp by Mrs. Ellis, in association with a provisioning committee. The entire programme of the camp

As many as three study circles may be in session at the one time. It is required that the Bible study circle be attended by all campers.



A Visit to the Weir.

Lectures were given on: The Sunday School Teacher; Christian Endeavor in Principles, and Practice; Early Days of the Restoration Movement; Youth Leadership in a first and a second year's course; Foreign Missions; Principles of Recreation; Old Testament History; and Kindergarten Methods. Campers make their own selection of studies, being recommended to take three subjects apart from the required Bible class which studied Romans. The lecturers were: H. J. Patterson, M.A., A. A. Hughes (from India), W. Gale, and Geo. E. C. Hughes.

The camp game of rounders, conducted on baseball lines, provided the team play interest. This game has been the special team play feature of the seven camps. Hikes were undertaken. The most enjoyable outings of the camp were



The Camp Group.

was under the direction of the Victorian Young People's Department, whose two representatives took control on arrival.

The fifty campers came from the churches at Kaniva, Lillimur, South Lillimur, Serviceton, Brim, Warracknabeal, Minyip, Maryborough, Gardenvale, in Victoria, and from Bordertown and Mundalla, in South Australia. The "mother" of the camp was Mrs. H. J. Newell, of Minyip.

In building up the programme for these camp conferences the leaders have borne in mind that they are dealing with a band of healthy, enthusiastic, spiritually-minded young people whom they have with them for one whole week of concentrated study, play, and Christian experience. Consequently, they have sought to maintain a balance between these three for the average camper. Stress is placed upon the practical, avoiding the emotional, and aiming to maintain a spiritual and devotional atmosphere.

Mornings were devoted to study in lecture periods of half-hour duration, closing at noon.



"The Accident Four."

the occasions when the boats were available and trips were made to "Picnic Point," some three miles up the river. Here swimming and water games were enjoyed to the full. The pink salt lake was visited.

A couple of minor accidents necessitated the use of iodine and some yards of bandage.

Physical exercises are a much enjoyed item on each day's programme. Community singing, introducing songs peculiar to each camp, is a feature of the evenings. The day closes with a quiet, helpful, devotional session.

A party from the camp spent the day with the Hamilton church, over one hundred miles distant, and conducted all services, also providing the musical items for the evening meeting. A Sunday morning and evening service was held in camp. A Bible class was held in the afternoon, when a question period was led by the camp leaders.



In Between Swims.



## Here and There.

Victorian General Deacons will hold the next meeting on Wednesday, March 15, in Swanston-st. lecture hall, from 10.30 a.m. till 4 p.m. All sisters welcome.

On Monday morning we received the following telegram from Toowoomba, Qld.:—"Enthusiastic meetings yesterday; 90 per cent. members broke bread; two further decisions.—Hinrichsen."

Victorian church secretaries are reminded of the request to forward names of delegates to Women's Conference as soon as possible to the Conference secretary, Miss Rometch, 11 Florence-ave., Kew, E.A.

The Sunday School at Park-st., Unley, S.A., will celebrate its jubilee services on March 19 and 22, 1933. The school first opened on Mar. 4, 1883. All old scholars, teachers and others interested in the school are invited to attend.

Thos. Hagger, N.S.W. Home Missionary organiser, is on a visit to Inverell district. All official correspondence should be addressed to the office, 242 Pitt-st., Sydney, as usual, but private correspondence should be addressed to P.O., Inverell.

On the evening of March 5 in the Chinese Mission chapel, Queensberry-st., Carlton, Vic., a service was held in memory of Bro. F. McClean, founder and first superintendent of the Chinese mission. Mrs. McClean and other members of the family, and also former teachers of the mission, were present. The speakers were Bro. D. Gow, who presided; C. Morris, one of the teachers in the early days; and D. E. Pittman, the present superintendent. The whole service was very helpful and impressive.

The annual public demonstration of the Melbourne Auxiliary of the British and Foreign Bible Society will be held on Wednesday evening, March 15, in Chapter House, St. Paul's Cathedral. The chair will be taken by Dr. A. Law, and addresses will be given by the Anglican Archbishop and Mr. H. M. Arrowsmith, recently appointed general secretary of the New South Wales Auxiliary of the Society. Musical items will be rendered. Admittance will be free, and a collection will be taken for the Society's work.

Frequently items of news arrive too late for publication. We venture to remind correspondents that matter must reach Austral Co. early on Tuesday afternoon at very latest. Church news should be posted, if possible, so as to reach the publishers on Monday. Obituary notices, notes of conferences, Sisters' Auxiliaries, etc., should be sent still earlier (by Thursday) for use in following week's paper, seeing that the first forme goes to the printer on Monday afternoon. The rest of the paper goes to press on Tuesday evening.

We all wish to see the restoration of the apostolic church with its fresh, spiritual life, and the power that created a new order which is still growing greater. Here was the strategy and the technique of those early pioneers in a new spiritual world: "They continued steadfastly in the apostles' doctrine, and fellowship, the breaking of bread and the prayers." These things can never be outgrown. They will forever continue to be the compass of the successful church. All great awakenings in the church have come by a fresh study of the Bible and the greatest ones have been inspired by the Book of Romans.—"Christian Evangelist."

Several sad happenings have taken place during the past week. The financial crisis in America and the banking "holiday" have produced ominous reberberations in the world. Japan has again greatly suffered by a serious earthquake, followed by tidal waves, resulting in great loss of life. The saddest news of all per-

tains to the war in China. Let us hope the Japanese successes will shorten the struggle. The sufferings of the retreating armies can but be imagined. Added to the usual horrors of war are the stories of bribery and treachery, whereby companies of soldiers were led to abandon their country and yield to the enemy.

A large and enthusiastic gathering of brethren of metropolitan and suburban churches assembled in Lake-st. chapel, Perth, on Feb. 28, to bid farewell to Bro. and Sister Wakefield (leaving for Wagga Wagga, N.S.W.), and to welcome Bro. Maiden, from the College of the Bible, Glen Iris, who will labor with the church at Bunbury, a seaport town about 110 miles by rail from Perth. In replying to the welcome Bro. Maiden made a favorable impression by his earnestness and the optimistic note sounded. Bro. and Sister Wakefield have been in W.A. for ten and a half years, and during that period have labored at Bunbury, Harvey, Maylands and Bassendean respectively, and have made loyal friends at each place and throughout the State. The President of Conference (Bro. Saunders) was in the chair, and he also spoke on behalf of the W.A. Conference; Bro. Buckingham on behalf of the Home Mission Committee; and Bro. Keith Robinson on behalf of the Foreign Mission Committee. Sister Mrs. Lueraft (President Sisters' Conference), in saying farewell to Bro. and Sister Wakefield, made presentation of a very fine attache case.

The annual State Conference of the Victorian Prohibition League is planned to take place on April 4 and 5 in the Collins-st. Baptist church, Melbourne. Despite the abnormal economic depression, the league has had a very busy year. As this organisation covers the whole State and all the evangelical churches in its scope, even in what are called quiet times the mass of essential services rendered in all matters related to temperance accumulates to a very impressive total. Church officers are invited to send an official representative to the conference. The notification forms whereon representatives' names and addresses should be written and forwarded to the secretary of the league have been mailed to all pastors; if by any chance any should not have received same, a post card to the general secretary of the league will immediately be attended to. The league has suffered heavily because of the prevailing depression, yet has courageously gone ahead doing the absolutely essential things, such as opposing applications for new licences. This is a particularly expensive yet unavoidable phase of the league's work. To try and make up financial shortage, a sale of work is planned. Supporters of the league are invited to forward to the general secretary at Central House, Little Collins-st., Melbourne, any gifts suitable for sale. Whilst the main effort will take place later in the year, it is hoped that some few stalls will be in readiness by April 4, and that those attending the conference may have an opportunity of sending or bringing a gift and of buying one.

### NORTH-EASTERN AND RIVERINA DISTRICT CONFERENCE.

At the conference, held on March 1, more than 30 delegates and visitors attended from the following centres:—Melbourne, Albury, Wangaratta, Yarrowonga, Ardlethan and Gilgandra. All sessions were held in the chapel, Tompson-st., Wagga. J. O. Methven, of Wagga, presided. At the morning session R. L. Arnold, of Moreland, Vic., gave an address on "Leakages."

At afternoon session the devotional leader, J. E. Searle, of Yarrowonga, Vic., spoke on "Andrew, a Well Known Apostle." A. B. Lloyd,

of Gilgandra, took as his subject, "The Unity of Pentecost."

"Why the Church of Christ?" was the subject taken by C. H. Pratt, Albury, for his address at the evening session. R. L. Arnold also spoke at the evening session, his text being "They forsook all and followed him." During the evening a solo was rendered by Mr. A. Midgley and a duet by Mr. and Mrs. Pratt, both items being thoroughly appreciated. Each address was the subject of informative discussion. At the afternoon session reports were received from the representatives of the various churches.

The next conference is to be held at Wangaratta (Vic.).

Opportunity was taken at the tea table to bid good-bye to J. O. Methven and his wife, who left Wagga on Thursday to take up their new appointment with Horsham church, Vic. On behalf of Wagga church, Bro. A. Midgley handed a wallet of notes to Bro. Methven. Mrs. Greenway, for the sisters of the ladies' church aid, presented Sister Methven with a nice silver sandwich tray. Bro. W. Davis, on behalf of the Sunday School teachers, handed Bro. Methven a pocket wallet; and Bro. Arthur Powell presented Bro. and Sister Methven with a beautiful clock from members of the sunshine club. Great credit is due to the ladies of the church for the excellent luncheon and tea provided at the conference. Bro. Methven's successor at Wagga will be Bro. Wakefield, from Maylands, W.A.—A. E. Powell.

### COMING EVENTS.

MARCH 18.—Brunswick Church of Christ are holding a reunion basket picnic on March 18, at 3 p.m., in Fitzroy Gardens. Past and present members are cordially invited. Meet at kiss.

MARCH 19 and 26.—Camberwell Bible School Anniversary. Singing under leadership of Mr. Les. Brooker. March 19, 11, Mr. A. L. Gibson; 3, Mr. Les. Brooker, Object Talk, Electric Train; 7, Mr. C. P. Hughes, subject, "The Great Leader." A hearty welcome to all.

### MARCH 21.

COMBINED MEN'S FELLOWSHIP RALLY  
in the  
CITY TEMPLE, CAMPBELL ST., SYDNEY,  
at 8 p.m.

Very attractive musical programme arranged by Bro. Reg. Hayward.

Presentation fellowship charters. Farewell Bro. C. R. Burden, Social Service Secretary. Addresses by Dr. Watson and Bro. Dan. Wakeley.

Fellowship members particularly urged to be present.

— Everybody Invited. —

### DEATHS.

MCCLEAN.—At "Bethany," Warra-st., Tocrak, on Feb. 23, 1933, Frank, the beloved husband of Sarah, and loved and honored father of Frank, Will, Alf, Alace (Mrs. A. W. Johnson), Jessie (Mrs. J. E. O'Malley), Clare, Gilbert, Lila (Mrs. Atkinson), Roy, Myrtle (Mrs. G. Williams) and Eric.

"Sleep on, beloved, sleep, and take thy rest; Lay down thy head upon thy Saviour's breast; We love thee well; but Jesus loves thee best— Good-night! Good-night! Good-night! Good-night, Dad; we will meet you in the morning."

WILSON.—On March 1, at Prahran, Jane, beloved wife of the late Joseph Wilson, and loving sister of Margaret Shaw, and loving mother of Bessie (Mrs. J. Cook), Bendigo. Aged 89. She knew no hate, her whole life was love.

### IN MEMORIAM.

FREEMANTLE.—In loving memory of my dear husband and our dear father, Alfred Freemantle, who passed away on March 3, 1933. "Until the day dawn, and the shadows flee away."—Inserted by his loving wife and sons, E. Freemantle, Bet Bet.



## News of the Churches.

### New South Wales News-letter. Ethelbert Davis.

The death of Dr. Wright, Anglican Archbishop of Sydney, and Primate of Australia, which took place in New Zealand last week, has meant the removal of one of the outstanding figures in the religious life of this city. His passing will be regretted by many outside the Anglican church. He was noted for the strength of his religious convictions, and for the simplicity and piety of his life.

A successor to Dr. Wright has to be appointed within a short while, and the occasion is being taken to urge the appointment of an Australian Bishop to the Archbishopric of Sydney. Whether this section has sufficient influence to make itself felt is hard to say. We must wait and see.

#### Work at Belmore.

P. E. Thomas, B.A., has recently commenced the eleventh year of his ministry with the church at Belmore. Bro. Thomas received his training in America, and since returning to his homeland has held two pastorates, Taree and Belmore. Bro. Thomas is a little man in stature, but big in heart, and is loved by the church to which he ministers, and is highly esteemed by his fellow preachers. The work is in a splendid condition, and is another proof that, given the right man, long pastorates tend to consolidate the church, and make for continuity of progress. One feature of the work is a young people's choir consisting of 71 members. During some recent meetings there were several occasions when 57 members of the choir were present. The aim is to reach a choir of 100 voices before the next church anniversary in July. Thos. Hagger has just closed a sixteen-days' mission with the church, with twenty-nine decisions for Christ. An item of interest in connection with the mission is that on the last Sunday evening the building could not accommodate the crowd, and numbers sat on the lawn, and when the invitation was given one man walked round to the door, came down the aisle, and took his stand for Christ. On the Monday a great consecration service, with 170 present, closed the mission.

#### New Preacher at Wagga.

The church at Wagga has extended a call to Will Wakefield, of West Australia, which, we understand, has been accepted. This reminds us that Bro. Wakefield is coming back to his home State. He was brought into the church at Paddington during the ministry of the late Thos. Bagley. From Paddington he went to Glen Iris for training. Those who know the great possibilities of Wagga and the surrounding districts will wish for church and preacher the abundant blessings of God.

#### After Eleven Years.

After eleven years without the leadership of a full-time preacher, the church at Paddington has decided to engage a preacher, with the assistance of the Home Missionary Committee. Paddington is one of the inner suburbs of Sydney, where once there was a flourishing church. Removal of members to the outer suburbs depleted the membership to such an extent that it was found impossible to support a preacher. Bro. James Chapple for many years rendered heroic service to the faithful band that kept the work going. About eighteen months ago Thos. Hagger was asked by the committee to assist the church, in addition to his other work, with the happy result above mentioned.

#### A Visitor.

The tourist ship "Carinthia" brought to Sydney for the week end James T. Nichols, of Iowa, U.S.A. Bro. Nichols is one of our American preachers who has toured the world a number of times. He gave great messages at the City Temple on Sunday morning, and at Emmore Tabernacle on Sunday night. We preachers particularly wondered how a preacher-man could take a six-months' cruise in a "luxury ship" in these times of depression, to say nothing of a score or more of such trips on previous occasions. All wondered but none dare ask the secret. But on Monday night, at a Youth Rally held in the City Temple, the air was so black with interrogation marks that our brother, when giving his address, could not refrain from satisfying our curiosity. We cannot answer for others, but the announcement brought inspiration to this scribe. "If others can do it, we can," a voice seemed to say. Arriving home from meeting we found the wife asleep, but waking her we said, "You and I are going cruising and see other lands. I am going to write our way around the world." A sleepy, "Well, see about it in the morning," took some of the interest out of the scheme. Morning came, and really there seemed so many difficulties that we've given up the idea.

#### New South Wales.

**Petersham.**—The young worshippers' league continues to be well attended. Bible School picnic was held on March 4, under ideal weather conditions. R. P. Arnott, B.A., preached on evening of March 5 on "The Successful Man."

**Chatswood.**—The average attendance for Wednesday night prayer meeting for February was 90, the theme being the "Second Coming." On morning of Feb. 26 Mr. Paternoster spoke very helpfully to the church. The gospel meeting was taken by Mr. Whelan, who received the confession of a young girl. A solo was rendered by Mr. McKeen.

**Canley Vale.**—Feb. 26 concluded a month of special addresses to stimulate interest in Bible School work. Bro. J. Clydesdale gave a fine discourse on "Make the Home Safe." Bro. T. Collins, from Emerald, Vic., was present. On Mar. 5 Bro. E. Christopherson exhorted on "True Greatness." Bro. Clydesdale spoke on "The Call of Matthew." Sister Clydesdale has been ordered complete rest by her doctor.

**Emmore.**—On Feb. 26 Mr. J. Nichols, of America, preached at night to a good audience. On Feb. 27 the C.E. held a thanksgiving service, when two dozen boxes of fruit were packed and later distributed to sick and aged members. On morning of March 5 Mr. Shinway was baptised into Christ, and later with Miss King was welcomed into fellowship. Three of the church officers are sick. Bren. Argue, Gill and Knight, while Mrs. Hilder is also in hospital.

**Belmore.**—There were good meetings on March 5. Bro. P. E. Thomas, the evangelist, spoke morning and evening. The evening meeting was an inspiration. The choir numbers 95. The seating has been increased. Bro. Thomas is aiming for a choir of 100, and all members. The young people are enthusiastic. Recently they installed a new piano, raising the money quietly and unostentatiously. Bro. Hagger's recent mission, coupled with Bro. Thomas's faithful service, has built up a splendid cause.

**Lismore.**—On Feb. 26 there were good services both morning and evening. Bro. Cust exhorted on "Jesus' Hour." At night the local corps of Girl Guides attended. Bro. Riches spoke on "Be Prepared." Bro. and Sister Martin have come from Grafton to reside in Lismore. Sym-

pathy is extended to Sisters Window and Townley, who have lost by death a father and father-in-law respectively in the passing of Mr. D. Townley. The sisters opened the year's F.M. work on Feb. 15, Sister Riches giving a talk on "Mission Work Among the Lepers." On March 1 a big rally of sisters was held. A report of Dorcas and guild work from the earliest days was made, and honor given to the early deaconesses, the late Sisters J. P. F. Walker and G. Brownley, together with Sisters F. R. Furlonger and A. M. Wotherpoon, who are still present.

**South Kensington.**—The church expresses sympathy with Bro. Wakeley and family in loss of their mother. Fine services on Feb. 26. Visitors included Mrs. Goldthorpe and Miss Scott, of Cheltenham, Vic. At gospel service Bro. Wakeley gave a powerful sermon; splendid singing by the choir under Bro. Will Bagley; one confession. On March 5 (Young People's Sunday) the communion service was reverently conducted by the young men of the training class, three of whom ably addressed the meeting on separate sections of church work. Bible School rally in progress shows fine improvement. Great gospel address was given by Bro. Wakeley on "The Way to Heaven." Attendances are keeping up very well. On March 1 a joint installation service of K.S.P. and P.B.P. was conducted, followed by a fraternal supper. The church is grieved to announce the death of Sister Mrs. Gay and the serious illness of Miss Gosh.

#### Queensland.

**East Ipswich.**—The annual business meeting of the church was held on Feb. 8. Good reports were received from elders, evangelist, Bible School, Women's Auxiliary, Y.P.S.C.E., Friendly Clubs, J.S.C.E., tennis club, and Men's Brotherhood. 17 additions during year—eight by faith and obedience. The wedding of Sister Sheila Palmer and Mr. Tasman Collyer took place in the chapel on Feb. 25. Bro. N. G. Noble officiating. After three weeks in hospital Bro. Noble spoke to a fine gospel service on Feb. 26. Partly owing to a decision to pay off the building debt the ministry of the evangelist will close at East Ipswich at end of May this year. Bro. Arnold Risson, Bible School teacher, goes to Brisbane to continue study.

#### Western Australia.

**Maylands.**—Attendances are improving. On Feb. 19 an in memoriam service was held to Sister Mrs. G. Elliot, who fell asleep on Feb. 10. A day of prayer was observed on Feb. 18. There were big meetings on Feb. 26, when harvest thanksgiving services were held. Prayer meetings average 21.

**Harvey.**—On Feb. 19 Bro. Larsen, of Kalgoorlie, who was on his way to the Eastern States, spoke at both services, his messages being very uplifting. On Feb. 12 Bro. Albany Bell, Bro. Harris, of Dalwallinu, and Bro. Paget, of Perth, were present, Bro. Paget addressing the church in the morning, and his message being enjoyed by all. The Ladies' Guild has commenced work after recess.

**Kalgoorlie.**—There were good meetings on Feb. 26. In the morning Bro. Hinrichsen spoke on "Entire Consecration." Bro. Maiden—passing through on his way to Bunbury—addressed the Bible School; and also preached at evening service. Bible School rally is in full swing; 15 new scholars to date. On Feb. 27 Bible School annual meeting and election of officers was held. A lively interest is manifested in school work.

**Fremantle.**—A "day of prayer" from 12 noon to midnight was held on Feb. 18. Over forty attended afternoon session, and over sixty the evening one. On Feb. 19 two prayer sessions were held—from 10.15 to 11 a.m., and 6.45 to 7.30 p.m. On Feb. 22 a convincing and illuminating lecture was given by Mr. G. Tullock, of St. Andrews Presbyterian church, Perth, on behalf of the Bible Union of W.A. The lecture,

(Continued on page 156.)



## Foreign Missions.

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

### JULY 2, 1933, A NOTABLE ANNIVERSARY.

On this day we take up our offering for Foreign Missions. Although it is four months ahead, it is not too soon to begin preparations.

Our July offering is like a promissory note due on that date. Every church in Australia is interested in our Foreign Mission work. They are glad to be associated with our beloved missionaries, and our native co-workers, in preaching the gospel in India, China, New Hebrides, and among the Chinese residents in Australia.

People of moderate means find it convenient to pay their income tax by purchasing stamps on each pay-day. In South Australia it is obligatory that this method of payment shall be adopted. May we therefore suggest to our Australian brotherhood that from now on, each week or each pay-day, a certain sum be put aside for the July offering?

From when you read this paragraph, July 2 will be sixteen weeks away. Threepence put aside each week would represent 4/-; sixpence, 8/-; and one shilling, 16/- as an offering. Even the modest penny would represent 1/4. If every one of the 33,467 members gave one penny per week, it would amount in sixteen weeks to £2231/2/8. But many will give more than even one shilling per week. 13,467 may not be able to give even the modest penny. That would leave 20,000 of our members who might fairly be regarded as in a position to make some contribution during these next sixteen weeks.

The following suggestions re the amounts that we might reasonably expect are not written with any dictatorial thought of saying what people should give, but only an estimate of what amounts we would likely see represented in an average collection.

Members.	Amounts.	Total.
100	at 10/-	£800 0 0
100	" 5/-	400 0 0
500	" 2/-	800 0 0
2000	" 1/-	1600 0 0
2000	" 6d.	800 0 0
4000	" 3d.	800 0 0
2300	" 2d.	306 13 4
9000	" 1d.	600 0 0
		£6106 13 4

Each one of us must give as God has prospered him, and give to God alone. I think most of us who receive our money weekly, or monthly, will be helped in giving if we could put aside each pay-day some one of the amounts suggested in the foregoing table.

### CHILDREN'S FOREIGN MISSION DAY.

You will notice that the name of our day has been changed. It was found that some confusion had resulted in consequence of other days than our F.M. Children's Day being observed. Money had been sent to the wrong treasurer. To ensure that no such difficulty will arise, the Board has changed the name from Children's Day to Children's Foreign Mission Day, as everything connected with this particular day is Foreign Missions.

The exact date of observing Children's F.M. Day is left to the local Bible School. Many observe it in July. We are preparing the boxes and service programmes in time for this date. Other schools keep to the original date, the first Lord's day in November. Whatever date you choose, the service leaflet and boxes will be available. We hope that every school in Australia will, some time in 1933, observe Children's Foreign Mission Day. It is a splendid opportunity for bringing our children into the Foreign Mis-

sion atmosphere, and as these children will, in future years, be members of our churches, they will be more effective as F.M. helpers if they remember Children's Foreign Mission Day. It would be a good thing if every month some reference to F.M. was made to the classes in our Bible Schools, asking the children the names of the missionaries in China or India, and the New Hebrides. Let them become familiar with these good men and women who have gone forth. Their lives and their work are worthy of being remembered by us, and to have a child enshrine in its memory the names of our missionaries would be to enrich the child's life. Some American lady once asked a French philosopher for a suggestion re making patriots of all America's citizens, and the reply was, "Teach them the name of 'Washington,'" and so we say, teach the children the names of our missionaries if they are to be our future helpers in carrying the news of God's love to the uttermost parts of the earth.

Last year the reports sent to us for Children's Foreign Mission Day amounted to £266/16/4.

### CHRISTIAN ENDEAVOR LAUNCH ENTERPRISE.

Bro. Sandells will have to return the launch he is using to the Oba Christians. It is their launch and they need it, so that as Bro. Sandells comes on his furlough he will leave the launch at Ndul-Ndul, Oba Island. This will make it necessary to provide a launch for him to take down to the islands when he returns from furlough. Our Christian Endeavorers have been working to provide this launch. The scheme was inaugurated by the Victorian Endeavor Department, and they made a proposal to the societies to take one-pound shares in this launch. So far, 61 shares have been applied for, and possibly in many cases the money paid.

In addition to Victoria, Maylands C.E. Society, W.A., has sent £1 for its one share in the launch. We shall be glad to hear from other Endeavor Societies who could help in providing a launch for Bro. and Sister Sandells. As there are over 300 Endeavor Societies in Australia, and we have only heard from 62, that leaves 240 from whom we may hear. It would be very fitting if we could make it possible for Bro. Sandells to take the launch back with him when he goes. Our first launch in use on the islands was supplied by the Endeavorers of Australia, and was named the "Endeavor." We have never had a better launch. I suggest that "Endeavor" would be a fitting name for the new launch.

### CHRISTIAN CHINESE LEAVING FOR CANTON, CHINA.

Our Adelaide Chinese church has just lost one of its good families—Bro. King Fong, his sons Lew Mon Ham and Willie Fong, and his young daughter, Connie Fong. Lew has just finished an educational course at the S.A. School of Mines, taking honors in Mechanical and Electrical Engineering, and is entitled to wear after his name Associate of S.A. School of Mines.

This family have been very faithful members of the Adelaide Chinese Church of Christ, and it is a great grief to the Adelaide Chinese to lose them. On Feb. 23 a farewell social was tendered to Bro. Fong and his family by the Adelaide Chinese church. It was held at the home of Miss Bowden, the secretary. There were 27 present, and they presented Bro. Lew Mon Ham with a very beautiful illuminated address. This young man has secured the affection and the admiration of those to whom he was known in South Australia. He has been a very consistent member of the church, and the children were members of the Grote-st. Sunday School.

They will be a great help to the church either at Hong Kong or Canton city. Bro. Lew Ham intends to follow business pursuits in Canton. They will be very cordially welcomed by the Chinese church at Hong Kong. It is a great asset to the work of our Chinese brethren in their own province, Canton, to find at its doors this church at Hong Kong.

### MISSIONARY BIRTHDAYS.

We are sure all of our readers will join in wishing many happy returns of the day to:—

Ray Anderson	March 23
Miss Vera Blake	" 6
Mrs. Nellie Hughes	" 18
Dr. Ray Killmier	" 29
Neville Killmier	" 26
Mrs. Grace Waterman	" 21

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THE AUSTRALIAN CHRISTIAN.

Southern Conference, S.A.

The 33rd annual conference of the Southern Churches of South Australia was held on Feb. 21 in Strathalbyn. A goodly number of delegates and members attended; altogether it proved a most enjoyable and inspiring time.

Bro. Mel. Jacobs, of Mount Compass, presided with tact and judgment. Reports of an encouraging nature were presented by all the churches and showed an increase of membership. Reports of the officers' fraternal and the ladies' auxiliary proved the value of these organisations to the churches.

The Mayor of Strathalbyn welcomed the visitors, and gave a short address which was greatly appreciated. Responses to the welcome were given by Bren. Langlois, G. D. Wright, W. Beiler, A. H. Wilson, E. H. Randall and Mrs. A. L. Read. Greetings were also received from Northern Conference, Bren. Ira Durdin, H. R. Taylor, E. J. Paternoster, J. Wiltshire, Yelland and A. E. Illingworth.

The inspirational address was ably given by A. H. Wilson, his subject being "Desiring and Seeking the Things of God."

The following officers were elected for the coming year: President, Garfield Rootes; vice-president, J. Pearce; treasurer, W. S. Yelland; secretary, E. W. Pittman, Mount Compass. Committee: Bren. M. Jacobs, S. H. Goldsworthy, A. W. Pearce, W. Shipway, C. Grundy, A. H. Wilson and E. H. Randall. Bro. M. Jacobs was asked to represent us at the Northern Conference.

Interesting addresses were delivered in the afternoon by Bro. Langlois, treasurer of the H.M. Committee; W. Beiler, of the Young People's Department, etc.; and Mrs. A. L. Read, President of the Sisters' Conference.

Deep regret was expressed at the absence of Bro. A. W. Pearce through illness, the first time for over thirty years.

A comprehensive vote of thanks was passed to all who had contributed to the success of the conference.

The evening meeting was very enjoyable. Bro. Jacobs presided, and in a nice way introduced the speakers and apologised for the absence of Bro. Rootes. Bro. A. H. Wilson spoke on "Helping Our Members," and Bro. Randall on "Be ye filled with the Spirit." Both efforts were of a high order. A feature of the meeting was the tasteful and efficient organ playing of Sister Vernor, and the singing of the choir. Good congregational singing interspersed these items.—E. W. Pittman, secretary.

CORRESPONDENCE.

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

Dear Bro. Editor,—

The article "For Sinners Only" in your issue of 2nd inst. contains the following statements: " . . . We may yet, as Mr. J. A. Wilkie, find ourselves deeply moved." And further on in the article, "Mr. Russell says that 'Sam' (i.e., Mr. Sam Shoemaker; these Group folk have a harmless though curious habit of using first names) . . ."

The latter extract appears to me to indicate what so many of our well-known brethren would say of the early Christians when they used Paul, Peter, James, etc., as article after article in your columns contains remarks in keeping with the first of the above extracts.

Is it a "harmless or curious" habit to use first names? I believe that appellation attaches to the habit of referring to a brother in Christ as "Mr." Why not be scriptural and say Bro. Wilkie? I am inclined to believe "Mr." is a curious and harmful mode of address in a Christian brotherhood. Lodges forbid its use in their meetings.

"Mr." seems to me an unbrotherly title, and self-condemnatory of a body of Christians who

boast of following New Testament teaching in matters of faith and practice.

For some long period I have complained about the habit some have adopted of calling me "Mr." When spoken to one of our well-known brethren replied, "Oh, it's only a matter of nomenclature."

May I appeal to your readers to speak of and act towards the brethren in a manner sufficiently in keeping with New Testament practice to justify our boastfulness when we cry "back to the New Testament and primitive Christianity." It would assist if we were not quite so anxious to attach "Conference Titles" to the names of brethren who serve us through the medium of brotherhood committees.

Yours in Christ Jesus,  
H. G. Rasmussen.

[We confess to a feeling of sympathy when a protest is made against overmuch use of titles. Regarding "Bro." as a title, it is surprising how little in the New Testament may be quoted to justify it. Peter, for example, wrote of "our beloved brother Paul," not "our beloved Bro. Paul"—i.e., "Paul" is in apposition with "brother," the latter not being part of the name or a title. "Bro. Editor" itself might be questioned by some readers. But on many occasions—say, in gatherings of brethren—we think the use of "Bro." is quite appropriate and beautiful. Regarding the use of first names by themselves (apart from surnames with or without preceding "Mr." or "Bro.") there is room for difference of opinion. Amongst personal friends the use is quite in order. But there are extensions of the usage not so appropriate, which are just as grating in our ears as is "Well, Bro., how are you?" when shouted across a busy street. We learnt in boyhood days a versified warning against

"The man who hails you Tom and Jack,  
And proves by thumping on your back,  
How he esteems your merit."

But, of course, as the Scripture says, "To everything there is a season." Amongst close acquaintances and personal friends the use of first names is quite appropriate; but we know of nothing which confers the right on any forward individual to presume to address all Christian men and women by their first names. The question is one of courtesy, good manners and custom, not of religion.—Ed.]

TURNING BACK.

Keep me from turning back!  
My hand is on the plough, my faltering hand—  
But all in front of me is untilled land,  
The wilderness and solitary place,  
The lonely desert and its interspace.  
What harvest have I? But this paltry grain,  
These dwindling husks, a handful of dry corn,  
These poor lean stalks. My courage is outworn,  
Keep me from turning back.  
The handles of my plough with tears are wet,  
The shares with rust are spoiled—and yet—and yet—  
My God! My God! Keep me from turning back.

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## News of the Churches.

(Continued from page 153.)

### Western Australia.

with lantern illustrations, was on the testimony of archaeology to the Scriptures, and was much appreciated by a full building.

**Perth (Lake-st.)**—Meetings keep up well, and all are working harmoniously. Bro. W. H. Whitford addressed the church on morning of Feb. 25, and Bro. R. W. Ewers preached at night. Bro. Schwab appears to be on the way to recovery. Sister Miss Vera Thomas was married to Bro. James Robins, of Bunbury, on Feb. 24. Vera was a good worker in the Sunday School and also with Lake-st. company of Girl Guides. She was accorded a kitchen tea on Feb. 18, and a social evening by the Guides on Feb. 22, held at the home of the captain (Miss Edith Owen). Bro. Larsen, who has left for Queensland, had charge of the mid-week prayer service on March 1. He had a unique opportunity of service whilst in charge of the H.M. Committee's gospel van and the good wishes of the brotherhood in W.A. go with him.

**Bunbury**—Good attendances and splendid meetings are reported. Local brethren, supported by visitors, are holding on, and the seating accommodation has been fully taxed. A choir has been formed under the leadership of Bro. S. Hicks. Bro. and Sister Arnold and family, of Bruce Rock, Bren. Paget, Read and Buckingham have been visitors. The church was looking forward to the commencement of Bro. Maiden's ministry. On March 2 a welcome social was to be tendered him. Bro. A. Elliott, B.Sc., who is in the Education Department, has been transferred to Bunbury, and his services are welcomed. On Feb. 19 a young man, the son of Bro. Arnold, of Bruce Rock, made the good confession. He was immersed the following day. The following brethren have been conducting services: Albany Bell, A. Elliott, L. Moignard, W. Paget, S. Hicks and C. H. Coles.

### South Australia.

**Kensington**—Meetings were well maintained in attendance during February. On March 5 harvest thanksgiving services were held, with a fine display of products of the land. Good attendance at morning service. In the evening the hall was full. Bro. P. R. Baker spoke at both services. Bible School is being opened on Sunday, April 2.

**Port Pirie**—On March 5, harvest festival services were held, when gifts of the products of the land made goodly decorations. Bro. Killmier was the speaker. In the evening he gave a worthy address to a large audience on "Reaping as we Sow." These services were continued on Monday evening with a basket social. The Bible School is well attended.

**Gawler**—Harvest thanksgiving services on Feb. 26 were splendidly attended. Over 60 were present at breaking of bread, and 170 at gospel service. Bro. Miles received a hearty welcome after several weeks' vacation in the eastern States. His addresses were bright and challenging. There was special singing at evening service. On Feb. 27 a social was held, when gifts of fruit, vegetables and other goods were distributed amongst needy cases.

**Naracoorte**—At annual church meeting the secretary, Sister Gould, resigned after eleven years' faithful service. Bro. W. H. Vawser was elected to the position. After Bro. Wilson's departure for Strathalbyn Bro. Chappell supplied for five weeks. His labors were much appreciated, and seven made decision for Christ and were baptised. On Jan. 8 Bro. and Sister Bawden were received by transfer from Cottonville. On Feb. 12 Bro. R. Hilford began his ministry. Two young girls and a lad from the school crossed Christ. On Feb. 15 a public welcome was given to Mr. and Mrs. Hilford. Attendances at morning and evening services, and also at week-night prayer meeting, are very encouraging.

**Nailsworth**—Good attendances are maintained at all services, 167 meeting around the table on March 5. Bro. Graham McKie has not yet recovered from his illness, and is recuperating at Post Elliot. Bro. G. T. Walden, J. Butler, and H. R. Ackland preached in his stead during the past month.

**Fullarton**—Harvest thanksgiving services were held on Feb. 19. Bro. Morrow in the morning spoke on "Giving to Home Missions and at All Times." Three have been received into fellowship from sister churches. Brethren who have helped with preaching are thanked. Bro. H. Pearce, who has been an inmate of Adelaide Hospital for six weeks, on Feb. 25 had to have his right leg amputated below the knee. On Mar. 5, at the gospel service, two girls from the Bible School made their confession. J.C.E. had 54 present. Bro. Bert. Rosewarne, president of the society, met with a motor accident.

**Adelaide (Grote-st.)**—The church regrets the departure for China of Bro. Fong and his family, a notice of whose work, and of the farewell arranged for them, appears on our F.M. page. They left Adelaide by the Melbourne express on Feb. 25. Harvest thanksgiving services were held on Lord's day, March 5. Too much cannot be said of the excellent display of fruits, etc., admirably arranged by Mr. Blackebey, Mrs. Peet and helpers. The choir rendered special singing at both services. The evening service was broadcast by 5DN, which station takes special pains to make the service a pleasure to listeners.

**Balaklava**—"Back to Church" Sunday on March 5 was a wonderful time of fellowship. Seven young people were welcomed into fellowship. Crowded meetings, with over 350 present at evening service. Singing of the choir, composed of past and present choir members, under leadership of Bro. A. Doley, was greatly enjoyed, as were two male quartettes and solos by Miss E. Doley and Mrs. Louey. Bro. McCallum's morning subject was "Home-coming," and in the evening "Bringing Back the King." A happy time was spent in the afternoon under leadership of Bro. G. Bridgman, a former Bible School superintendent.

### Victoria.

**Melbourne (Swanston-st.)**—Very enjoyable meetings last Sunday. Addresses from Bro. A. W. Connor at morning and Bro. Russell Baker at evening service were much appreciated.

**Gardiner**—On morning of March 5 Bro. Patterson spoke on "The Madness of an Enthusiasm That Conquers." His evening subject was, "Is God Good?" The young people held a successful games' competition evening on March 6.

**Collingwood**—On Feb. 25, 26 and 27 Diamond Jubilee services were very successfully held. On Mar. 5 Bro. W. W. Saunders, of Northcote, was the morning speaker. Bro. Fitzgerald gave a stirring address at night on "The Revealing Touch."

**Horsham**—Bro. J. O. Methven commenced his ministry on March 5 to large congregations. Choir rendered an anthem at evening service. There was one confession. All sympathise with Bro. and Sister J. H. Millar in the loss of their invalid son.

**Surrey Hills**—Harvest thanksgiving services were held on March 5, and both morning and evening meetings were well attended. One baptised the previous Sunday was received into fellowship, and visitors from Penhurst, N.S.W., were welcomed.

**Moreland**—Splendid attendances at harvest thanksgiving services on March 5. Bro. Arnold addressed the church on "Dare We Follow Jesus?" and at night on "The Harvest." Bro. and Sister Brown were visitors from Kaniva. An anthem by the choir and solo by Miss Bray were enjoyed.

**North Richmond**—Harvest thanksgiving services were held on March 5. Bro. J. Tully and Sparks gave splendid messages at well-attended services. A good display was made of the many gifts. All regret the passing of Sister Bolduan,

mother of a former preacher, Bro. Reg. Bolduan, now in India.

**Middle Park**—Bro. T. G. Westwood has accepted a twelve months' engagement with the church. At the morning service on March 5 an address was enjoyed by Bro. Burgin, of South Melbourne. At the conclusion of Bro. Baker's impressive gospel address a young man made the good confession.

**Warracknabeal**—There was a fair attendance at evening service on Feb. 26, when Bro. Hughes preached his farewell sermon. The annual business meeting of the church was held on Feb. 28, when Bro. Fleet was re-elected secretary, and Bro. Moncrief re-elected treasurer. Reports showed a successful year's work.

**Fitzroy (Gore-st.)**—On Feb. 26 Bro. Rough, returned from holidays, spoke at both services. On Feb. 28 the social committee held a social for building fund, about 13/6 being obtained. On March 5 the services were well attended. Bro. Rough speaking. School aeroplane rally is progressing favorably. Sister Williams is improving slowly in health.

**South Melbourne**—On March 5 Bro. Baker, from Middle Park, gave a parting message to the church before taking up work at Hartwell. All wish him success in his new field. Bro. Burgin spoke to a crowded gospel meeting, which resulted in one young woman deciding for Christ. Prayer is responsible for much fruit and blessing in the work.

**Brunswick**—Bro. Hocking, from Port Fairy church, has been welcomed. On the morning of March 5 he gave the church an appreciated message. At the gospel service Bro. Pittman spoke on "Waiting for the End." On March 6 the Phi Beta Pi club held the annual installation service and social evening. On March 2 Bro. R. Burns, of Collingwood, addressed the C.E. society.

**Ormond**—Feb. 19, splendid meeting in the morning. Bro. Baker addressed both services. Feb. 26, fair meetings. Bro. Bradley gave fine messages morning and evening. Bro. Baker is on holidays. March 5, Bro. Tinkler, of Carnegie, gave a splendid message at breaking of bread. At night Bro. Gale gave a fine address to a splendid meeting. School continues with fair attendances.

**Preston**—Bible School anniversary celebrations were commenced on March 5, with large congregations. At morning service the church enjoyed a message by Bro. K. A. Jones, from Hampton. In the afternoon Bro. A. Hughes gave a talk to the children on Indian customs. He also gave a splendid gospel sermon at night. Both afternoon and evening the scholars rendered anniversary hymns.

**Oakleigh**—At harvest thanksgiving services on Feb. 26, Bro. Benn addressed the morning meeting and Bro. Mudge spoke at night, the choir rendering two anthems. March 5, fine meetings. Miss Harvey, of Devonport, Tas., was amongst visitors in the morning. Bro. Mudge exhorted. Bro. A. P. Burden spoke at night to a large gathering. Bro. G. Brown is in Epworth Hospital. Bro. Inman is back after sickness.

**Benigo**—The J.C.E. which meets at 10 a.m. each Sunday is growing steadily and doing good work. Church services on March 5 were well attended, gospel service being very large. The continued growth of this meeting is a feature of the work. Bro. Hurren conducted both services. Anniversary practice was commenced in Bible School. Visitors were present during the day. Bro. F. J. Funston visited Harcourt.

**Essendon**—The 18th anniversary of the church was observed on March 5. Fellowship with former members was enjoyed, both morning and evening. Bro. R. K. Whately, M.A., a former preacher of the church, gave a forceful message in the morning. Good attendance at gospel service, when Bro. Simpson and Ferguson contributed helpful solos. The subject of the gospel address by Bro. Neighbour was "The Church's Foundation." The church has been fortunate in securing the services of Bro. Alf. Hillbrick as choir-master.



THE AUSTRALIAN CHRISTIAN.

**Kyneton.**—The church has suffered the loss of a number of members by removal from the district, the most recent being that of the Sandford family. A sister was received into membership from Taradale on March 5. A fine address was enjoyed from Bro. W. Wilson, of Prohibition League, on Feb. 28. Bible School picnic was held on March 4 in Malmsbury gardens. The school is busy with anniversary practice.

**Drumcondra.**—Bro. R. A. Banks ably addressed all meetings on March 5. Fine attendance at breaking of bread. At gospel meeting all appreciated Bro. Banks' splendid address on "The Inefficiency of Earthly Treasures." Sunday School returning to previous standard; 130 present. Junior C.E. shows interest in a new competition, and all auxiliaries maintain steady progress. Boys' club commenced a new year with a banquet and social.

**Boronai.**—At annual business meeting on Feb. 28, the secretary reported a pleasing increase of membership, and higher average attendance at morning meetings. The financial position also showed an improvement. The church thanks speakers who helped during the vacation of Bro. Wilson, especially Bro. Goodwin, who ably filled the position on four Sundays. Reports of auxiliaries showed continued activities and improvements.

**Brim.**—On Feb. 26 Bro. Hughes, who has gone to take up duties at Maryborough, preached farewell sermons after being with the church nearly three years. He was very popular with the young people. A farewell social was held and a pleasant time was spent. On Feb. 25 the annual business meeting was held. Church work generally is in a healthy condition. Most of last year's officers were re-elected, Bro. J. Rogers being treasurer, Bro. Roy McPherson secretary, Bro. C. Rogers superintendent of Sunday School.

**Yarrawonga.**—Harvest thanksgiving services were held on March 5. Splendid worship service, chapel almost full. Bro. Searle gave a fine message on "Harvest Thoughts." Bro. Stephenson, from Oakleigh, and Bro. Cam Daff, from Cheltenham, were present. Evening service was excellent, Bro. Searle giving a powerful address on "Sowing and Reaping." Many non-members were present. Bro. Arthur Smith has been elected secretary and Bro. F. Cowper treasurer, Bro. A. Chappell having reluctantly resigned through illhealth.

**Newmarket.**—On Feb. 26, forty-ninth church anniversary services commenced. Bro. R. Pittman exhorted in the morning, and Bro. W. Clay at the evening service. Special meetings were held through the week. Bro. A. W. Connor spoke on Tuesday night, Bro. W. Graham on Wednesday, and Bro. R. G. Cameron on Thursday. On March 5 Bro. Jas. Hatty spoke, and Bro. S. H. Mudge conducted the evening service. Y.W.L. is improving under leadership of Sister E. Robertson. Church membership improved during year by fifteen.

**West Preston.**—Bible School anniversary services were continued on Feb. 26. Bro. Arnold, of Moreland, speaking in the afternoon and Dr. Kemp at night. The singing of the scholars was excellent, and after the evening service several items were repeated by request. The demonstration was held on the intervening Thursday to a large audience, over £7 being received at the door. On March 5 there was a fine spirit in the meetings. Bro. Raisbeck, of Lygon-st., addressed the morning meeting, and at the close of Bro. H. B. Robbins' message at night one confessed Christ.

**Cheltenham.**—A happy fellowship tea preceded the annual church business meeting on March 2. Reports from all auxiliaries were encouraging and showed progress. All retiring officers were and showed progress. All retiring officers were re-elected, and new elders are Bro. F. W. Martin, E. A. Le Page, A. E. Lewis, S. Hayes and G. Organ (life elder). Harvest thanksgiving services were held on March 5. The very fine assortment of produce received will be used for benevolent purposes. The meetings were good, with splendid addresses by Bro. Brooke. Bro.

Paddock, of College of the Bible, was received into fellowship.

**Brighton.**—On morning of March 5 Bro. and Sister C. J. Morris, of N.S.W., Bro. and Sister T. Westwood, from Wedderburn, and Bro. Tattersall and McClure, from Drumcondra, were welcome visitors. Bro. Westwood gave a helpful address to the church. Bible School, with the aid of Christian Endeavorers, is planning to canvass the district in the interests of absentees and to gain new scholars. Prayer meetings prior to gospel services are well attended, and a great help. Splendid attendance at gospel service, and deep interest in Bro. Webb's address on "The Importance of Man."

**Northcote.**—Meetings are well attended. Bro. J. C. F. Pittman was the speaker on morning of Feb. 19. Bro. Saunders spoke at gospel service. Bro. Halgren rendered a message in song. Two who recently confessed Christ were immersed. At half-yearly business meeting on Feb. 15, encouraging reports were received from all auxiliaries. Bro. Fitzgerald gave a splendid address on morning of March 5. Bro. Saunders preached at night. Miss Hosking was soloist. There were two decisions. A training class for young men of the church has been commenced. Sisters Collings and Farr are home from hospital.

**Mildura.**—Harvest thanksgiving services were held on March 5. In the morning K. A. Macnaughtan spoke on "Keeping Vineyards." J. E. Brooke, of Merbein, conducted the evening service, taking as his theme "A Threefold Fool." The choir, under leadership of R. Hardy, sang "Works of God." Both services were well attended. Both intermediate and young people's Endeavor societies are meeting with good support. The young people's society held its first consecration meeting on March 1, when an address was delivered by Bro. Macnaughtan. Seven took the active and one the associate pledge. An attendance campaign is receiving the active co-operation of the members. It will finish at the end of April, that month to be marked by special morning and evening services.

**Ballarat (Dawson-st.).**—Church anniversary meetings were well attended. Bro. Fitzgerald's addresses were inspiring and encouraging. At the tea meeting about 90 were present. A varied programme by choir and members was presented, and addresses by Bro. Ramage, Thompson, Wilkie and Smith. The recommendation of officers that Bro. Fitzgerald be asked to continue for another year was carried by an almost unanimous ballot at a special church meeting. Bro. Baker and Sister Miss Daisy Jenkin were discharged from hospital last week. Sister Mrs. Russell has been called home after a lengthy illness. Bro. and Sister A. Hughes, Bro. G. Wright and Sister Miss Jones and Miss Jeffrey have been visitors. Bro. Hughes gave a full day's testimony which was deeply appreciated.

**Thornbury.**—The Stewart-Brooker mission was brought to a close on Feb. 27. The church has received a spiritual uplift, and the mission was a splendid success, 40 converts being won. A social was held on March 1, when about 200 gathered to have fellowship and to welcome the new converts. Opportunity was taken to present the missionaries, who gave their services voluntarily, with suitable gifts. Bro. W. Jackel and Sister Miss E. Ferguson were the recipients of a beautiful auto-tray, suitably inscribed, and a set of cutlery, given by the church as wedding presents. The couple were married on March 4. Bro. J. E. Thomas officiating. March 5 saw splendid meetings. In the morning Bro. Killmier exhorted. Eight were welcomed into the church. The building was well filled. At the gospel meeting Bro. Cecil Jackel occupied the platform, and a baptismal service was held.

**Malvern-Caulfield.**—Average attendances during February, communion 145, gospel services 175. Several losses through transfer and removals: Sister Mrs. Kettle to Ormond, Bro. T. Tompion to Bamba-rd., Sisters Miss G. Kettle and Mrs. Thompson to the country, Sister Miss J. Brierley, Bro. O. Elliot, Bro. and Sister Eames

to other States. Two active workers, Sister Miss Netta Hinson and Bro. Roy Arnel, were married in the chapel. Appreciated messages from Bro. Shipway on morning of Feb. 26, and Bro. A. McDiarmid on March 1. Both tennis teams have done well in competitions in their first year. A successful social was held by combined K.S.P. and P.B.P. clubs. Harvest thanksgiving services were well attended, and resulted in providing assistance for thirteen families. Visitors on morning of March 5 included Sister Mrs. Leng, Bro. Geo. Miller (both former members), and Sister Mrs. F. Holloway (S.A.), and Sister Heritage.

**Carlton (Lygon-st.).**—Teachers of the school held their annual picnic on March 4 at Mordialloc through courtesy of Mrs. Dixon; a happy time was spent. Visitors on Sunday included Mr. Bolwell, from Pimpino; Mr. Kirk, from New Zealand; and Mrs. Davies, from Kalgoorlie. Sunday, March 5, marked the close of Bro. Southgate's ministry with the church. Attendances all day were very good. Although it had been planned to hold a public farewell, Bro. Southgate requested this be held Sunday evening after the service. In his final message to the church he reminded all of the teaching of Jesus for the rule of life. After the service all adjourned to the lecture hall, when brief messages of farewell and appreciation were spoken to Bro. and Sister Southgate by Bro. W. C. Craigie and F. R. Raisbeck. Bro. Jackson, the secretary, made presentation of a cheque to them on behalf of the members. Bro. Southgate suitably responded. At the meeting of the mission band during the week, the sisters presented Mrs. Southgate with a beautifully bound book, inscribed by all.

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## Obituary.

**LE PAGE.**—On Sunday morning Feb. 19, Bro. Herbert Le Page passed peacefully away to be forever with the Lord. Bro. Le Page was baptised many years ago, at Cheltenham, Vic., by the late G. B. Moyses. He was a station-master in the Victorian Railways, and consequently often in places where we had no church; but he was very effective in presenting to men and women the truth that he had accepted, and quite a number became members of various churches because of individual talks with our brother. He was a fine student of the prophetic scriptures, and the writer and he enjoyed many a quiet time together in discussion of this theme. Up until his death he was an elder of the church at Carnegie, and was always definitely interested in what was being done. On account of the death of Sister Le Page our brother's last years were spent among his children. During the last months of his life he was tenderly cared for by his only daughter, Mrs. R. Morris. It was at her home the call of Christ came to him. He was a good man, loyal to Christ, and a great lover of the Book. We commend his loved ones to the comfort of the sympathising Saviour.—J. E. Shipway.

**THOMSON.**—On Friday, Feb. 17, Bro. W. Thomson of "Bonese," Brookdale, near Lockhart, N.S.W., passed away suddenly at the age of 66 years. He came from Scotland when quite a young man, and united with the church at Drummond, Vic. Later he removed to Kerang district, and 21 years ago he with his family went to New South Wales and took up land near Lockhart. A correspondent in the Lockhart paper reports the following:—"He was a popular identity, always willing to give a helping hand, and always avoided any ill-feeling. We feel quite safe in saying he had no bad friends, and his business dealings were always just and honest." Almost every resident of the district attended the funeral, besides a number of business men from Lockhart. Bro. H. M. Clipstone, of Geelong, read the burial service, and on the following Sunday evening conducted a service at the home, when a large number of friends assembled. We commend the widow and family to the comfort of our heavenly Father.—H.M.C.

**WAKELEY.**—On Feb. 19 our Sister Mrs. N. M. Wakeley was called home. For some considerable time she had been in indifferent health, seldom going out of her house, but still able to attend to her home duties until a few days previous to her decease. Gradually she grew weaker, and finally sank into a state of coma and passed peacefully away. The remains were laid to rest in Smithfield Cemetery, in the presence of a large gathering of relatives and friends, the writer officiating. Our sister leaves behind her the husband of her youth, four sons and four daughters, all of whom love and serve the Lord Jesus Christ, among whom is our esteemed Bro. Dan. Wakeley. The sympathy of the churches in Loftus Park and Canley Vale (N.S.W.) is extended to our Bro. Wakeley and his family. We pray that our Father in heaven will bestow all needed comfort in their sorrow and bereavement.—John Clydesdale.

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### "In the Presence of the Apostolic Age."

"It became clear to us all," writes Dr. John R. Mott in a message to the missionary world in which he gathers up the proceedings of the International Missionary Council at Herrnhut, "and it was the expressed desire of all present, that the widest currency should be given to the fact that probably never in the history of the Christian religion were there being manifested simultaneously in so many parts of the world mighty spiritual movements as is the case at the present time.

"To this highly significant and faith-kindling truth let the following facts bear witness: the Kingdom of God Movement in Japan, now in its third year, still gathering momentum, and its leaders coming together shortly to consider whether it should not be extended two years more; the Five Year Movement in China, conceived and carried forward in the midst of the most discouraging conditions imaginable in widely separated parts of that great land and abounding in spiritual results; also the unparalleled results of the long series of evangelistic meetings conducted recently by Sherwood Eddy among the students in the principal student centres all over China; the Mass Movements in different areas of India, still yielding results nothing short of miraculous, chief among which possibly is the remarkable movement among caste people; the testimony recently received from Stanley Jones that the past season of his Round Table and other meetings throughout India and Burma has been the best in all his experience; the triumphs of Christ's Gospel among the Moslems of Persia; the ingatherings in so many parts of Africa and the Dutch Indies; the Christward movement among the Jews in Hungary, Poland, and other parts of Eastern and South-eastern Europe; the bearing which the intelligentsia of the Latin American Republics in both South and North America have accorded to John Mackay and Navarro Monzo; not to mention spiritual awakenings in parts of Norway, Britain, the United States, Canada, and Australia; these and many other signs and wonders being wrought by the Life-giving Spirit in other fields near and far. In listening to first-hand reports on such mighty works of God, it did not sound like exaggeration when one of our number remarked, "We are indeed in the presence of the Apostolic Age."

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"Indeed, the church has often been the last to use the gramophone, the wireless, the motor-car; and I suppose when everyone else has an aeroplane we shall think it time to give our missionaries these distance annihilators. . . . It may easily happen that the church will have to rescue this gift of science [the cinema] from the debasement which has sometimes been associated with it. It may come to pass that our churches will, on Sunday evenings, after the ordinary service, have a couple of hours of clean wholesome 'movies' and give all the profits to the hospitals."

Great souls are always loyally submissive, reverent to what is above them; only small, mean souls are otherwise.—Carlyle.

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