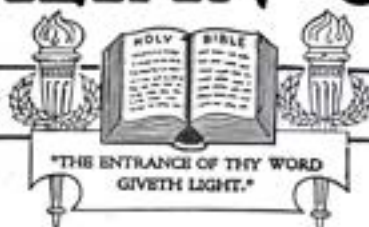


# The AUSTRALIAN CHRISTIAN

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## Light from the Word.

"Open thou mine eyes, that I may behold wondrous things out of thy law" (Psalm 119: 18).

It is a familiar saying that God has yet light for us to break from out his holy word. Whatever our attainment, there is more light and knowledge ahead. As in science a Newton may modestly represent his achievement as but that of a child playing on the shore while the great ocean of truth lies before him, so with equal propriety may a life-long student of the word of God do so. The apostle's exclamation may well be re-echoed by us: "O the depth of the riches both of the wisdom and the knowledge of God!"

It is the glory of the Scriptures that the humblest Christian may find enough to live by and be able to nourish his soul on the word of God, while yet the wisest Christian philosopher can never exhaust the meaning of that divine word. A lifetime's earnest study will not exhaust that store of knowledge. Reading over and over again, with open mind and willing heart, we may see new meanings and receive new light. Often in the experience of the Christian a very familiar passage seems suddenly to take on a new aspect. "We never saw it on this fashion." An experience may illumine a text. A new truth may be found as suddenly and unexpectedly as the man in the parable found the treasure hidden in the field.

Nothing in the foregoing suggests or justifies our being carried about by different winds of doctrine. We receive the engrafted word which is able to save our souls. We are established in the faith. But no finite mind comprehends the whole truth of God. No man or body of men has a monopoly of truth. We know something of that which in its perfection passes human knowledge. But we must grow in knowledge. To cease to grow is to decline and die. There are illimitable fields of knowledge yet awaiting our research.

### Joy of quest and achievement.

The precious truth we already hold, the rich possessions we have already acquired, should stimulate us in the search for truth. There are those who discuss whether joy

and satisfaction are to be found in the acquisition of truth or in the search for it. The answer is, In both. There is a sad case who never come to the knowledge of the truth. But were there no conquests ahead, no discoveries yet to be made, much joy and zest would be lost. The Alpine climber reaches a peak, but is not satisfied. Still less does he think that conquest is finished. As he reached the height, he saw peak after peak rising in glorious splendor and inviting his further effort. So it is with the man who makes the acquisition of knowledge his main purpose in life. And so it ought to be with those who profess to love the Bible as the book of God. The truth has made us free; we rejoice in possession; but we seek greater attainment and fuller knowledge. With the apostle we are led to exclaim, "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out!" Then with the psalmist we make the appropriate prayer: "Open thou mine eyes, that I may behold wondrous things out of thy law."

### Alexander Campbell's wise words.

Amongst the many admirable writings of Alexander Campbell, those relating to Biblical study and interpretation stand out. He emphasized, as every earnest Christian must, the need of a humble and teachable disposition of mind, persevering diligence in the use of every proper means for discovering "the mind of the Spirit," and earnest prayer for divine help; for "if any man lack wisdom, let him ask of God, who giveth to all men liberally and unbraideth not, and it shall be given him." With emphatic reiteration Campbell urged the need of a single eye—the opening of the book of God with one aim, with one ardent desire, intent only to know the will of God. "However brilliant the light of heaven," he wrote, "it may not penetrate eyes that are closed; however distinct and clear the truths the Bible utters, they will fail to enter into ears that are dull of hearing; however interesting and attractive the objects it presents for acceptance, they can find no admission into hearts already full of grossness and corruption."

That familiar thought of new light yet to break from out the sacred page should keep us alert and sensitive, and should make us guard against preconceived ideas—even those supposedly gathered from the Word itself—which might distort our spiritual vision and hinder our appreciation of Bible truths. Another word of Alexander Campbell's enforces a needed lesson: "I have endeavored to read the Scriptures as though no one had read them before me; and I am as much on my guard against reading them to-day, from the medium of my own views yesterday or a week ago, as I am against being influenced by any foreign-named authority or systems whatsoever."

That expresses a very fine thought, and leads to reflection. We have frequently expressed doubts as to the value of marked Bibles or Testaments—sometimes on the ground of the manifestly unfair and biased manner of marking, but also because of the danger of so attracting the reader by the marks that he confines his attention to a

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few verses to the neglect of the other Scriptures. This is a very real danger. "No pet truths thou mayst allow thyself"—yet most of us indulge in the luxury. For ourselves, we have practised but little the art of private Bible marking. Its advantages are fairly obvious; and we have no thought of denying its helpfulness to some who regularly adopt the practice. But yet there is a danger. If the mark calls attention to a passage formerly deemed helpful, it tends also, on the next reading, to withdraw attention from the unmarked verses, which as just as truly part of God's revelation to us. The mark may by association evoke the old thoughts connected with the previous reading, but is likely to hinder rather than help us in the appreciation of any new truth. Nothing should be allowed to turn our eyes from the message of the Book itself. As we read, the appropriate prayer of our heart is—

"Oh, may these heavenly pages be  
My ever dear delight!  
And still new beauties may I see,  
And still increasing light."

### Bunyan's Flute and Autograph.

The "Pilgrim's Progress" is such a classic that anything relating to its author is of interest to us.

A recent press announcement states that John Bunyan's flute has been discovered at Gainsborough, England. It is believed that the instrument was fashioned by Bunyan out of a leg of a stool whilst he was in jail. When one of the warders, hearing the sound of music, entered the cell, Bunyan was able to avoid detection by replacing it in the stool. The instrument is in a state of perfect preservation.

In an address delivered under the auspices of the trustees of the Melbourne Public Library last week, Mr. A. E. Gifford spoke of the scant knowledge which now exists of the works of Bunyan. He said that among children Bunyan was almost unknown. Recently a letter from an English school boy, was received by the Religious Tract Society in England, addressed "J. Bunyan." It read: "I am glad to see in the newspapers that millions of your books are being sold, and I compliment you upon your success. I will read them when I have time. I collect autographs; I already have Jack Hobbs's and Edgar Wallace's, and want yours to complete the set."

Would it not be well if Christian parents were to seek to remove the reproach of neglect? They might themselves benefit by a re-reading of Bunyan's great work, and their children would likewise be greatly helped.

#### THE TRUE KINSHIP.

Join hands, then, brothers of the faith,  
Whate'er your race may be.  
Who serves my Father as a son  
Is surely kin to me.

—John Oxenham.

## What Can We Do?

That is no doubt the question that rises to the lips of every thoughtful person as he is confronted by the unparalleled evils that now infest the country. The days of Isaiah when the land was full of violence and murder have returned.

This meets everybody who tries to apply the gospel remedy to the world situation. One is not content with only personal righteousness; he thinks of others and wants to get rid of social misery. He feels that evil has no right to exist in this world, because he knows it is God's world wherein should dwell righteousness. He knows that truth is better than falsehood, that love is better than hate, that purity is better than impurity; and knows in his soul that some day evil is to be swept out of the universe.

No matter to us now how sin entered the world. To speculate upon that has no more value than to speculate about how the universe began. We can see how evil originates to-day, and while a great mystery lies back of it we can locate its nesting place, and note its breeding.

We must also admit with bowed heads and shamed faces that we have not done our strongest best to prevent it. At this very time there are revelations of corruption being made in Congressional investigations that make us wonder, not that there is a depression but that there is any country at all left. The degree of treachery and corruption in high places amazes us. But we have this to encourage us, the evil is being exposed and the great mass of the people are true. Probably the most discouraging aspect is the inactivity of good people. Many seem to accept the situation as the best we can get.

In the face of all this, what can we do?

1. The greatest danger is that we will

give up, and declare that nothing can be done. Jesus had to fight against that in his disciples. He had to make them believe that "greater is he that is in you than he that is in the world." That is one of the Master's most wonderful and encouraging sayings.

2. There is danger of becoming hypnotised by evil. It is a case of "seen too often and familiar with her face we may first pity, then endure, then embrace." The deeds of leaders lure us astray before we note what is taking place.

3. There is danger of giving up to ease and luxury. It seems too much trouble to be in the right. But to give up to evil is to be a partaker of it.

4. We need some torchlike fanatics to keep us from going to sleep in a world where we need to be wide awake. We can recognise our responsibility and rouse ourselves to reclaim the world for righteousness. If Christians will live faithfully nothing in the world is impossible to them. The early Christians overcame and so may we.—"Christian Evangelist" (U.S.A.).

#### THE CALL.

Rise up, O men of God!  
Have done with lesser things,  
Give heart and soul and mind and strength  
To serve the King of kings.

Rise up, O men of God!  
His kingdom tarries long;  
Bring in the day of brotherhood  
And end the night of wrong.

Rise up, O men of God!  
The church for you doth wait,  
Her strength unequal to her task;  
Rise up, and make her great.

Lift high the Cross of Christ,  
Tread where his feet have trod,  
As brothers of the Son of Man,  
Rise up, O men of God!

## Prayer Corner.

And in thy garden growing,  
For thee bear fruit.

—H. I. Frith.

I love the Lord because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.—Psalm 116: 1, 2.

Times without number, my child-eyes watched my mother, morning and night, kneeling in long communion with her Lord in prayer, while I wondered how she could find so much to say in silence to her invisible Friend, and insensibly drew deep into my soul the thought as a primary fact of existence, that prayer was a work, most real, most momentous.—Bishop Hadley Moule.

May Love, thy seed for sowing,  
In me take root;

Almighty God, who forgivest all things to those who cry unto thee, grant unto us that, whatsoever of life there may be remaining for us, we may give diligent heed at this very hour to thy call; that, so coming to thee, we may find work in thy vineyard, and do it faithfully unto the end; beseeching thee to forgive the wasted hours of the past, and of thy graciousness to see that there be no more. For all time to come grant us to serve thee diligently and dutifully, that at last we may hear thy voice saying unto us, "Well done, good and faithful servants: enter ye into the joy of your Lord." So be it unto us all, through Jesus Christ, our Lord. Amen.—George Dawson.



# Hints and Helps

For Those Who Desire to Serve.

Thomas Hagger.

### THE MINISTRY OF DOOR-KEEPING.

The ministry of door-keeping is very important. Next to the preacher, probably the man at the door is the most important minister in connection with a service. Those who aspire to be door-keepers should seek to be good ones; there are too many of the other kind.

The door-keeper should be in attendance well before the time to commence a service. It is very bad when strangers get to a building before a door-keeper is on duty, and yet this sometimes happens.

He should greet the folk who come with a pleasant word and a smiling face; he should proffer a book, and in a gentlemanly manner offer to show them to a seat.

So that he can properly attend to his duties a seat should be reserved for the door-keeper as close to the door as possible. He may be needed during the progress of the service. And certainly at the close he should be on hand to speak a pleasant word to those who have been present as they pass out, and, if they are strangers, to invite them back again.

Don't treat this work lightly; take it seriously. Pray about it, and do it thoroughly. It is better to be a good door-keeper than a poor choir conductor or preacher.

### THE PRAYER MEETING.

Next to the Lord's day communion service, the mid-week prayer meeting is the most important service for those who have accepted Christ as Saviour and Leader. It should be much more largely attended than it is.

Every effort should be made by those who conduct these meetings and those who take part in them to make them as helpful as possible to those who attend. To make them helpful and efficient they should not be meetings in which the one-man ministry wholly or largely prevails. Every brother competent to do so should lead or have an opportunity to speak therein. It is feared that, because these meetings are sometimes made too much like the Lord's day evening service, they are not better attended.

In order to vary the meetings, we would suggest that they should not always be opened in the same way; that the Scripture should sometimes be read by a brother or several brethren appointed for the purpose, sometimes responsively, and sometimes a verse by every person in the assembly who may be willing to do it; of all young people's societies, clubs and other educational groups of the church.

### Fixed Time and place.

For ten months during the year the Lynndale conference meets on the first Tuesday evening of each month, and always at the church in a given place. Great advantages followed the decision, the chief one being that this particular night is fenced about to keep out other church meetings. And the place is always known. It is a mistake for workers' conferences to be held in homes. Fixed time and place are essential.

### Combination Type.

Since the combination type of conference was agreed upon, the Lynndale conferences have been most efficient. By combination is meant

This meeting affords an excellent opportunity for the young men of the church to begin their participation in the ministry of the church, and they should be encouraged to do so. It is a pity when participation is restricted to a few of the older brethren, and it is equally so to ask

### Bigger and Better School.

9.15. Beginning at 6.15, a covered-dish meal is served, some one group having charge each month; e.g., the Beginners department officers and teachers will serve the meal, perhaps calling in certain parents of children in the department; then the next month another department or group. The plan that has worked best in the Lynndale church is as follows: From 6.15 to 7.30, the covered-dish supper and a programme of fun while seated at the tables, followed by fifteen minutes of worship; from 7.30 to 8.15, a general period for an address, forum or programme of interest to all workers; from 8.15 to 8.45, age group or departmental conferences for discussions. ...supper, etc., ...minutes' book and membership roll up to date. Some minutes are so slovenly that they are without excuse. On the matter of the roll he should confer with the preacher at least once a month. Both of these officers should be very careful to see that such is properly kept, and that the two lists are in harmony.

Then the secretary should receive and carefully present all correspondence intended for the church to his board of office-bearers. Correspondence addressed to him in his official capacity is not his and, consequently, he has no right to withhold any of it. Some secretaries have done untold harm just here. After an officers' meeting or a business meeting of the congregation, the secretary should reply to all letters as the meeting has directed, and do it promptly. The answers are not his, but those of the board or the church, and so they should be signed in his official capacity.

The treasurer should be more than careful about the funds of the church. He should never take away the offering made on the Lord's day until it has been checked by one or more of the deacons, and he should sign for the amount he receives. The entries should be made in his books promptly, and he should be very careful to see that money contributed to missionary or social service or other special funds is entered separately from the amount for the local church, and he should forward all such money to those funds regularly and promptly. To divert money given for one purpose to another is a sin against God and the brethren; it is misappropriation of funds. And to keep this money in hand for long periods is to rob these funds of some of the fruits of the brethren's liberality. Then all the money should be promptly banked, not in his own account, but in a church account. All accounts should be paid when passed by the deacons for payment, and should be paid by cheque. And as the whole is trust money, there should be at least two signatures required to every cheque. The receipts should be carefully filed, and the accounts should be audited by auditors appointed by the church at regular intervals. A treasurer is foolish who does not demand the auditing of the accounts.

Failure to do all things in connection with the business and financial side of the church in a business-like way has caused many a church quarrel, and has thus seriously hindered the work of Christ.

(To be Continued.)

tion, a young Christian said recently, "I have searched the New Testament, and I can find nothing against sitting at the prayers." That is true, but we can gather from the New Testament some idea of the attitudes shown in approach to God. When brought to Tabitha, Peter "kneeled down and prayed." Paul, bidding adieu to the elders of Ephesus, "kneeled down and prayed with them all." Farewelling the disciples at Tyre, Paul "kneeled down on the shore and prayed," and writing to the church at Ephesus said, "I bow my knees unto the Father of our Lord Jesus Christ"; and when the King of Glory, in the agony of Gethsemane, approached the transcendent majesty of the eternal God, "he fell on his face and prayed."

Justification for standing at prayer may, however, be found in the implied approval of our Lord, when speaking to his own disciples he said, "and when ye stand praying." This statement may assuredly justify the attitude of standing at prayer.

It was the practice of the Jews to stand at the public prayers. We are told that "no one might sit in the 'Court of Israel' where prayers were offered, were they never so weary, or had they stood never so long, yet might they not sit down, neither priests nor people." "During prayer, whether in the temple or synagogue, or in any other place, the attitude of the Jews was standing; though on occasions of particular solemnity they knelt or prostrated themselves." (Lightfoot).

That this was the attitude in the early Christian church is shown by Justin Martyr, who wrote about the middle of the second century. In describing the worship of the church, after the teaching is given, "then all rise together and pray," or "after this we all stand up and pray," clearly showing that previously the congregation had been sitting.

Tertullian, who wrote about the end of the same century, in his "Treatise on Prayer" condemns sitting as an irreverent attitude, saying of this posture that it is "most irreligious under the eye of the living God, while the angel of prayer is standing by, as if we were upbraiding God that prayer has wearied us."

Nothing can justify any but the infirm and aged in sitting at ease while their representative is approaching the Lord God Almighty, offering on their behalf and as their spokesman prayer and thanksgiving. In solemn reverence, it is but becoming that all should stand, not only exhibiting thus the courtesy begotten of respect but the holy humility due to the Lord God Almighty, who, in his wondrous love, has brought us into fellowship with himself, through the Lord Jesus Christ.

We beseech those who have unthinkingly given way to the unworthy practice here referred to "suffer this word of exhortation."

### When Self-righteousness Vanishes.

There is the height of the ideal that dawns on a man when he becomes a Christian. In his new standards of the measurements of things, there is less difference between him and others than he thought. A little green hillock of some thirty feet high might well despise the molehill in the field. But place them both under the shadow of Ben Nevis, and there is little room for boasting or contempt. The school boy who has mastered Caesar despises his junior still struggling with the rudiments. But in the presence of a ripe Latin scholar there is not so much difference between the brothers after all. Just so when a man sees little higher than himself, it is tolerably easy to despise. But when the ideal is lifted into the glory of Christ our superiority has a strange trick of vanishing. It was a Pharisee, whose standard of all things was the Pharisee, who thanked God that he was not as other men. But the poor publican, with his God-touched conscience, and his vision of the splendor and purity of heaven, could only cry, "God be merciful to me, the sinner."—G. H. Morrison.

"It's fine indeed in these days of speed,  
When we rest from our daily labor,  
To chat awhile and swap a smile,  
With Life's real neighborly neighbor.  
For since the days of horse and chaise,  
Such folks are mighty few,  
And life is sweet, when folks can greet  
Such neighborly neighbors as you."

—Anon.



## The Home Circle.

Conducted by J. C. F. PITTMAN.

...selves, we have... of private Bible marking. Its... are fairly obvious; and we have no thought of denying its helpfulness to some who regularly adopt the practice. But yet there is a danger. If the mark calls attention to a passage formerly deemed helpful, it tends also, on the next reading, to withdraw attention from the unmarked verses, which as just as truly part of God's revelation to us. The mark may by association evoke the old thoughts connected with the previous reading, but is likely to hinder rather than help us in the appreciation of any new truth. Nothing should be allowed to turn... the message of the Book it-

### WHAT IS "HOME"?

One can never forget (says Dr. A. McCaig, in the "Friend of Missions") that tale, told by Mr. D. L. Moody, of the little girl who had been taken charge of by friends during her mother's last illness, and when she was brought home, after the mother's death, the place was all strange and unreal to her. "Father, take me home!" she cried. Her father assured her that she was at home, and took her from room to room; but still her cry was, "Take me home!" At last, to the agonised father, she wailed out, "Father, take me home! This can't be home, for mother isn't here!" So the point was tenderly driven home that heaven would not be home to the Christian if Jesus were not there.

### TRUE SELF-SACRIFICE.

Dr. Duff, the world-renowned missionary, after pleading very earnestly at a great meeting in Edinburgh on behalf of India, fainted away. He was carried into the vestibule, where after a time he revived and said:

"I did not get quite through; let me go back and finish."

He was told that if he did so it would cost him his life.

"Well," he said, "I shall die if I don't."

He was carried back, and passing through the great crowd to the platform, the people rose, and tears were in many eyes at the sight of the noble and self-denying missionary. He turned to the crowd and said:

"Fathers and mothers of Scotland, is it true that you have no more sons to give to India? I have spent twenty-five years of my life there, and have come back in my old age to die at home. . . . If a call comes from the Queen to go there in the Army, many are ready. Has it come to this, that the Lord calls for recruits for his kingdom and they will not go?"

Then, turning to the chairman of the meeting, he said:

"If there is no one to go to India, I will return to those people and let them know that there is one old Scotsman that can die for them if he can't live for them."

### WHY NOT NOW?

The task you hate—why put it off? If it is your duty to do it, why not do it now and have done with it?

The great responsibility of life is to do your part fairly and squarely. If you have ever had to do something that another should have done because he or she did not do it, then you know how unfair it is not to do your work. You also know how the person having to do your work feels about you.

That other person has a right to think you are small and mean if you do such a thing. Be-

sides, you are a cheat. That person may have had to stay at home, away from some pleasure, in order to do what you left undone. You are also a thief, for the moments that person had to spend on your work may have been valuable time.

Resolve never to leave your tasks for someone to do. If you have a disagreeable thing to do, just buckle in and get it done. See how quickly you can do it. Don't put it off, for it will always be harder the longer that you think about it while waiting until you "feel like doing it." Since it must be done, why not do it now and have done with it?—"The Sentinel."

### IT WAS NEWS TO HIM.

A company of business men were discussing plans for a necessary work that would call for the co-operation of earnest people. It was suggested to one of those present that his partner ought to help, because he was a Christian. The man to whom the suggestion was made was startled. "What, my partner a Christian?" he asked. "He has been a member of the church for seventeen years," was the reply. "Well," the comment followed, "he has been my partner for twelve years, and I never found it out!" Let us ask ourselves—Would it be possible for anyone to be associated with me in such a way without learning that I am a Christian?

### HOW TO HANDLE BOOKS.

1. Never touch a book with damp or soiled hands.
2. Never pull a book from a shelf by the binding at the top, but by the back.
3. Always before opening a large book place it upon a table.
4. Never bend the sides of the cover back against each other.
5. Always open a large book from the middle, and never from the ends or cover.
6. Never hold a small book with the thumb pressed into the binding at the back; but hold it with the thumb and little finger upon the leaves.
7. Never turn leaves with the thumb.
8. Always turn leaves from the top with the middle finger or with the forefinger.
9. Never write upon paper laid upon the leaves of an open book; as the pencil or pen point will scratch the leaves.
10. Never lend a borrowed book, but return it as soon as you have finished with it.—Selected.

voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.—Psalm 116: 1, 2.

Times without number, my child-eyes watched my mother, morning and night, kneeling in long communion with her Lord in prayer, while I wondered how she could find so much to say in silence to her invisible Friend, and insensibly drew deep into my soul the thought as a primary fact of existence, that prayer was a work, most

Richard Hadley  
He had preached his farewell sermon, and was standing at the door of the church wishing the members of his flock good-bye. "Well, sir," said an old farmer, who meant well, "I can't say as we shall miss your vacant chair, but we will miss your vacant face."

## The Family Altar.

J.C.F.P.

Monday.

This is the day which the Lord hath made; we will rejoice and be glad in it.—Psalm 118: 24.

This expression so commonly alluded to with reference to the Lord's day, more probably signifies the whole period of the gospel dispensation. It is the accepted time, the day of salvation. As David rejoiced in anticipation, we should still more rejoice in realisation, for we are living in a day of triumph, the day of days, which should be occupied in soul-saving and unceasing hosannas.

Reading—Psalm 118.

Tuesday.

Turn away mine eyes from beholding vanity, and quicken thou me in thy way.—Psalm 119: 37. Fastening the eyes upon vain things of time and sense tends to inertia, slackening of pace, fixing them upon God and spiritual pursuits or pleasures quickens the pace in the path of righteousness, and the desire to press forward in Christian service.

Reading—Psalm 119: 25-56.

Wednesday.

How sweet are thy words unto my taste; yea, sweeter than honey to my mouth.—Psa. 119: 103. Only a spiritual taste can appreciate divine things. Relishing pleasures and pursuits not of this world, the psalmist directs special attention to his appreciation of the words of God. To his spiritual taste they were sweet indeed; sweeter than honey.

Reading—Psalm 119: 81-112.

Thursday.

I rejoice at thy word, as one that findeth great spoil.—Psalm 119: 162.

To David God's word was not only a great delight but a great possession. Receiving it, he became more than a conqueror. It was to him like finding great spoil. A similar condition of mind is possible for all of us, yet it must be remembered that it comes not without a struggle. No battle, no spoil. No struggle, no gain.

Reading—Psalm 119: 145-176.

Friday.

Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us.—Psalm 123: 2.

The context almost suggests that David had in mind the chastisement of slaves, who, whilst being beaten, lifted their eyes imploringly upon their masters or mistresses, and cried for mercy. Or he may have been thinking of servants looking to their masters or mistresses for direction, support, protection. In any case, the lesson is clear. Unto him who dwelleth in the heavens should we lift up our eyes, conscious that forgiveness and grace can come from no other.

Reading—Psalms 123, 125.

Saturday.

Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plentiful redemption.—Psalm 130: 7.

Probably the reference is to all who are Israelites indeed, the people of God of all times. Their hope is in Jehovah. To him alone they look for mercy; in him alone they find redemption.

Reading—Psalms 129, 131.

Sunday.

Praise the Lord; for the Lord is good; sing praises unto his name; for it is pleasant.—Psalm 135: 3.

Two reasons for praise: 1st, the Lord is good. The psalmist gives many illustrations of his loving kindnesses and tender mercies. 2nd, the saying or singing of praises is pleasant. When freed from sin's captivity, our mouth is filled with laughter and our tongue with singing.

Reading—Psalms 134, 135.



## Prayer Meeting Topic.

August 16.

### WHAT GOD REQUIRES.

(Deuteronomy 10: 1-13.)

H. J. Patterson, M.A.

In the midst of warnings and exhortations the following words were spoken by Moses—“And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?” (Deut. 10: 12, 13). What doth the Lord require?

#### To Fear the Lord.

Do we tend to make ourselves on too familiar terms with God? Maybe we have lost the idea of the majesty of the Most High. The idea of the Fatherhood of God should not lead us to be presumptuous. God is more than Father, and it would be well if we remembered this. Paul speaks of the “terror of the Lord.” There is a judgment. Jesus said, “Fear him which is able to destroy both body and soul in hell.” The writer to the Hebrews said, “It is a fearful thing to fall into the hands of the Living God.” “The fear of man bringeth a snare,” but a reverential fear of God may be a great aid to a man who tends to pride and vanity of mind. Let us not fear ridicule of our fellows, monetary loss, or loss of social position, but rather do the will of Christ, serving in godly fear.

This does not mean God is not a God of love. But remember he is a God of power and justice. The prisoner at the bar may rightfully fear a judge, however good and full of compassion he may be. And who is without sin? I can logically, reasonably fear a God of love, because he is just and powerful, and able to destroy a wilful sinner body and soul.

#### Keep His Commandments.

Moses was the mediator of an old covenant between God and man. It was a covenant for a time, “until the seed should come.” Moses’ law, excepting as it is re-enacted in the teaching of Christ in the gospel, is out of date. The moral principles live, however, not because they are moral nor yet because they were given by Moses, but because they are restated in the New Covenant. And our obedience as Christians or non-Christians, as the case may be, is not to a code of business laws, or to a set of social customs, or to a lodge or to anything else save to his, Christ’s, laws. If the world of to-day is to be saved, it will be only by keeping his commandments and by walking in his ways. The watchword should be, “Back to Christ and his word.”

#### Loving Service.

This, as in Moses’ day, is required now. Brethren, let love fill our hearts and stir us to action for him. We can fear and love, for it is a reverential fear and awe, and a glad loving service which we render in view of his great redemption, the life everlasting and the needs of a sinning world. If love does not express itself it will die, and there are many tragedies of unexpressed love in the world of our own time. Of what sort is the service you render? Is it one given grudgingly? Is God to you a hard task-master, or is the grace of God a reality, and therefore service a joy and privilege? We are, after all we render, but unprofitable servants, but thanks be to God that by a divine alchemy the service may be transmuted into the gold of heaven. What does God require of me?

TOPIC FOR AUGUST 23.—“THY WILL BE DONE.”—Matt. 16: 10; John 6: 26-40.

## Our Young People.

Conducted by WM. GALE.

### How Lynndale Became a Bigger and Better School.

[This story belongs to a series on “How the Lynndale Church School Became Better and Bigger,” now being presented by “The Lookout” for the purpose of offering suggestions to schools bent on making 1933 “A Greater Bible School Year.”]

The Lynndale church-school workers never forgot the autumn when their monthly conferences began to function in a really important way. That August “conference,” not a regular meeting, but an emergency “call-together,” though small in attendance, set on fire the few who were present. They began to talk about the tentative plans presented by Mark Peak, the superintendent, and Frank Forward, the pastor. Interest was aroused and continued through the weeks as workers met each other.

Each month the conference grew in anticipation of the time when Lynndale would become a better and a bigger church-school.

#### What is a Workers’ Conference?

As is often true, the positive answer to a question is best made by the negative approach. What a conference is may best be seen in saying what it is not. Strictly speaking, a church-school workers’ conference is: Not an unplanned, hurriedly called meeting; not a business meeting of officers and teachers; not a social, party type of function; not a day or an evening appointment to hear a lecture, even on religious education; not a training-class period; not a duplicate of a Sunday-morning service; nor is it a midweek prayer-meeting type of a service. All of these things are important in the full round of church work. But no one or all of them constitute a church-school workers’ conference. The definition of a real conference is best seen in a picture—a season’s moving picture of the activities of the Lynndale church-school leaders.

Certain emphases make the workers’ conferences of the Lynndale church-school successful. Ideas that have worked from month to month, concerning the nature and conduct of the conferences, are almost fixed in the form of a policy. It would be interesting to show how the items in such a policy have been hammered out on the anvil of experience. Some of these are:—

#### The Church-school Leaders.

The entire working force of the Lynndale church-school is expected to be present at each monthly workers’ conference. This means minister, superintendent, all members of the board of Christian education, all officers and teachers in the Sunday church-school, and all leaders of all young people’s societies, clubs and other educational groups of the church.

#### Fixed Time and place.

For ten months during the year the Lynndale conference meets on the first Tuesday evening of each month, and always at the church in a given place. Great advantages followed the decision, the chief one being that this particular night is fenced about to keep out other church meetings. And the place is always known. It is a mistake for workers’ conferences to be held in homes. Fixed time and place are essential.

#### Combination Type.

Since the combination type of conference was agreed upon, the Lynndale conferences have been most efficient. By combination is meant a general period when all are together, followed by departmental or age-group sectional meetings, both held the same night.

#### Whole Evening Used.

By the whole evening is meant from 6.15 to

9.15. Beginning at 6.15, a covered-dish meal is served, some one group having charge each month; e.g., the Beginners department officers and teachers will serve the meal, perhaps calling in certain parents of children in the department; then the next month another department or group. The plan that has worked best in the Lynndale church is as follows: From 6.15 to 7.30, the covered-dish supper and a programme of fun while seated at the tables, followed by fifteen minutes of worship; from 7.30 to 8.15, a general period for an address, forum or programme of interest to all workers; from 8.15 to 9.15, age group or departmental conferences for discussions, sometimes with outside speakers, and always with time for the consideration of practical departmental plans. One department may be responsible for the fun-time programme, another for the worship period.

It takes planning and co-operation to begin and close on time, but it pays. Busy people make best church-school workers, and busy people like to have the leaders keep faith by being prompt.

#### Attendance.

Securing and maintaining regular attendance is important and must be systematized. The best plan provides for general notice from pulpit or in weekly printed calendar, and also posted on bulletin boards. Lynndale follows up this general notice by departmental or group emphasis in three ways: viz., postal card to every member of the group, a ‘phone call, and in some cases a personal visit, the principal of the department either personally or otherwise being responsible.

Accurate record of attendance is kept by the director of records (secretary) of the church-school, who looks to each departmental head to check on the attendance of officers and teachers or other helpers.

#### Indigenous Topics.

There is no one thing which contributes to the success of the Lynndale conferences more than the wise choice of vital, indigenous topics from month to month. A year’s programme is not worked out and fixed, but the general direction is known and topics are announced well in advance.

#### Variety in Programmes.

Things that have made Lynndale conferences worth while are such as these: virile, inspiring addresses; genuine worship periods; happy fun fellowships; surprise musical and other special features; map and Palestinian talks; chalk talks; stereopticon and reflectoscope projection talks (e.g., presentation of the art masterpieces on the life of Christ); debates; research reports; departmental dialogues and projects; problem discussions; book reviews; Biblical dramas; convention and institute minute messages; community-school echoes; visitation word pictures; borrowed missionary and other exhibits.

Often to hear a general address, and more often in the age-group period, parents are invited and given some responsibility other than that of being mere listeners.

At all times every person in all the church-school working force should carry definite responsibility. Whether the pastor, or superintendent, or departmental principal, or board of Christian education does it, somebody ought to see to it that every worker works happily, profitably and as often as is necessary.—W. Edward Rafferty, Professor of Religious Education, University of Redlands, Redlands, California.



## Here and There.

Next meeting of the Victorian General Deacons will be held on Wednesday, Aug. 16, in Swanston-st. lecture hall, from 10.30 a.m. till 4 p.m. All sisters are invited to attend and help.

On Monday Bro. A. G. Saunders, B.A., preacher of the church at Subiaco, W.A., sent us the following news by telegraph:—"Four received in, four baptised, three decisions, yesterday."

The following telegram from Bro. E. C. Hinrichsen, preacher of the church at Toowoomba, Qld., reached us on Monday:—"Crowded meetings yesterday, both broadcast, one decision."

Thomas Hagger is now in a mission with the church at Grafton, N.S.W. Private correspondence should be addressed to him at the P.O., Grafton, till August 26, but all official correspondence should be sent to the office, 242 Pitt-st., Sydney, as usual.

It is not too early to begin preparing for the annual offering for the College of the Bible on October 1. Every member is invited to have a part in the offering so that a great advance may be made on 1932. In view of the urgent need the suggestion is made that members lay aside a small sum weekly for the next eight weeks for this purpose.

The article entitled "Ordination" which appears in this issue was prepared by Bro. W. L. Ewers and read at a meeting of our New South Wales preachers' association. The secretary of the Preachers' Fraternal, in forwarding the manuscript, wrote that it was the unanimous desire of the members that it be printed for the benefit of the brotherhood.

We are glad to hear appreciations of the series of "Hints and Helps" contributed to our pages by Bro. Thos. Hagger. There have been some inquiries as to publication in more permanent form. We have pleasure in announcing that the Austral Publishing Co. intends, soon after the completion of the series, to republish the articles as a booklet, as it is believed that many readers, seeking to take part in church work, would thereby be helped to more efficient service.

There was a great gathering at Lake-st., Perth, on July 31, to bid godspeed to Bro. F. E. Buckingham, as he starts on his new work as State evangelist. The gathering was fairly representative of all the metropolitan and suburban churches. Bro. Rodier, of Subiaco (chairman of H.M. Committee) presided. Bro. Hunt expressed the good wishes of the H.M. Committee; Mrs. A. G. Saunders brought the greetings of the Sisters' Auxiliary; Bro. Lang represented F.M. Committee; and Bro. K. Robinson spoke for Y.P. Dept. Bro. Wilkie gave an address on "A Step Forward." Bro. Buckingham gave an appropriate response. Musical items were interspersed with the speeches. The first mission will be held in the tent at Kalgoorlie.

The first group meeting for the year, arranged by the Victorian Women's Mission Band Committee, was held at Surrey Hills on Aug. 3, when there was a large attendance of bands in the Eastern group. Mrs. Mitchell, superintendent, presided, and stressed the importance of the bands maintaining their standard of support. Bands readily responded to the appeal. Mrs. Scambler gave a helpful devotional message. Greetings were presented by Miss Ellis, Women's Conference President. Mrs. Wilson, Mrs. Scarbrook (H.M. Committee) and Mrs. W. A. Kemp (F.M. Committee) took part in the meeting. Mr. A. A. Hughes' address on "The Indigenous Church in India" was listened to with great attention. Mrs. P. L. Mitchell was soloist, and Mrs. Hare pianiste. Surrey Hills ladies provided afternoon tea. The next group meeting will be held at Northcote on Aug. 16 at 2.30 p.m.

Aug. 6 was "Come-to-church" Sunday in Camberwell, Vic. Bro. W. Gale, speaker at the morning service, held a conference and tea with S.S. teachers in the afternoon. At night Bro. A. Hughes spoke to a full meeting on "The Understanding Heart." Mrs. Howgate gave a monologue, and Mr. Whittington a solo. On Monday evening the boys' club had their anniversary, and on Tuesday Brighton Y.P. society visited Camberwell.

Bro. G. T. Fitzgerald, preacher of Dawson-st. church, Ballarat, Vic., is conducting a ten-days' mission at Peel-st. On evening of Aug. 6 Bro. Benson preached at Dawson-st. Aug. 20 will be Bro. Fitzgerald's last Sunday with the church. We learn that Bro. J. Wiltshire, preacher of Grote-st. church, Adelaide, will succeed Bro. Fitzgerald, having accepted a three years' engagement with the church at Dawson-st., and that he is expected to begin his labors there in December.

Bro. G. T. Walden writes: "We are very pleased to report that the Enmore church Foreign Mission Day offering has now reached the magnificent amount of £190, and the church is endeavoring to make it the even £200. This is by far the largest amount we have received for the F.M. day offering from any one church in Australia. Bro. Paternoster and the church have worked very hard to secure such an offering as this in such times. We offer our sincere congratulations on behalf of the missionaries."

The Board of Management is seeking to establish local committees in the various States to foster interest in the College of the Bible. Bro. E. Davis, T. Hagger, H. G. Harward, L. Russell, F. S. Steer, D. Wakeley and J. Whelan, M.A., have accepted the invitation to serve in this way in Sydney. The committee formally convened last week and elected Bro. Harward as chairman, Bro. Whelan vice-chairman, and Bro. Wakeley secretary and treasurer. Members in New South Wales may send subscriptions for the College to D. Wakeley, "The Manse," 19 Bennerong-rd., South Kensington, who will receive on behalf of the Board.

The work at Hartwell, Vic., continues to grow. Attendances at all meetings very encouraging. Average morning attendance for August was 90. At special services, recently held, Mrs. H. Banks was soloist. Sunday School is in good heart. Miss M. Aisbett, superintendent of kindergarten, has commenced a teachers' training class. An officers' dinner was held in chapel on Aug. 5, officers being present from Balwyn and Surrey Hills. Bro. Baker gave an address on "The Duties and Privileges of the Officers of the Church." A profitable discussion followed. Dinner was served by the officers' wives. At a largely attended Band of Hope meeting last week Mr. Finlayson (State Director) gave an address. Protestant Sunday was observed on Aug. 6, Bro. Baker's subject being, "How God Used Martin Luther."

A. M. Ludbrook writes: "As one who in early days in London made and enjoyed the acquaintance both of a medical student named Joseph Verec and, a little later, of his brother John, that double acquaintance being renewed and becoming increasingly intimate during the past 35 years in Adelaide, may I offer a brief tribute to the memory of two such friends. To know them at all was to highly esteem them, to know them well was to love them. Thank God for their beautiful friendship and beneficent influence! And surely it was a kind providence that these two—more than brothers, and both over fourscore—should pass on practically together; for though a few days intervened neither of them knew that the other's end was near, or in the

one case, had come. So then, may we not say, as was said of other two in ancient story, 'They were lovely and pleasant in their lives, and in their death they were not divided.'"

### DEATH.

At Canton, China, on June 29, Mrs. Loney Hawk Seong, mother of H. Loney Pang and Arthur Loney Gook, of Melbourne, and of three sons and three daughters in China. Aged 85 years. Fell asleep in Jesus. "We shall all meet at home in the morning."

### IN MEMORIAM.

HAMILTON.—In treasured memory of our darling mother, Anne Diana, who was called home on August 7, 1931; also our brother, Sapper James Leslie (Jim), who died in France on August 22, 1918.

"Until the shadows from this earth are cast;  
Until he gathers in his sheaves at last;  
Until the twilight gloom is overpast—  
Good-night."  
—Inserted by their loved ones.

KOFOED.—In loving memory of our darling son, Vico, who went to heaven on Aug. 10, 1930, at Maryborough.

Only a little flower we longed to rear;  
Only a little life to love while he was here;  
Only a sweet little boy, now laid to rest,  
Small, but how dear to us, God alone knows best.

—Inserted by his loving mother and father and little sister.

OLDFIELD.—In sweet and precious memory of our darling baby Dorothy (aged 11 months), who reached the arms of Jesus August 24, 1931. "And he shall gather the lambs to his bosom."  
—Dr. and Mrs. G. H. Oldfield.

RYAN.—A token of love and remembrance of Mabel Eileen, the dearly loved daughter of G. and S. Black, and loving sister of A. Quirke and W. Black, of Annerley, whom God called home Aug. 18, 1928.

Time takes away the edge of grief,  
But memory turns back every leaf.  
It was hard to part with one we loved,  
But God, who knoweth best,  
Held out his loving arms and said,  
—Come unto me and rest.

Also  
QUIRKE.—Sweet memories of our little darling Eileen Mabel (Bunny), who fell asleep Oct. 7, 1923, aged 6 years and 10 months.

This little flower, as white as snow,  
Which from the Lord was given,  
And fearing earth would soil her bloom,  
He planted her in heaven.  
United in heaven.  
Waiting for their loved ones.

### COMING EVENTS.

AUGUST 15 (Tuesday).—8 p.m., "The Wonders of Solar System." Illustrated lantern lecture, Mr. F. Hillier, in church, Lygon-st., Carlton. Unique slides showing heavens in movement. An interesting and profitable night assured. Come. Admission 1/-, children 6d. Proceeds for Bible School.

AUGUST 27 and 30.—Doncaster church will celebrate its 70th anniversary by special services all day Sunday, Aug. 27, then continued in the Athenaeum Hall on Wednesday, 30th inst. All old members and friends are invited to be present.

### HAVE FELLOWSHIP IN THE FOOTSCRAY TENT MISSION.

COMMENCING SUNDAY, AUGUST 20.  
Missioner, Bro. W. E. Jackel.  
Song-leader, Bro. Les. E. Brooker.  
Come over and help us by delegations from your church. Come, if possible, during first week.  
Remember the mission in your prayer meetings.  
Site chosen for the tent is in Barkly-st., near Barkly Picture Theatre.



## News of the Churches.

### Tasmanian News-letter. F. Collins.

#### Our New Governor.

Tasmania has been without a direct vice-regal representative for about two years. Sir Ernest Clark, a member of the British Economic Mission that visited Australia a few years ago, has been appointed by the Home Government. He is a noted economist and diplomat. Lady Clark is keenly interested in work for the uplift and betterment of girls, and was chairwoman of the Girls' Friendly Society at Reading, where her home is, in England. Addresses of welcome and loyalty will be presented to Sir Ernest and Lady Clark by representatives of the churches and women's organisations of Tasmania. The Churches of Christ share, with other religious bodies, in an address of loyalty and welcome. Bro. J. Park, a deacon of the church at Collins-st., Hobart, and secretary of the Council of Churches, had the honor of drafting the address to be presented.

#### Who's Who in Tasmania.

Many intending visitors to the Federal Conference have sent letters to the publicity officer, Bro. Brown, the writer of this letter, and personal friends, asking us to arrange all matters connected with their coming to Launceston in October next. All such applications should be sent to the secretary of the Federal Conference, Bro. N. J. Warmbrunn, 139 High-st., Launceston, or to the secretary of the Conference in the State where they reside. Failure to do this may result in serious disadvantage. It is estimated that accommodation will not be procurable in Launceston, during October next, unless secured now. The first week in October is occupied with gatherings of the Launceston Agricultural Show, and bookings are very heavy at this time. During the second week the Federal Conference will be held, and the third and fourth weeks overlap the National Christian Endeavor Convention. It is estimated that upwards of two thousand Endeavorers will attend the last fixture, and the hospitality committee of that gathering is booking all the accommodation possible. The Churches of Christ Federal Conference has appointed a strong committee for hospitality purposes, and full lists of houses and their tariffs have been compiled. Free hospitality will be provided only for official delegates. Others must apply for registration at once if they desire accommodation secured for them; and unless they are sure that personal friends can secure it for them, they ought to depute the hospitality committee to attend to it. Registration means concession fares on boats and railways. Failure to register means ordinary fares, and probable failure to secure accommodation. Everybody is working at high pressure to make the best arrangements possible, but most are too busy to answer personal letters, and have not the means of securing the requisite lodgings. Remember Launceston is a small city compared with Sydney, Melbourne, Adelaide, Brisbane and Perth. Come to Tasmania in October from the 12 to the 18th inclusive, but register through the Federal secretary, Bro. N. J. Warmbrunn, 139 High-st., Launceston.

#### Tasmania.

Hobart (Collins-st.).—There were small attendances on July 16, but good meetings on July 23. Two lads were received into fellowship by letter from Geeveston. Best attendance at Bible School for some time, 166 being present. Y.P.S.C.E. held a "community night" on July 24.

On July 29 Endeavorers visited J. Harward, one of its old members, in the sanatorium. On July 30 there was a very good morning attendance. Sympathy was extended to Sister Patterson and Jacobson family in their sad bereavement. After Bro. Martin's gospel address on "The Supreme Inevitable," a married woman, a young lady, and a married man made the good confession. The church is planning special services for August and September.

#### Queensland.

Charters Towers.—At annual meeting of the church, Bro. Chivell was re-engaged for another year. The retiring officers were re-elected. A working bee of brethren is making improvements to the church and school hall. The meetings continue fair, despite epidemic of influenza.

Gympie.—Successful meetings were held at Gympie on July 30, Bro. Bowes speaking at both services. His evening subject was "Remember thy Creator in the days of thy youth." Bro. C. S. Trudgian gave a splendid address at Monkland, and Bro. G. Hook spoke at New Veteran on "I've Played the Fool." Bro. Bowes held a meeting at Deep Creek. Gympie Bible School rally ended on July 30 with a gain of about 20 scholars. There was a good attendance at men's meeting.

Brisbane (Temperance Hall).—During July good meetings were held. Interest in the work is well maintained. On July 23 and 30 visitors were present from the church at Lismore—Sisters Misses Witherspoon (2), and Sister Miss Carlton, who came to Brisbane to attend the C.E. Convention. Speakers for the month were Bro. Elvery, 2nd and 30th; Wendorf, 9th; A. Inglis, 16th; and on 23rd, W. J. Campbell, of Wynnum church. Application has been made for the admission of our aged Sister Mrs. Barker, who is in a weak state, to Diamantina Hospital.

Kedron.—On July 23 a young brother was received by faith and obedience. Very successful Bible School anniversary services were addressed by Bro. W. E. Reeve, from Ipswich, Bro. S. E. Riches, Lismore, N.S.W., and Bro. N. G. Noble. Prizes and scholars' programmes were given on July 28. Fine singing was rendered under baton of Bro. C. Kollmar, assisted by the orchestra directed by Bro. F. Kirk. To date six confessions, two restored, two by transfer, and ten have resumed from the suspension list of non-attendance since Bro. and Sister Noble came three and a half months ago.

#### Western Australia.

Kalgoorlie.—On July 30 Bro. Hinrichsen spoke morning and evening to good meetings. Two were received into fellowship. On July 31 a young man who made the confession at Boulder was immersed. Young People's Endeavor Society is conducting open-air services each Saturday evening with good attendances.

Victoria Park.—Fourteen additions were reported at the quarterly business meeting. Bro. T. Lingwood, on account of studies, resigned as treasurer. Bro. J. H. Hoshin was appointed to the task. Bro. and Sister A. Johnson were welcomed into fellowship on July 30. Bro. F. Pollard, B.A., and W. H. Nightingale speaking morning and evening respectively.

Subiaco.—There was a splendid morning meeting on July 30 addressed by Mr. Moore, of Methodist church, who exchanged with A. G. Saunders. Gospel service was also well attended. Four who confessed Christ on July 23 were baptised; and four decided for Christ, these being scholars from the Hollywood Bible School, under the leadership of Sister E. Evans. Bible School is keeping up in number; also the three sections of Endeavorers. Other departments are in a healthy condition.

Inglewood.—The seventh anniversary of the church was celebrated on July 20. Bro. C. H. Hunt spoke in the morning on "The Privileges of Church Membership," and at night on "Building to a Divine Pattern." There were good attendances. A members' tea was held on July 20. A public meeting followed, at which Bro. Raymond, of Fremantle, gave an inspirational address.

Maylands.—Meetings are well attended. The church commenced its 25th anniversary celebrations with a well-attended early morning prayer meeting. In the meeting Bro. J. Rhodes presided, and Bro. Berry and J. W. B. Robinson (former members) read the Scriptures. In the afternoon Children's Day demonstration was successfully carried out. At night the singing was led by Bro. Berry, who also sang a solo; and Bro. Bridge and Peacock (pioneer members) took part. After Bro. Thomson's address, a married woman made the good confession. The young people's club has been recommenced. All departments are working well. P.M. offering amounted to £45.

Fremantle.—Splendid gatherings continue. On July 16 a young man and young woman confessed Christ, after a fine address by Bro. R. Raymond on "Gethsemane." They were baptised on July 19, and received into fellowship on July 23. P.M. offering reached £35. The church expresses its sympathy with Mrs. Bridgick in the loss of her father. The opening meetings of the new church building at Palmyra were a great success, Bro. O. Fieldus presiding over a crowded and inspiring gathering, at which Bro. F. E. Buckingham (Conference President) gave an uplifting address. Bro. Raymond commenced a three-weeks' mission in the new building on July 23. On July 24 a married woman made the good confession. During the absence of Bro. Raymond at Palmyra, the gospel services at Fremantle are being conducted by Bro. S. Taylor, F. E. Buckingham and O. Fieldus.

#### South Australia.

Port Pirie.—Aug. 6, splendid meetings, Mr. A. T. Strange, of Solomontown Methodist, being the speaker, as it was B. and F. Bible Society day. One young lady was received into fellowship who was baptised the previous Thursday. In the evening Bro. Killmier spoke on "Who Then Can be Saved?" Good attendances.

Adelaide (Grote-st.).—Bro. E. R. Killmier and J. R. Beasley, of Melbourne, spoke morning and evening respectively on July 30. Meetings on Aug. 6 were good. An effort is being made to give an opportunity for brethren and sisters "shut in" to commune on Lord's day afternoon. The church very regretfully received the intimation that Bro. Wiltshire would conclude his ministry at Grote-st. this year.

Semaphore.—August 6 was the 23rd anniversary of the church. 55 present at J.C.E. (a record). At morning service the Conference President, Bro. Harkness, gave an interesting address. The choir sang a beautiful anthem. In the afternoon young people from the Bible School rendered the Children's Day exercise, when one scholar confessed the Saviour. The offering was £11/10/4. Bro. Beller preached at night to a splendid congregation on "Holding the Primacy." The choir rendered a splendid anthem, and the male quartette an item. It was a day of happy fellowship.

Cheltenham.—At annual business meeting of the church on August 3, reports showed departments to be doing good work. Secretary reported average of 59 at gospel services for past year, and expressed appreciation to all who had helped in the preaching. August 6, church celebrated its ninth anniversary; 54 present at Lord's table. Bro. Reg Lampshire commenced his labors with the church, speaking on "The Church for the Present Hour." At gospel service his subject was "Am I my brother's keeper?" 111 present. All are rejoiced at the prospects opening up with Bro. and Sister Lampshire's coming.

(Continued on page 508.)



## Foreign Missions.

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

### FOREIGN MISSION OFFERING.

We are thankful to say that we have passed the £3,000 in our offering receipts. The total amount to this date, August 1, is £3,143/7/2. As far as I have been able to search the records, it is a very long time since we reached this amount for the first month. Amounts contributed by various States: South Australia, £1,391/0/5; Victoria, £1,246/6/-; New South Wales, £260/5/2; Queensland, £183/3/9; Western Australia, £62/12/-. Tasmania nothing so far, but we hear of many good offerings having been received. We hope soon to include them among the cash contributors. Good news has come from Western Australia. Bro. Saunders writes, "Our offering has crept up to £232." This means that Western Australia's contribution is sufficient for the salaries of two missionaries. We all appreciate the splendid help that this additional money from Western Australia means to our work on the foreign fields. I am sure that the churches of the West will rejoice at knowing they are represented on the field by two missionaries, as the result of their July offering. As far as we can make any estimate from the reports of the monies received from the various States, our July offering should reach £4,000.

### F.M. OVERDRAFT SINKING FUND.

Our sinking fund received quite a lift from the offerings given in July which amounted to £3,268/17/11; 10 per cent. on this amounted to £326/17/9. This brings our sinking fund amount to £629/6/5.

### THY PRAYERS AND THY ALMS.

In the story of Cornelius the centurion we are told, "An angel of God said to him, Thy prayers and thine alms are gone up for a memorial before God." You will notice how the prayers and alms are linked together. During our recent July offering a noticeable feature was the great amount of prayer offered by God's people for the success of the offering. Equally noticeable was the large increase in the amounts given this year over last year, showing the prayers and gifts "as a memorial before God." We must be careful not to separate things that God has joined together. There are some people who think it is an easy thing to offer prayers to God in behalf of Foreign Missions. When our missionaries ask that we shall pray for them and their work we must remember that prayer alone may not be the help that our missionaries need. James says, "If a brother or sister be naked, and in lack of daily food, and one of you say unto them, Be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself."

This illustrates the close relationship that is necessary between our prayer for our Foreign Missions and our gifts to "keep our missionaries on the field." One good brother said to me this week, "One of the marvels of our recent offering was the large number of people who gave out of their deep poverty. Many are known to me to be in dire straits through unemployment, yet were contributors on July 2, in some cases giving what could be well described as liberal offerings."

### MISS LYNDIA FOREMAN'S REPORT.

We finished our annual meetings last night, July 7. I had Mr. and Mrs. Escott and Miss Blake here with me during the meetings. We had a nice time of fellowship, and enjoyed the special speaker, Mr. Wilkie Brown. I was away eighteen days recently, nursing a sick mission-

ary, so Dr. Shinde had a busy time. We need a trained nurse in the dispensary, so that Dr. Shinde will have more help when I am not present.

The Bible-women have had a good reception during the month. People seem eager to hear the message. The settlement women have been busy in the fields, and attendance at their meetings has been less. At our dispensary during June our new out-patients registered 288, and retreatments 602. Fees received, £2/2/6; Scripture portions sold, 15; many tracts given free. In the evangelistic work we have had three women evangelists (one half-time only). They have visited one town, five villages and nine hamlets, making 33 visits. We have held classes among the Settlement women. These classes have an enrolled membership of 59.

### MISS CALDICOTT'S REPORT.

Our Bible study class for Indian Christian women is held weekly. There are 18 names on the roll. The women decided to give 7/6 to our July Home Mission offering.

The weekly class for women and children of Dhond Criminal Tribes Settlement has 14 members, with average attendance of 8. There are 14 children enrolled, with average attendance of 10. Mercy Bai, the Bible-women nurses' matron, and one nurse usually come along with me. At the Dhond Bible School we have five teachers; the scholars number 55 (20 girls and 35 boys). The average attendance is: girls 15 and boys 27. I am glad to report that an Intermediate Endeavor Society has been formed of elder boys attending Sunday School. Two young men teachers are helping to carry on the Endeavor. The Sunday School gave 4/6 to the July Home Mission offering.

### MISSIONARY JOTTINGS.

In connection with Children's Day in America, our church schools have a "Thousand Dollar (£200) Club," composed of all schools who give over one thousand dollars (£200) a year to Foreign Missions. The latest report I have gives 82 schools, members of this club. The largest amount given was \$4,075 (\$15 pounds), given by Englewood, Chicago, Bible School.

The Millang, S.A., Christian Endeavorers, after reading the letter of David Bullkaso, telling of the damage done by the hurricane on Pentecost, have sent £1 to help the sufferers.

Will all sending money to the Federal secretary, G. T. Walden, by money order or postal note kindly make them payable at Unley, South Australia, Post Office?

We hope to publish a full report of F.M. Day offerings on August 31. Will all State and church secretaries or treasurers let us have all offerings received by them not later than August 24? With these F.M.D. offerings let us have all money given weekly by duplex envelopes or otherwise, to enable us to add these weekly offerings to the F.M. Day offering. If any of these weekly offerings have been sent previously kindly state the amount so sent.

The editor of F.M. Page welcomes church and State papers. Last month we received "Balwyn Messenger" (Vic.), "Hindmarsh Friendly Messages" (S.A.), State papers, "Christian Messenger" (N.S.W.), "Tasmania Evangel." We shall be glad to see other papers published by churches or States. One of the many pleasing features of these papers is the frequent reference made to the need of supporting Foreign Missions.

Though one but say, "Thy will be done,"  
He hath not lost his day  
At set of sun.

—Christina Rossetti.

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# Passing of Two Brothers.

MR. JOHN VERCO.

John Verco died July 17, 1933, aged 85. We deeply mourn his loss. He was loved and respected by all who knew him. He had been a member, and worthily served the Churches of Christ in South Australia for nearly 70 years. He was a Christian gentleman. He was a friend to all, especially to the children. He became a member of the Grote-st. church, Adelaide, when a young boy. His father, James Crabbe Verco, and his mother, soon after their marriage in England, became pioneer members of the church.

John Verco was an active worker among Adelaide Churches of Christ till he was 29 years of age. At this age he moved to Balaklava, and in 1877 became a foundation member of the Balaklava church. He was one of the teachers and preachers of the church. In 1879 a branch church was established at Dalkey. Bro. Verco and Hammond conducted services alternate Sunday afternoons. Soon two other branches were formed. The services at these places were conducted by a band of young speakers whose efforts "were directed very wisely by John Verco." In 1881 Bro. Verco and his wife left for England where they remained for about 18 months. On his return to Australia, Bro. Verco became associated with the church at North Adelaide. Another church Bro. Verco greatly helped was Queenstown. He remained with them for ten years, from 1891 to 1901. In 1893 he was elected an elder of the church.

The last church that enjoyed the help and fellowship of John Verco was Unley. He was a resident of the Unley district for many years, and served the church with much acceptance. For some years he was the superintendent of the Bible School. His personal influence was an inspiration to teachers and scholars. Unley will never forget John Verco's superintendency. While superintendent of the school he became interested in the Christian Endeavor society, and established in Unley school a Y.P. and Junior C.E. Societies. These were the first C.E. societies among S.A. Churches of Christ. Bro. Verco was the first secretary of the State Conference, and continued in this office ten years. He was President of our first Australian Federal Conference. He was interested in Foreign Mission work, and a member of the S.A. Foreign Mission Committee. He regularly sent me contributions to Foreign Missions almost to the time of his death.

Bro. Verco feared God and honored the king. He rejoiced in his fellowship with Jesus Christ and all who loved him. John Verco was "a good man," and he was also "a just man."—G. T. Walden.

□

SIR JOSEPH COOKE VERCO.

Sir Joseph Cooke Verco, one of the most beloved and distinguished citizens of South Australia, passed quietly away at his home in Adelaide on July 29, within two days of his 82nd year. He was baptised at Grote-st. chapel, Adelaide, at the age of fourteen years. Faithfulness has been the keynote of his wonderful life.

For many years before his retirement he was the foremost physician in South Australia, and one of the most eminent in Australia. His distinguished services as a scientist also were recognised by the Royal Society in 1929, who caused a medal, "The Verco Medal," to be struck in his honor. Since then three scientists have been honored by presentation of "The Verco Medal" for signal services. His life was a very busy one; and what he did, he did with extreme care. Notwithstanding the demands of a large and onerous medical practice, he held many responsible positions, and gave his valuable service thereto. For nearly thirty years he was lecturer in medicine at Adelaide University. He was a

member of the Council for extended terms. He was Dean of the Medical Faculty and also Dean of the Dental Faculty for years. He was an honorary physician to both the Adelaide Hospital and the Adelaide Children's Hospital. Many other public interests encroached upon his time and abilities. His wise judgment, his gracious and dignified presence, his transparent integrity, made him a valuable counsellor everywhere.

What time he could elch from ceaseless engagements he devoted to conchology. It was his recreation. He gathered a huge collection of valuable shells from the coasts of South and Western Australia by deep sea dragging, and was recognised as the conchologist of South Australia. His collection of shells was presented



Sir Joseph Verco.

to the Adelaide Museum. The King honored him, creating him a Knight, an honor worthily bestowed and worthily sustained.

One thing marked the outstanding character of the man—his religious principles and religious duty were never second to anything. These took precedence of everything else. He never had to apologise for neglect of religious duty on the ground he was too busy. His splendid Christian life was rooted in deep convictions and the love of Christ. These dominated everywhere.

His parents, and later he and his brothers, played a large part in the establishing of the cause of Christ in South Australia. One brother alone survives now, our much-respected Bro. Mr. Thomas Verco, of Bordertown. Mr. John Verco, another outstanding worker in the cause of Primitive Christianity, fell asleep at the age of 85, only a few days before his brother, J. C. Verco. Sir Joseph Verco built the chapel at Kermode-st., fifty years ago, and until infirmity prevented was a constant worshipper there. He gave his best to the church always. His labors there and in other places around Adelaide in earlier days were indefatigable.

As teacher and preacher his language was choice and beautifully simple; his thought clear and forcible. His knowledge of the word and his well-stored mind made his expositions of divine truth an enriching experience. His reverence for the Book as the Word of God was profound, and he was actively jealous of anything that savored of departure from it in spirit or letter. No pen could do justice to his fine personality. To know him was to love him. The cast of his striking features was the symbol of his rare and gifted mind. His genial, gracious

manner, his dignity, withal his humility and simplicity, invested his presence with charm. His personal qualities and his attainments made him a peer amongst men. His grace and character singled him out as one of God's noblemen. It was characteristic of him to avoid publicity and ostentation. No one knows the wide extent of his works of generosity and benevolence. It was his principle to fulfil the Master's injunction, "Let not thy left hand know what thy right hand doeth." His large-mindedness enabled him to appreciate what others did, however crude or feeble, if it was done for Christ's sake. He was ever the friend of the preacher, and the encourager of all.

The community is poorer by his removal, but very rich in all the influences that he set in motion, and the lives he helped toward God. He ended this life, perfectly sure in the out-working of God's gracious purposes for his own in Christ. Of him we might adapt Paul's memorable words, "I have fought a good fight, I have kept the faith." The large gathering at the grave, of relatives, brethren, representatives of the University, the medical faculty and public men, was testimony of the love and respect with which he was regarded. In keeping with his simple, beautiful character, Bro. Hugh Gray, assisted by Bro. G. T. Walden, conducted a simple, quiet service at the grave.—H. Gray.

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## News of the Churches.

(Continued from page 505.)

### South Australia.

**Cottonville.**—Attendances were small on July 30. Messages were given by Bro. Pocock and Chappell. In the Bible School, August 6 was observed as Bible classes rally day. Bro. A. G. Brown was present all day, and delivered three worthy messages. 106 broke bread. Bible classes increased their rolls from 29 to 60 (present) in the afternoon, and others absent. At night 120 attended. Special items were a feature, and three young girls from the school accepted Christ. A social on the Saturday evening was attended by 40 members of the Bible classes. An epidemic of measles in the district affected attendances for July considerably.

**Hindmarsh.**—Large attendance morning and evening on Aug. 6. Violets were brought to morning service and placed at the foot of the honor roll, and later placed on the graves of some of the soldiers who gave their lives in the Great War. At the conclusion of Sunday School a conference of teachers and officers was held, followed by a tea. Bro. Matthews, of the Bible Schools Department, gave an interesting talk on Sunday School work. A discussion followed. Much help was derived from this conference. In the evening a youth rally was held, when representatives of Sunday School, C.E. societies, clubs, etc., gave responses. Bro. Illingworth chose as his subject, "The Man who was a Quitter."

### Victoria.

**Warracknabeal.**—Bro. Garland spoke both morning and evening on July 30. The aeroplane rally is causing much interest among scholars in the Sunday School.

**North Williamstown.**—Good meetings on Aug. 6. In the evening Bro. Hunt preached on "Baptism," after which two young ladies were baptised. There were over 100 present.

**Geelong.**—On Aug. 6 decision day was held in the Bible School, when seven girls and two boys made the confession. The church rejoices that there have been twelve decisions in three weeks.

**Surrey Hills.**—On Aug. 3 a group meeting of the mission hands of the eastern suburbs was very successful. Attendances at church meetings are well maintained, and young people's clubs are active.

**Hampton.**—Sister Mrs. Davies passed away at Castlemaine on July 30, after years of suffering. She was buried at Coburg Cemetery, Bro. Jones conducting the service. On Aug. 6, the addresses of Bro. Jones were helpful. Bible School maintains a high average attendance.

**Caulfield (Bambra-rd.).**—On the morning of Aug. 6, Bro. Patterson, of Gardiner, gave an enjoyable exhortation. Bro. Youens' gospel addresses continue to draw large and interested meetings. At the conclusion of Sunday night's service eight candidates were immersed.

**Middle Park.**—Meetings continue bright and well attended, and Bro. Westwood's messages are uplifting. On July 30 a young man was baptised, and received into fellowship on Aug. 6. The church regrets the serious illness of Bro. Candy, senr. Sympathy is extended to Sister Honeybone in the loss of her father.

**Ararat.**—Aug. 6, splendid morning meeting, 60 present. Miss Edna Byrne was baptised before the service, and received into the church. A fine number attend the Young Worshipers' League. Bro. Ron Lang was present after several weeks' illness. Several members are still sick. The children began practice for S.S. anniversary.

**Melbourne (Swanston-st.).**—Enjoyable meetings last Lord's day. Bro. Shipway's address in the morning and his visit were appreciated. Bro. Dawson preached in the evening, and following the sermon the choir rendered a special programme of sacred music, assisted by Mrs. F. L. Mitchell, Mrs. V. C. Walker, and Miss Daniels, also Messrs. Jenkin and Nankervis.

**Mont Albert.**—On August 6 junior Endeavorers from Balwyn, Surrey Hills and Box Hill met at 10 a.m. in a united consecration service with their leaders. Bro. A. A. Hughes helped the young people by a beautiful message. He also told the church of the work in Western India. At 7 p.m. Bro. W. J. A. Smith preached the gospel.

**Carnegie.**—A social evening, arranged by Y.P.S.C.E. on Aug. 5, and attended by over sixty young people, was greatly enjoyed. On Sunday morning Bro. W. Quirk delivered a helpful address. Bro. J. E. Shipway commenced the eighth year of service as preacher of the church, and in the evening spoke of some of the principles of Protestantism.

**Burnley.**—Good meetings on Aug. 6. At night an in memoriam service was conducted by Bro. Weir for two young cradle roll children who recently passed away. A junior and senior girls' gymnasium is now in progress under leadership of Miss Chipperfield. Bro. Collyer, returned from S.A., has again taken over leadership of senior C.E. Bible School and kindergarten are thriving.

**Doncaster.**—On Aug. 1 the young people's club held a very enjoyable evening, a competition between ladies and gentlemen for the best programme being conducted. Children's day for Foreign Missions was celebrated last Sunday afternoon, when the sum of £3 was received from the money-boxes. At the evening service the scholars gave the missionary exercises. There was a large gathering of friends; Bro. Connor presided.

**Carlton (Lygon-st.).**—Mrs. MacDonald addressed the last meeting of the mission band. The church enjoyed a message from Bro. R. T. Pittman on Sunday morning. Visitors included Miss Dyer, Miss Kay and Mr. Rossenberg, from Geelong. A splendid meeting listened to Bro. Ennis' address on "Under the Blue Heavens—the Man that Was," the first in a series of gospel messages. A young man and a young woman confessed Christ.

**Fitzroy (Gore-st.).**—Fair meetings on Aug. 6. Bro. Holland addressed both services. The evening talk was specially appreciated. Bro. Shephard and Holland rendered a duet. A young man recently baptised was received into fellowship in the morning. The members learned with regret of the illness of Bro. Laycock. Owing to the enforced absence of Sister Miss E. Andrews Sister Mrs. Copeland is taking over the work of J.C.E. and kindergarten.

**Chelsea.**—July 30, two confessions at Frankston. Aug. 6, fine meetings all day. In the morning Bro. A. W. Ladbroke's message was greatly appreciated. Bro. Methven's topic was "The Visionless City." Prior to the gospel service one young man from Frankston was immersed. C.E. society gave C.E. choruses, and took part throughout the service. 30 were present, including a vanload from Frankston. Monthly social offering was taken.

**Cheltenham.**—Meetings have been good. Keen interest is taken in Bro. Brooke's addresses on "Pilgrim's Progress." Children's Day was observed on Aug. 6. Bible School scholars taking the service arranged by the Federal Foreign Mission Board. A successful concert arranged by the choir on Aug. 2 realised £7 for piano fund. Y.P.S.C.E. meeting is now held on Sunday morning, and a Christian girls' club, meeting on Tuesday evenings, has been formed.

**Parkdale.**—Bro. and Sister Stephenson and family are away on a week's vacation. The final social evening of past members of the triangle club was held on August 2, 21 members and friends being present. Y.P.S.C.E. conducted church prayer meeting on August 3, 15 present. On August 6, Y.W.L. entered competition with 45 members on the roll. Bro. Bryce, senr., morning, and Bro. Mart'n, College of the Bible, evening, gave helpful messages. Sister Mrs. Batchelder is able to attend meetings after long illness. In four weeks "one penny-per-week" fund has paid 30/- off church building overdraft.

**Bentleigh.**—On July 30 the church enjoyed fellowship with Bro. Griffiths in the morning and with Bro. Edwards at night. A midweek service was commenced last week. Bro. Morris conducting. Sister Mrs. Holloway, who has been ill, is improving. Bro. Friece gave a splendid address on morning of Aug. 6, and Bro. Tinkler preached the gospel. Bro. Veal rendered a solo. Sister Miss E. Dickenson was received by letter from Cheltenham. A bright feature of the gospel meetings is the singing.

**Preston.**—Following on the evangelistic festival, large congregations have gathered at all services, and activity on the part of all auxiliaries has been resumed. Protestant Sunday was observed on Aug. 6. Members of local Orange Lodges were present at evening service, one of the members rendering a solo. At the close of Bro. Fisher's address a youth from the Bible School made the good confession. Sister Mrs. Cockroft, who has been ill in hospital for some time, has returned to her home.

**West Preston.**—Good meetings on Aug. 6, when Bro. Beaumont preached two helpful sermons. At half-yearly business meeting of the church plans for chapel were discussed. It was decided to forego the annual sale of works, and endeavor to raise funds for building by operating the "talent system" and direct giving. Sympathy of the church goes out to the preacher, Bro. Robbins, who has been in indifferent health lately. Bro. L. R. H. Beaumont has kindly consented to relieve him during August.

**South Yarra.**—Attendances are moderately good. Bro. Methven, of Chelsea, exchanged with Bro. Ladbroke on morning of Aug. 6. Novel plans for the talent fund are being introduced, and especially a competition by the intermediate C.E. The lantern lecture on unfamiliar wild life of Victoria by Bro. F. Lewis proved most fascinating, and drew a good attendance. A number of sisters are more or less seriously ill. The school maintains its record, and is staffed by an efficient band of devoted workers.

**Pradhan.**—Messages from Bro. Burns and A. L. Gibson on July 23 were much appreciated. Splendid messages from Bro. A. Hughes on July 30. On Aug. 6, Bro. Ingham and Fitch spoke splendidly. At half-yearly meeting favorable reports were received from auxiliaries. Average attendance at communion service, 75. Church has extended an invitation to Bro. Fitch to labor as part-time preacher for three months. J.C.E., under leadership of Sister M. Hotmer, continues to have a part in morning service.

**Footscray.**—During July Bro. D. D. Stewart has addressed the meetings. In preparation for the mission special prayer meetings have been held, attendance being consistent. The first quarterly meeting of the circuit board was held on July 25, when a plan of speakers and special events was prepared for the quarter. On July 23 Bro. H. Pietzsch exhorted at Raleigh-st., and at Tottenham on July 30, at gospel service, Bro. Austin, of Sunshine, was the preacher. The work of the Bible Schools in the district is progressing favorably.

**Mildara.**—Young people's, intermediate and junior Endeavor societies are making good progress under leadership of Bro. and Sister Macnaughtan and Bro. R. Wilkinson. Consecration meeting of intermediate society had good attendance. Bro. Macnaughtan speaking on "How to Meet Temptation." Preparations for a "Lavender Fair" are being made by ladies' guild, which held its monthly meeting in conjunction with ladies' mission band. Bro. Macnaughtan spoke at both services last Sunday. His morning address was entitled "A Woman's Persistence"; evening, "Finding a Refuge," when Sister Lorna Squires sang a solo. Good attendances.

**Gardiner.**—Special meetings on Aug. 6 in connection with K.S.P. anniversary were very successful. 25 attended a prayer meeting at 7.30 a.m. Morning and evening meetings were largely attended, the Kappas conducting the services. Many young men took part. Bro. F. A. Youens gave a stirring morning address. At



sight a Kappa choir helped in song, and Bro. Nicholls rendered a solo. After Bro. H. J. Patterson's address on "Wanted, a Man," two members of the club confessed Christ. On Aug. 7 Bro. H. A. G. Clark gave an illustrated lecture, entitled "Glimpses of the Globe," in aid of Cuh Pack funds. There was a large attendance.

**Brighton.**—Bren. W. H. Clay and T. R. Morris were the speakers on July 30. In the afternoon the anniversary of the Joy League was held. The visit of Bro. and Sister Sandells, and Bro. Sandells' address, were much appreciated. At the annual business meeting of the church on Aug. 2 reports from all auxiliaries indicated progress. Treasurer's statement showed the church had raised £1,164 for all purposes during the year. Election of officers: Elders, T. R. Morris, J. Plummer and Jas. E. Webb; deacons, P. Arnott, H. Chambers, E. Hilbig, Lawson, P. Luke, H. Malin, A. Mann, R. P. Morris and D. Plummer; secretary, W. R. L. Rodgers-Wilson; assistant secretary, D. Plummer; treasurer, R. Wigley; auditor, J. Charlesworth. After several years most faithful service as Bible School superintendent, Bro. T. R. Morris relinquished the position, and Bro. R. P. Morris was appointed. Owing to continued indifferent health Bro. Jas. E. Webb was granted a month's leave of absence, the hope being expressed that complete recovery would be effected. At an enjoyable church social on Aug. 5, new members were welcomed, and an appeal for support of building was made. Last Lord's day Bren. J. Plummer and W. Gale gave appreciated addresses. Attendances are well maintained.

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

A conference of officers of the metropolitan churches was held at the City Temple on July 25. The subject under consideration was "Teaching Function at the Worship Service of the Church." The subject was introduced by a paper written by D. R. Hall, read in his absence, and an address by D. Wakeley. These conferences are calculated to be of tremendous help in setting in order some of the things wanting in the churches. While in no way depreciating the service rendered by those who "exhort" at the morning meeting, many are convinced that the system operating in most churches, whereby a different speaker speaks each Sunday, can give no opportunity for systematic teaching upon the great themes of the Scriptures. It seems to be the unanimous opinion that more indoctrinating needs to be done in order to uphold and conserve members, and especially new converts.

#### Jubilee.

A great gathering to inaugurate the jubilee campaign for Home Missions was held at the City Temple on August 1. In 1885 the first Conference of Churches of Christ in New South Wales was convened, and at it the first Home Missionary Committee was appointed. The meeting was one of the most enthusiastic held in Sydney for some time. There was a splendid musical and elocutionary programme. Thos. Hagger was the only speaker, and gave an address on "The Year of Jubilee." A jubilee fund was started, and to date, in cash and promises, it amounts to £83/8/2. The objectives of the campaign are to liquidate the debts of all the committees by the Conference of 1935, and to do some special piece of evangelistic work as a memorial of the fiftieth anniversary of the first Conference in this State. The first Home Missionary Committee appointed consisted of the following well-known names: Joseph Kingsbury (president), G. P. Jones (vice-president), E. Gole, J. Hindle, J. Halliday, T. Hawkins, G. W. Logan, W. Stimson, W. Wilson and C. Woollams. W. Wilson is the only surviving member of that committee. A greeting from him, read at the meeting, was received with enthusiasm.

#### Personal and Tender Touches.

Last Sunday evening (July 30) two incidents occurred which touch the tenderer side of life. Recently Bro. B. G. Corlett, preacher at Granville, was bereft of his wife. At an in memoriam service held at Granville, Bro. Corlett baptised two of his late wife's sisters. This, I understand, created a profound impression upon all present at the meeting. On the same evening at Mosman Bro. Roy Acland, our preacher at that place, baptised his own son, a lad eleven years of age.

#### H. G. Clark.

Recently Bro. H. G. Clark, of New Zealand, was present at the meeting of our preachers' fraternal. It was a very happy occasion, and it was good to see our brother again. He took us all over New Zealand, both North and South, and told us of the work being done in the Dominion. He introduced us to all our preachers, and spoke graciously of the work they are doing. Most of us hear so little of our work over there these days that we feel a sense of regret that we do not get reports in the "Australian Christian" any more.

#### Imposters.

Apropos the par in the last issue of the "Christian" warning churches of imposters seeking help: we have had them in abundance over here, and by the way, nearly all of them from Victoria. But one of the remarkable things is that so many of them bring letters of introduction from preachers and secretaries; though truth demands that we acknowledge that most of the letters bear dates back as long ago as ten and fifteen years. Some of the stories told by these folk, for inventive genius, definiteness of detail and moving appeal, would turn some of our fiction writers green with envy. The stories of sick wives and starving children, could any preacher tell them as vividly from the pulpit, would move an audience to tears, and produce the largest collection ever.

#### New South Wales.

**Wagga.**—At the gospel meeting on July 30, a young girl from the Bible School and a man made the good confession. Both were baptised on Aug. 6. Impressive addresses are delivered by Bro. Wakefield at all services, and attendances are good.

**Emmore.**—On evening of Aug. 6, Children's Day service was held, the programme being very interesting. Offering was over £1. One girl confessed Christ. Bro. Paternoster's morning topic was "Jesus and the Sabbath." Mrs. Hilder is not so well again. F.M. offering is now over £200.

**Paddington.**—Broadcast service on evening of July 30 was a great success. Solos were given by Miss Walter and Bro. Fell, and an inspiring address by Bro. Greenhalgh. Attendances at all meetings are excellent. Bible School of 84 on July 30 was largest for this year. Average attendance at Y.P.S.C.E. is 26. Intensive house-to-house visitation is being done.

**Mosman.**—On July 30 L. Harbutt addressed the church from Heb. 12: 11. Roy Acland's evening subject was "The Great White Throne," W. Webster being soloist. The preacher's morning subject on Aug. 6 was "Attaining the Christian Ideal"; Douglas Acland was welcomed to fellowship; his father's subject at night was "The Signs of His Coming"; Mrs. Acland rendered a solo. The concert arranged by young ladies' Bible class realised over £10 for building improvement fund. Preparations for silver jubilee of church and school in November are well in hand. Old members are asked to send names and present addresses to T. P. Dale, Delmar-ple., Dec. Why, N.S.W.

**Broken Hill.**—Women's guild have had an excellent year of service. Garments and money were given to the poor, £3/10/- for Christmas F.M. box, and £9 was handed to deacons for general purposes. Two widows have been re-

ceived by faith and obedience, and one brother by letter. Meetings keep up well. Senior C.E. and Bible School are in a healthy condition. Good meetings continue at Hailwaytown. Preaching brethren at Wolfram-st. render splendid service in both churches. Bro. E. G. Warren does much visitation at hospital and amongst the poor.

**Taree.**—The annual business meeting of the church, preceded by a tea, was held on July 25. Reports were presented by the preacher, Bro. V. C. Stafford, the treasurer (Bro. H. H. Nielsen) and the secretary. Deacons and elders were re-elected, and Bro. C. Jenkins filled a vacancy on the board of officers. The church had a happy time during a recent visit of Bro. Wm. L. Ewers, preacher of Hamilton church, who addressed the first meeting of the Men's Fellowship on July 29, tea being provided. He gave a helpful message on the morning of July 30, and at the close an ordination service of elders and deacons took place. This service was the first of its kind in the history of the church, and was a time of spiritual blessing. Bro. Ewers preached the same evening, and on the following nights, Monday, Tuesday and Wednesday, gave helpful messages on the book of Revelation, and studies of parables (Matthew 13). The church is not only grateful to Bro. Ewers, but to the Hamilton church, which released him for the brief season.

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## Obituary.

**JACOBS.**—On June 18, at her home in Ballville-st., Prospect, S.A., Sister Mrs. Jacobs was suddenly called home. She was enjoying good health, and had spent the evening with friends and loved ones in her happy way. Very soon after retiring our sister received the home call without any warning. The tragic happening came as a great shock to the family and friends. About 25 years ago Mrs. Jacobs, with her husband, was baptised into Christ by Bro. Wiltshire and took membership with the church at Stirling. Nineteen years ago Bro. and Sister Jacobs came to Prospect, and until recently have been faithful followers of the Lord with the local church. Happy memories of her beautiful life remain. Truly has it been said, "To know her was to love her." Her remains were laid to rest in the Dudley Park Cemetery in the presence of many sorrowing friends and loved ones. She leaves a husband, four sons and three daughters to mourn their sad loss. We all rejoice because of the "blessed hope."—W.A.F.

**JACOBSON.**—On July 28, at the age of 74 years, Sister Annie Jacobson (wife of late Bro. Geo. Jacobson) passed to be with Christ. She with her late husband linked up with the church at Bream Creek in the days when Bro. Stephen Cheek came to that district preaching the gospel. Later, moving to Hobart, they took membership at Collins-st., and later they became foundation members of West Hobart, where our sister continued faithfully and engaged in active service until about eighteen months ago, when she was confined to her home. Through all her illness she never complained. She leaves three sons, Bob, Clyde and George, and four daughters, Mrs. Cheeseman, Mrs. Grant, Mrs. Humphries and Mrs. Sykes (Oakleigh, Vic.), besides many relatives, to mourn their sad loss. Her husband and other children predeceased her. At the house and at the graveside the writer conducted services, there being a large attendance of relatives and friends.—J. K. Martin.

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## Two Purposes of the Church.

"Two purposes, it seems to me," said Mr. John Buchan, M.P., in his closing address as Lord High Commissioner to the General Assembly of the Church of Scotland, "must always be the aspiration and the duty of the Christian church, and their urgency was never greater than today. In the first place, the church must be a practical force in the purging of folly, the redress of injustice, and the relief of misery, in a world where the burden of suffering and sin does not lighten with the years. It cannot withdraw itself into a monastic seclusion. You remember Cromwell's famous words—'If any whosoever find the interests of a Christian and the interests of the nation inconsistent, I wish my soul may never enter into their secrets.' The duties of citizenship can never be forgotten by the true followers of Christ, and the church which does not seek to impress itself upon the world is false to the teaching of its Master."

But there is a second and still higher purpose. The church dare not, in its preoccupation with current duties, forget its essential mission, which is the preaching of the gospel. That gospel must be translated into the special idiom of each generation. A living church must be ever on the watch for a new vision, a fresh revelation; it must wait for it as a man waits for the morning. The pilgrim's life is not easier to-day than in the days of our fathers. The Hill Difficulty has not lost its steepness, or the Valley of Humiliation its doubts, or the Valley of the Shadow its terrors, and in Vanity Fair the traffic is so congested that it is hard for the pilgrim to get through. We need more than ever the Great-hearts who, from some ridge of the Delectable Mountains, can give the foot-sore traveler a glimpse of the City of God."

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