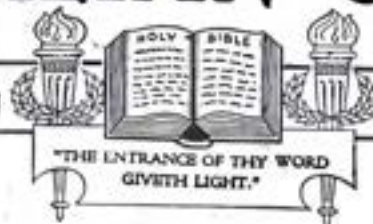


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"Never Let Your Zeal Flag."

PASSING by the attempt at smartness in the lines, we may receive a lesson from them:

"The church ought to know her Lord;
It ought to glow in knowing;
It ought to grow because it glows,
And go because it
Knows and
Glow and
Grows."

A spirit of zeal and glowing enthusiasm is one of our great requirements in the church.

"Be zealous" was Christ's message to a church whose love had declined and enthusiasm diminished. "Be in warm earnest" is how Moffatt translates the admonition to the angel of the church at Laodicea. The idea is often expressed, in a variety of expressions, in the New Testament. We have a group of "fervent" texts, and another group which speaks of "zeal"—all intended to stir up disciples to a holy enthusiasm.

"On fire with the Spirit."

We think of our Lord whose burning words and energetic actions led the disciples to remember the text, "The zeal of thine house shall eat me up." How many of us Christians live lives of such flaming zeal and earnestness that folk meeting us are irresistibly reminded of such a text? We think of Apollos who was "fervent in spirit" and of Paul's wish for all Christians that they should be similarly "fervent." "Fervent," "boiling"—is not our boiling of another sort? We may hear an exasperated Christian say, "I was just boiling"; but it is unlikely that he is claiming to be what Paul called "fervent." Goodspeed has the translation, "on fire with the Spirit."

Can it be doubted that the spirit of love, holy enthusiasm and fervent zeal, was the outstanding characteristic of the early church, and, in great part, the reason for its wonderful success? It may confidently be said that in the revival of these characteristics lies one of our greatest needs.

In the eighteenth century, just prior to the Methodist revival, enthusiasm in religious matters had declined. People preferred a tepid religion. The surest way to condemn a man was to call him "enthusiastic." We have progressed somewhat since then,

thanks to the work of John Wesley. But we are still far short of the example of our Lord and his apostles. Jesus was so filled with zeal for his life of service—a life so different from that of self-centred humanity—that he was regarded as eccentric, beside himself. The Apostle Paul was called "mad"; many regarded him as a fool, and he was willing to be a fool for Christ's sake. In a recent number of "The British Weekly" appeared a report of a meeting held in honor of a British minister, Mr. W. Paxton, who was transferring from Liverpool to London. Dr. James Black, as one of the speakers, replied to certain criticisms he had heard passed on Mr. Paxton. One man said, on hearing of the proposed change to London, "Is he a fool?" "I said, 'Yes; he's the sort of fool I'd like to be if I had the courage; the kind of fool who's the world's only wise man, the fool for Christ's sake.'"

Cooling off.

Churches and individuals tend to cool off. The first fine enthusiasm and holy zeal which marked the days of the beginning quickly fade. Here is a temptation to which we all are liable, and to which many of us succumb.

"Some have never loved thee well,
And some have lost the love they had."

There was a church which had lost its first love, and to it the Lord Jesus sent the urgent admonition: "Be zealous, and repent." There was another church which had so far declined that of it the Master said: "I know thy works, that thou hast a name that thou livest, and thou art dead." One, dreadfully disappointed and not a little exasperated with his church officers, is said to have written:

"Tell my trustees when I am dead
That they shall shed no tears.
For I shall not be deader than
Than they have been for years."

The words, as we read them, may seem nothing more than a grim or somewhat sarcastic pleasantry; but Christ warns us that there can be a death in life. Ere laxity, apathy and loss of zeal progress so far with us, let us seek again the first love and holy enthusiasm which we had as new disciples. We may profitably heed the apostolic exhortation, so nobly rendered by Dr. Moffatt: "Never let your zeal flag; maintain the spiritual glow; serve the Lord."

Methodists and Baptists set example.

Four things brought to our notice last week led our thoughts to the zeal which we might and should possess. Two were good, and two were, at the mildest, doubtful.

The papers the other day announced that to celebrate the centenary of Methodism in Victoria, the Methodist Conference of Victoria and Tasmania yesterday decided to open a thanksgiving fund with an objective of £100,000. Mr. F. J. Cato—a distinguished Methodist who has in recent years made many munificent gifts to worthy causes—opened the fund with a gift of £10,000. In addition he has promised a gift of £5,000 for redecorating the interior of Wesley Church. Here is a very worthy way of celebrating a centenary year. Methodists, with a belief that they have a message for the world, do well to seek enthusiastically to propagate their faith. We may not have been able to make such splendid gifts as the Nicholas brothers or as Mr. Cato;

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but we may get some stimulus from their zeal. We believe that Churches of Christ have in their plea the best possible message—but have we made such provision for its zealous proclamation as we should? A second news item tells of the launching by our Baptist brethren of their "discipleship campaign." Careful preparation has been made, and with much enthusiasm the campaign is being launched. This month is set apart as one of intensive preparation. The Baptists are out to get men to follow the Master. Should not their zeal stimulate ours? Will Victorian disciples make as good use of centenary year? Why, our whole life—every year, and not a centenary year alone—should be a discipleship campaign. We have the most glorious message, the Word of God without addition, the Gospel of the blessed God—but we lack the passion for souls, the flaming zeal, the unquenchable enthusiasm, which would carry the invincible message throughout our land.

"Zeal, not according to knowledge."

Two less worthy examples of zeal were before us in one morning. A very zealous canvasser would sell us a book—she might have succeeded, but for the fact that we have sufficient knowledge not to be taken in by Russellite propaganda. The lady was prepared to pour forth a torrent of words, giving a "Jehovah witness" as to Armageddon and its attendant horrors. Even then we did not buy. By post that morning there came to us a Seventh Day Adventist Booklet. It did not profess to be such. After the manner of Adventists, who love to introduce their doctrines surreptitiously, it came ostensibly as an aid to devotion. We wonder how many Adventist books—expensive ones too—are in the homes of church members, who in buying were either misled, or at least deliberately kept in ignorance of the subtle propaganda in which the seller was employed? Now, there is much in Russellism and Adventism which is distasteful to us, because it is so unscriptural. We greatly dislike Adventist methods, and of course we dissent from any attempt to bring us under the law and take away the liberty we have in Christ Jesus. But yet is there not something we may admire and imitate? Can we doubt their zeal and enthusiasm? Zeal, not according to knowledge, maybe; but yet a zeal which may rebuke the apathy of those who know they have a better message and yet will sacrifice but little in order that the world may benefit.

There is very much we could do in the way of the circulation of our literature, personal work, intensive evangelism. Surely we have not become afraid of enthusiasm. The Apostle Paul knew two kinds of zeal; he reprobated the one, and encouraged the other. According to our common version, he charged the Judaizing teachers with "zealously affecting" the Christians, "but not well." Yet in the next verse he said, "It is good to be zealously affected always in a good thing." It is this holy zeal which we should cultivate.

The Bible.

One God, one moral system, one Bible. If nature be a system, religion is no less so. God is "a God of order," and that is the same as to say he is a God of system. Nature and religion, the offspring of the same supreme intelligence, bear the image of one father—twin-sisters of the same divine parentage. There is an intellectual and a moral universe as clearly bounded as the system of material nature. Man belongs to the whole three. He is an animal, intellectual, and moral being. Sense is his guide in nature, faith in religion, reason in both. The Bible contemplates man primarily in his spiritual and eternal relation. It is the history of nature so far only as is necessary to show man his origin and destiny, for it contemplates nature—the universe—only in relation to man's body, soul and spirit.

The Bible is to the intellectual and moral world of man what the sun is to the planets in our system—the fountain and source of light and life, spiritual and eternal. There is not a spiritual idea in the whole human race that is not drawn from the Bible. As soon will the philosopher find an independent sunbeam in nature, as the theologian a spiritual conception in man, independent of The One Best Book.

The Bible, or the Old and New Testament, in Hebrew and Greek, contains a full and perfect revelation of God and his will, adapted to man as he now is. It speaks of man as he was, and also as he will hereafter be; but it dwells on man as he is, and as he ought to be, as its peculiar and appropriate theme. It is not, then, a treatise on man as he was, nor on man as he will be; but on man as he is and as he ought to be; not as he is physically, astronomically, geologically, politically, or metaphysically; but as he is and ought to be, morally and religiously.

The words of the Bible contain all the ideas in it. These words, then, rightly understood, and the ideas are clearly perceived. The words and sentences of the Bible are to be translated, interpreted, and understood according to the same code of laws and principles of interpretation by which other ancient writings are translated and understood; for, when God spoke to man in his own language, he spoke as one person converses with another—in the fair, stipulated, and well-established meaning of the terms. This is essential to its character as a revelation from God, otherwise it would be no revelation, but would always require a class of inspired men to unfold and reveal its true sense to mankind.

He, then, that would interpret the Oracles of God to the salvation of his soul, must approach this volume with the humility and docility of a child, and meditate upon it day and night. Like Mary, he must sit at the Master's feet, and listen to the words which fall from his lips. To such a one there is an assurance of understanding, a certainty of knowledge, to which the man of letters

alone never attained, and which the mere critic never felt.

The Bible is a book of facts, not of opinions, theories, abstract generalities, nor of verbal definitions. It is a book of awful facts, grand and sublime beyond description. These facts reveal God and man, and contain within them the reasons of all piety and righteousness, or what is commonly called religion and morality.—Alexander Campbell in "The Christian System."

Prayer Corner.

A vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work.—2 Tim. 2: 21.

I am an instrument for his use; perhaps to bear burdens, as of pain, sorrow, or shame; perhaps to convey messages, writing, speaking, conversing; perhaps simply to reflect light, showing his mind in the commonest of all daily rounds. In only one way can I truly do any thing of these; in the way of inner harmony with him, and peace and joy in him.—Handley C. G. Moulé.

THE PREACHER'S PRAYER.

I do not ask
That crowds may throng the temple,
That standing room be prized,
I only ask that as I voice the message,
They may see Christ.

I do not ask
For churchly pomp or pageant,
Or music such as wealth alone can buy,
I only ask that as I voice the message,
He may be nigh!

I do not ask
That men may sound my praises
Or headlines spread my name abroad,
I only pray that as I voice the message,
Hearts may find God!

I do not ask
For earthly place or laurel,
Or of this world's distinctions any part,
I only ask when I have voiced the message,
My Saviour's heart!

—Bishop Ralph S. Cushman.

O Almighty God, give to thy servant a meek and gentle spirit, that I may be slow to anger, and easy to mercy and forgiveness. Give me a wise and constant heart, that I may never be moved to an intemperate anger for any injury that is done or offered. Lord, let me ever be courteous, and easy to be entreated; let me never fall into a peevish or contentious spirit, but follow peace with all men; offering forgiveness inviting them by courtesies, ready to confess my own errors, apt to make amends, and desirous to be reconciled. Let no sickness or cross accident, no employment or weariness, make me angry or ungentle and discontented, or unthankful, or uneasy to them that minister to me; but in all things make me like unto the holy Jesus. Amen.—Jeremy Taylor.

Fishers of Men.

V. C. Stafford.

A recent holiday provided me with opportunities for fishing excursions which demonstrated to an amateur that the art of angling properly indulged is not as easy as it looks, and an occasional catch was to be credited not so much to skill as to sheer luck. But an empty bag did not always mean a fruitless afternoon. One need not be an expert fisherman to find it a pleasurable and profitable pastime. The inexpert angler may often gain much, though from the material standpoint the time could be better spent. In the hours when one is exalted with the expectancy of landing a big fish, there are moments of reflection and calm when thoughts turn from the perverse ways of fish to Nature's delights, and, if one allows, to Nature's God. Stepping homeward may be for the luckless fisherman other than a dreary drag.

What a lot the New Testament has to say about fish. The ministry of Jesus with his disciples began and ended with a fishing expedition. Four at least of the apostolic band earned their living on the Galilean lake. When Jesus paid the shekel tax the coin was drawn from a fish's mouth. The kingdom of God, Jesus likened to a net which was cast into the sea and gathered of every kind. And when he called the four fishermen to a new vocation, he said, "Come ye after me, and I will make you to become fishers of men," or as Luke records it, "Fear not, from henceforth thou shalt catch men."

A "fishing religion."

C. G. Trumbull, the author of "Taking Men Alive," quotes the simple New England character of the book "Fishing Jimmy," who after speaking of Christ's association with fish and fishermen, says: "That's the kind of teacher I want. If I could come across a man like that, I'd just follow him through thick and thin . . . I tell ye, his r'ligion's a fishing r'ligion all through."

From a study of Christ's purpose and work and his commission given to his followers, we are convinced that it is. Fishers of men! What higher, grander vocation can be found than the art of man-fishing?

In this first commission there is given in illustration what is found in the great commission in fact. Catching men is simply the winning of souls to Christ. The R.V. marginal reading of Luke 5: 10 gives the words, "thou shalt take men alive." It is our Lord's mission to save men and keep them unto eternal life. The word occurs only once elsewhere, and if the A.V. rendering of 2 Tim. 2: 26 may be followed, it indicates that Satan too is actively engaged in taking men alive. "That they may recover themselves out of the snare of the devil, who are 'taken alive' by him at his will." Though the exact meaning of the passage be obscure, as is suggested by the

translation of the revisers, the evil intent of the tempter of souls is none the less known and real. Satan has powerful agencies in this world, catching men unto death.

In the midst of this enterprise of evil, there goes on the work of the gospel by which men are wooed and won to Jesus Christ.

Fishermen disciples.

Four fishermen under Christ's guidance and tuition became four fishers of men. From other walks of life men were called to devote their whole lives to taking men alive. This was a Christ-ordained ministry.

Who to-day are fishers of men? Who may spread the glad evangel and bring men

NO DISTANT LORD.

No distant Lord have I
Loving afar to be;
Made flesh for me, he cannot rest
Until he rests in me.

Brother in joy and pain,
Bone of my bone was he,
Now—intimacy closer still,
He dwells himself in me.

I need not journey far
This dearest friend to see,
Companionship is always mine,
He makes his home with me.

—Malbie D. Babcock.

to acceptance of Christ as Saviour and Lord? Some are fully set apart and give their whole time to this service, facing the burden of the task. To confine the work to such would however not only be a mistake in polity but a mistake in fact. Where ability is there may be service. The obligation to serve grows out of discipleship. We are opposed to the unscriptural distinction between "clergy" and "laity." Are we as anxious to save that word "service" from a professional air and a platform atmosphere? Often the most effective work is done in obscurity by some illiterate untrained Christian, who does know the Lord and can commend him to others. Far better such, than those who seek to serve in public, when they have no ability, rather than do the thing which is unnoticed for which perhaps they are better fitted.

The whole church should be in training for the work of taking men alive, and for such as seriously and studiously set themselves to be soul-winners, there will be ample opportunities for service in the home, the office or shop, the Bible School and the social circle. This witness may be given in conversation, in conduct. If every Christian goes about his daily work with the

spirit of Christ, he will be effectively influencing men and may take them alive for the Master.

Rules for fishermen.

Wrong ideas have arisen by pressing this metaphor too far and by over-emphasis on methods. Men, because they are to be caught, are not fish. They are personalities, every one of them. As such they need to be approached as we would approach anything sacred. Neither does method matter very much. If a man can win souls and yet be guilty of breaking all homiletical rules, why should he not continue to break them? We are not bound to a stereotyped way of preaching or the one method of working. Most of us will find such rules helpful and necessary, but we should not straight-jacket ourselves by methods. Two or three of us were fishing from the breakwater when an experienced fisherman with rod and line started in to fish. But he laid aside his big rod, and used a bent twig, a piece of gut and a hook baited with dough. In a trice he had caught a fish, while we had caught none. That was not his usual method, but it acted then. So must we feel free to act as the moment, the man and the Spirit dictates. While methods may vary there are definite principles to guide us in our work of fishing for men. The following are by no means exhaustive, but are most important.

1. A skilful touch is needed. The casting of a line and the landing of a fish demand skill. Proficiency in the art of taking men alive is gained by using tact and judgment.

2. A knowledge of men and of the man. The fisherman studies the fish and learns the habits and haunts of the various species. He will consider various baits, different sized hooks, lines of varying strength, the wind and the tides. The winner of souls must study human nature. Moreover, he must study the particular individual he is trying to win and find a spiritual point of contact for his message.

3. Patience and strength. Of patience in a fisherman who needs to speak? It is only necessary to say that fishers of men must be "apt to teach, patient." To labor and see no fruits for toil is wearying to the spirit. Sometimes the sole source of encouragement is that we are engaged in the Master's work. We need strength, too, not only in failure, as we deem it to be, but in success and perhaps more so. A gentleman fishing near us all day, towards evening felt the tug of a giant flathead on his rod. The fight was on. For nearly ten minutes he played it, clambering along the rocks to land it safely. Perspiring and breathless he proudly held it up saying, "That was a great struggle." Nothing taxes the strength of a preacher of the word as a struggle for souls in which physical and nervous energy has been used, and a great spiritual restraint has been laid upon his soul.

But the struggle is worth while when one can lay trophies at the feet of him who said, "I will make you fishers of men."

The Great Memorial.

An Abiding Witness.

Ethelbert Davis.

"For as often as ye eat this bread and drink this cup, ye do shew forth the Lord's death till he come."—1 Cor. 11: 26.

Words similar to those used by Jesus concerning Mary's act of love in breaking over him the box of precious ointment may be appropriately be used of the Lord's Supper: "Verily I say unto you, whosoever this gospel shall be preached in the whole world, there shall also this be told for a memorial of his death."

Peter tells us that our faith in Christ does not rest on cunningly devised fables, but upon the evidence of eye witnesses of Christ's glory. Concerning God, Paul writes, in Acts 14: 17, "Nevertheless he left not himself without witnesses, in that he did good, gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

The Lord's Supper is a continual witness to Christ's death, and a reminder of his atoning sacrifice on the cross.

Whence Its Origin?

We shall first consider if there was any possibility of this ordinance originating, or being perpetuated apart from the circumstances surrounding the upper room on the Passover night, and the cross on Calvary. Is there any other event that could have been the originating cause of this ordinance? We can answer definitely that there is no event known to or understood by man; there is not an incident recorded in the history of Egypt, or Babylon, or Greece, or Rome, or Europe; not an event known in the records of any continent or island, in any period of the world's history out of which this feast could have sprung with all its simple details. There is nothing in ancient mythology, orphism, or any of the mystery cults of the East out of which this ordinance could have originated, though many of these had their sacred meals. It could not have come from Judaism, save as it was foreshadowed by the paschal feast, for in what still remains of Judaism there are still to be found traces of the old Mosaic passover. And the Jews, in their expectation to return to their national home, are expecting to observe, not the Lord's Supper, but their own passover.

The ordinance was unknown till the close of Christ's ministry, for no mention is made of it earlier, and it must have been instituted before the Pentecost following the resurrection, for from that date it has been observed substantially as we have it to-day. Now, the Gospel narratives fix the time of its origin conclusively, as the night on which Christ was betrayed. And, the circumstances surrounding its institution as recorded are adequate to explain the original prevalence of the ordinance. And, here too, we have the only historical account of its origin. Thus the occasion of its institution, and the explicitly declared purpose it is to fulfil—"Do this in remembrance of me." "Ye do show forth the Lord's death till he come"—sets it forth as a monument of witness to our Lord's death.

An Abiding Witness.

In the first half of the first century of the Christian era Jesus was born and lived and died. In the next half of that century the inspired apostles lived and established churches. In every church established they observed the Lord's Supper in memory of the Lord's death. "They continued steadfastly in the apostles' doctrine, and in fellowship, and in breaking of bread." When Paul wrote his first Epistle to the Corinthians about the spring of the year A.D. 57, he spoke of the feast as having been instituted

to commemorate Christ's death. The latter half of the first century saw Christians being persecuted by both Jews and pagans, but they celebrated the Supper through it all.

The second century witnessed tens of thousands converted to Christianity. And ancient records show that wherever Christians met they observed the Supper in spite of sword and flame.

The third century was the century of the reign of Diocletian. He waged an awful persecution against the Christians; and yet this feast was observed showing forth the Lord's death.

Writers in every one of the nineteen centuries that have passed, make mention of the ordin-

The Angel of Patience.

To weary hearts, to mourning homes,
God's meekest angel gently comes;
No power has he to banish pain,
Or give us back our lost again,
And yet in tenderest love our dear
And heavenly Father sends him here.

There's quiet in that angel's glance,
There's rest in his still countenance!
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear;
But ill and woes he may not cure
He kindly trains us to endure.

Angel of Patience! sent to calm
Our feverish brows with cooling palm;
To lay the storms of hope and fear,
And reconcile life's smile and tear;
The throbs of wondering pride to still,
And make our own our Father's will!

O thou who mournest on the way,
With longings for the close of day;
He walks with thee, that angel kind,
And gently whispers, "Be resigned";
Bear up, bear on, the end shall tell,
The dear Lord ordereth all things well!

—"Songs of Rest."

ance of the Lord's Supper. In the second century Justin Martyr, and Theophilus patriarch of Antioch, speak of the Lord's Supper. In the third century Dionysius, and Cyprian and Origen, speak of it. In the fourth century Eusebius of Alexandria, and Philo of Crete, and many others speak of the observance of the Lord's Supper.

From the fifth century the church began to drift into what history has designated as the "Dark Ages." Through those dark ages of ignorance, and superstition, and martyrdom, the Supper was observed, bearing witness to the Lord's death.

When Saracen and Islamic hordes were pushing Christianity to the wall, and when Romish persecution was in full swing, and sword, and faggot, and scaffold were claiming their victims, the Lord's Supper was being celebrated in memory of Christ's sacrificial death.

The Protestant Reformation came, when Luther, and Zwingli, and Melancthon in Germany, and Calvin in Geneva, and Knox in Scotland, flung open the pages of God's Word to the common people and lighted the torch of religious freedom; and when the Wesleys and others in England infused with new spiritual

life a moribund church, in cities and in country towns, the Table was bearing silent witness to the death of our Lord on Calvary.

One writer has reminded us that, in scores of congregations in cities and in suburbs, in country towns, in tiny villages, in isolated homes over this great continent men and women break the bread and drink the fruit of the vine in memory of Jesus, every Lord's day. The setting sun that closes the Lord's day and bids us rest, that same sun is waking our brethren in other lands; and thus, for the whole twenty-four hours of the first day of the week meetings of remembrance girdle the earth. In Europe, in Asia, in Africa, in America, in the lands of the Southern Cross, in the isles that dot the oceans, in lands of perpetual ice, in the lands of endless desert sands, on grassy plains, on mountain heights, in forest and jungle, the Table is spread in memory of the divine Redeemer.

By Whom Observed?

By whom is the Supper observed? By churches of Christ only? No; by Anglicans, High and Low, by Baptists, by Brethren, by Congregationalists, by Methodists, by Presbyterians, by Roman Catholics, and by Mormons, and Adventists, and by some churches little known—Syrian, Armenian, Coptic, and Ethiopian. Some of these have changed the feast from the original, but it is observed nevertheless. They all celebrate an ordinance which they call the Lord's Supper. And, if any one were asked, "What mean ye by this service?" they would all answer everywhere and at all times in the same way: "We do it in obedience to Christ's dying command, 'Do this in remembrance of me.'" Wherever, and whenever, and by whomsoever celebrated the ordinance is substantially the same—bread and fruit of the vine, the same words quoted, and the same authority appealed to.

Since its origin nineteen centuries have passed, systems come and passed; nations have waxed and waned, but the ordinance continues bearing witness to the great and central fact of the Christian faith, the death of Christ. It is a perpetual and a living testimony to the Saviour's death, in every land. Every communicant is a living link in the unbroken succession of witnesses stretching back to that little company who sat with Jesus at the Supper in the great chamber in Jerusalem.

Peace or War?

The world yearns for peace, but the nations are dominated by the fear of war. The issue is primarily a moral one. It vitally concerns the Christian church. Peace is more than the absence of war. It is positive, constructive. It means nothing less than the building of the kingdom of God on earth.

An Affirmation of Christian Faith.

We are convinced

- (1) That God at this time is calling the nations of the world to learn to live as one family;
- (2) That the machinery of international co-operation provided by the League of Nations, while not yet perfect, affords the best available means of applying the principles of the Gospel of Christ to stop war, to provide justice, and to organise peace;
- (3) That the application of these principles constitutes the only practical politics at the present time;
- (4) That Christian people should pray, and resolve that by these means, faith shall be kept, confidence restored, and there shall be no more war.

—"Joyful Tidings."

Alexander Campbell and the Sabbath.

A. N. Hinrichsen.

Sabbatarianism in their zeal for the observance of the fourth commandment of the Mosaic legal code of Exodus 20 are often charged with being unscrupulous in their propaganda in order to gain their point, and particularly in regards to the quoting of their opponents' point of view is there a danger of their violating the ninth commandment. While the former is a Jewish law only, the latter is repeated in Christian legislation (Col. 3: 9; Eph. 4: 25). Romanists and many Protestants believe and teach that the Sabbath (the seventh day of the week) was "changed" to the first day of the week. This is an unfortunate error, and Seventh Dayists make capital of this initial blunder, leading to their own and others hopeless confusion. Let it be understood here and now that the Sabbath was never "changed," for it is still the seventh day. It was abolished as a sacred day at the Cross (Col. 2: 16).

A tract is circulated entitled "What History Says Concerning the Change of the Sabbath," and on p. 6 occurs the following. "Alexander Campbell, founder of the Disciple denomination, spoke truly when he said of the Sabbath: 'If it be changed, it was that august person changed it who changes times and laws, ex-officio; I think his name is Dr. Antichrist.'—Bible Advocate, Jan., 1848."

The Churches of Christ are undenominational, and Campbell founded no sect. "Christ is the Founder of his own church (Matt. 18: 18). On making enquiry I have ascertained the following facts, and their publication may prevent the unwary being caught with guile. Alexander Campbell, in "The Christian Baptist" (Vol. I, p. 44) begins an article on the Sabbath question by quoting O.T. passages relating to that day, its institution and regulations. He then shows that those who insist that the Sabbath is binding on Christians are as a rule inconsistent, in that they light fires, etc. (Exod. 35: 3). He then asks, "Was there ever a law published relaxing that rigid observance?" His answer is, "No . . . either the law remains in all its force . . . or it is passed away with the Jewish ceremonies." Then comes the passage that Sabbatarianism quote, Campbell's argument being that there was no change of day,—if changed at all it was by the one who "changes times and seasons"—Dr. Antichrist (the words of course are satirical). Campbell next asks, Was not the Sabbath given to the Jews only? and, Was it not a type? He replies that the Sabbath belonged to the Jews, and was a type. He then insists that "the Sabbath was, by the Lord of the Sabbath, set aside, as well as every part of the law of Moses." I am indebted to Bro. R. T. Pittman for this information.

Christians, by apostolic example (Acts 20: 7; 1 Cor. 10: 15-21; 11: 1, 17-34; 14: 37; 16: 1, 2; Phil. 4: 9), are constrained to meet on the first day of the week. The only use that Sabbath-keepers can make of Campbell's words is to support an argument against the day being changed. We do not, however, claim that it was changed, but abrogated. Prof. William Robinson in "What Churches of Christ Stand For" (p. 36) in referring to A. Campbell, says: "When he preached his 'Sermon on the Law' (1816) he was expelled from the Baptist Society in which he had temporarily found a refuge. In this sermon he distinguished sharply between the Old and New Covenants, and clearly demonstrated that we as Christians are not under the Law of Moses. He claimed that the scholastic distinction between the ceremonial and moral law, which Protestants had widely adopted (maintaining that the old moral law was binding, though the ceremonial law was not), was a false distinction and alien to the thought and spirit of the New Testament, and especially of Paul. But this was heresy in the Protestant world of his day! To-day we can rejoice that

for most instructed Christians it is common ground."

Campbell, with his clear insight into the Word of God, thus capsize two fundamental errors on which the system of Sabbatarianism is built. Would that all Protestants gripped those two truths as he did:—(1) The Sabbath has not and could not be changed, but was abolished when Christ gave vent to the greatest word ever uttered, Tetelestai ("It is finished," John 19: 30); (2) All law of the O. T. is of Divine origin, one compact whole. All or none was abolished. Robinson says of the Campbells and their co-reformers:—They further maintained that the ten commandments were not the Christian moral code, and not in any sense binding on Christians. Here are some of the things which Campbell said on this point, in the "Sermon on the Law":—"Paul according to the wisdom given unto him denominated the ten precepts the 'ministration of condemnation and death,'"
pp. 46-48.

This leads us to the third fallacy in Protestant circles, the calling of two totally different institutions by the same name. Robinson on this point says:—"Several things have resulted from this same attitude towards the Old Testament and the Law. (a) Churches of Christ have never been Sabbatarian, and their well-instructed members have never fallen a prey to either Sabbatarian sentimentalism, or to the various cults of Seventh Day Adventism. The churches have always clearly distinguished between the Sabbath and the Lord's Day (like Quakers, pre-

ferring this name to Sunday). They have emphasized the sacred character of the Lord's Day, and the obligation of Christians to celebrate the central act of Christian worship—the Lord's Supper; but they have never been under any delusion as to its being 'the Christian Sabbath.' They have regarded such a phrase as a contradiction in terms."

The great scholar, Dr. Hessey, by copious quotations, proves that up to the end of the fifth century, and even later, the two days were not considered to have any relation to each other (H.D.B., Vol. 3, p. 139). For the consistent application of the term "Kuriakos" (Rev. 1: 10) exclusively to the first day of the week, see the "Didache" (A.D. 100-120), Clement of Alexandria (150-220 A.D.), Irenaeus (155-202 A.D.), Origen (185-253 A.D.), and the "Apostolical Constitutions" (250 A.D.). I have followed the dates given by Norman C. Deek in his recent and fine work, "The Lord's Day or the Sabbath?" Dr. Frank Ballard in "The People's Religious Difficulties" (Vol. 4, p. 456) says in reply to a question regarding the Sabbath: "There is really no Christian 'Sabbath'; both the word and the law which made it binding, belong to the Old Dispensation." We have a better commemorative day than the Jew. Whereas he spoke of national deliverance, the Christian's day speaks of pardon and immortality (1 Cor. 15: 14-20; Deut. 5: 15).

"This is the day when from the dead

Our mighty Saviour rose,
And crush'd beneath his conquering tread
The last of all our foes."

Christians must ever guard against their zeal for a theory leading them to misquote their opponents' position, misinterpret Scripture, or misrepresent the facts of history.

At the Lord's Table.

T. H. Scambler, B.A., Dip. Ed.

THIS IS MY BODY, WHICH IS
FOR YOU.

1 Cor. 11: 24.

What does this mean? What relation

You will recall that our Lord Jesus coupled the two ideas of his body and his blood on another occasion. "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me and I in him" (Jno. 6: 53-56). The words puzzled some of those who heard it. Perhaps they puzzle us. How can this man give us his flesh to eat? Our Lord's meaning is that we must receive in an inward and spiritual act of the heart, the blessings that come to us in our Redeemer's sacrifice, and the spiritual influences that flow to us from his living presence. Believing, he said, was to "eat"; believing was to "drink."

Sometimes, we fear, there is a tendency to ascribe a magical idea to the power of blood, as such, in the work of redemption. We err, if we think thus. He laid down his life for us—that is the fact we should accept in faith. "This is my blood of the new covenant"—this is one way of expressing it. "This is my body, which is for you"—that is another way of teaching the same truth, that our acceptance with God is made possible by the atoning work of Christ.

In a physical sense we feel benefit when we eat and drink—we are strengthened, nourished and refreshed. In like manner, if we come in faith to-day, conscious of the meaning of these symbols which we handle, we shall receive peace and joy and strength of soul.

of himself, whether expressed in the words "My body broken," or "My blood shed," that is the ground of our acceptance with God.

The Home Circle.

Conducted by J. C. F. PITTMAN.

BEAUTIFUL ENDING.

I stood and watched the autumn leaves
As, falling one by one,
All garbed in colors, bright and gay,
They frolicked in the sun.
Oh, may I face the dawn, like this,
When my life's work is done!

—E. C. Baird.

THE HAND A SYMBOL.

It is wonderful what you can read in the hand. For not only is the hand symbolic of man's worth to himself and to his neighbors, but it is the symbol of the noblest and the best in life. "The hand," Cicero says, "is the witness of our faith." It is the seal of many a bargain. We swear with the uplifted hand. The hand is the pledge of friendship. Once the hand grasped the weapon in warfare and savage conflict. Now the empty right hand reaching out to grasp the empty right hand of another has become a symbol of comradeship. Hands are channels through which love and trust run. I remember once hearing Bishop McCabe sing "My Mother's Beautiful Hands." You will never forget it if you have heard it.

"I almost weep when looking back
To childhood's distant day,
I think how those hands rested
When mine were at their play.
I've looked on hands whose form and hue
A sculptor's dream might be,
Yet are these aged, wrinkled hands
Most beautiful to me."

The deaconess who told the dying little girl in the slums, who had mothered her parentless brothers and sisters until her frail little body broke, "just show Jesus your hands," summarized a faith which the world is ready to eulogize and Christ is sure to honor. So it is that the hand can express all the finer things of the spirit.—J. Lane Miller.

BEING MORE THAN A TIN WHISTLE.

Not long ago the famous cartoonist Percy Crosby made a picture of an old man who played a violin on the street. He shows the musician looking longingly at the posters which tell about the recital of a famous violinist at a noted hall. The old man's small grandson, standing by him, is saying: "Never mind, grandpop, more people hear you out there than get in to hear him."

We can't all do the things that we want to. We can't take airplanes up the sky, or build bridges across the Andes. But each of us has a definite task to perform. It may seem small, but in the general scheme it is all important. If there weren't men—thousands of them—making machinery, wheels and bolts and nails which go into the construction of aircraft, Lindbergh and all the fliers who have come after him would not have ships to use when they swing upward. One weak place in a piece of metal may mean death and disaster to thousands. If a thing is worth doing, it must be done well. The place where we serve may be lowly—but it is our place. And perhaps we are doing more good there than we dream. Maybe "more people hear us there than can get in to hear the violinist."

Nobody wants to be a tin whistle in the great symphony of living. Every one of us wants to be a trumpet. But unless we make the whistle as musical as possible, there will never be a chance to be anything else.

Those who would climb must do the little things well. Booker T. Washington, the negro educator, was given the task of dusting all the

desks in a schoolroom when he applied for a place as a student in a Southern school. He dusted the chairs and the desks carefully. He went over them and over them. He didn't think, "Oh, well, I'll just brush off the wood and let it go, for it doesn't matter much, anyway." He made good at his job.

When the instructor, who had assigned him the task, returned, she took her pocket handkerchief and ran it over the surface of the desks. She looked at the linen square. It was white—white as country snow or popcorn balls. Not a trace of dust had touched it. Booker T. Washington was admitted to the school.

A cub reporter on a newspaper, assigned to an unimportant story, might think, "Oh, well, this isn't important—it will be buried back in the paper somewhere under an advertisement for women's fashions. I won't take much pains with it. I want to get away early."

If this is his attitude, his story will go exactly where he expected it to go. It will be that kind of a story! But if he tells himself that it is his job to do the best he can, to make as much as possible out of the news he has—in fact, to make that item so interesting that if there chance to be a hole on page one which needs a story just that size, his item may be used—well the chances are that some day one of his stories will go there. The city editor will watch for them. He will use them again and again. He will give him a bigger assignment. Then a bigger one. That boy will make good. Opportunity to do larger things will come because he demonstrated his ability in "small things."

They who are faithful in any task, however humble it is, will have that quality of faithfulness in bigger things.

The boy who says, "When I get a better job I'll work," won't get a better job through his own efforts. Actions speak louder than words. Make good now, and the greater things you seek will be given unto you. That is a promise that never fails.—Helen Welshimer in "Boy Life."

The Family Altar.

J. C. F. P.

Monday.

And he said, Certainly I will be with thee, and this shall be a token unto thee that I have sent thee. When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.—Exodus 3: 12.

Alone, it was impossible for Moses to do as commissioned; but under the guidance and in the strength of Jehovah the otherwise impossible task could and would be executed. The latter part of this text may prophetically refer to the giving of the commandments on Mount Sinai.

Reading—Exodus 3: 1-14.

Tuesday.

And they that did eat were four thousand men, besides women and children.—Matt. 15: 38.

Thus our Lord fed the multitude, and thus he constantly supplies the physical needs of millions of earth's inhabitants and countless numbers of birds of the air, fishes of the sea, and animals of the field. He who feeds all creatures of the earth is surely both able and willing to take care of his trustful disciples.

Reading—Matthew 15: 21-39.

Wednesday.

The Lord is good to all; and his tender mercies are over all his works.—Psa. 145: 9.

Being good, our Lord does good to all, from the highest angel of heaven to the lowest and vilest creature of earth. No being or animal created is outside the pale of his love and mercy. Yet the work of redemption outshines all other works.

Reading—Psalm 145.

Thursday.

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.—Genesis 28: 16.

A pleasant surprise for Jacob. So, God's children find God where they little think of meeting him. Wherever they journey, and under whatever circumstance they are placed, they need but to lift their eyes and they see God, ready to help and to bless.

Reading—Genesis 28: 11-22.

Friday.

Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help in time of need.—Heb. 4: 16.

Trustful disciples to-day may commune with God in a way unknown to Jacob and the best of saints under the old dispensation. They have boldness to enter into the holy place by the blood of Jesus (10: 19); though once far off they are made nigh (Eph. 2: 13); though once strangers and sojourners, they are now fellow-citizens with the saints, and of the household of God (19), and always find grace sufficient in time of need.

Reading—Hebrews 4: 9-16.

Saturday.

Therefore are they before the throne of God; and they shall serve him day and night in his temple; and he that sitteth on the throne shall spread his tabernacle over them.—Rev. 7: 15.

On earth needed rest necessitates the suspension of personal service, but in heaven restful service will be continued without intermission. Weariness will be unknown; we shall enjoy uninterrupted communion with God, who will tabernacle with us for ever.

Reading—Revelation 7: 9-17.

Sunday.

And we know that to them that love God all things work together for good, even to them that are called according to his purpose.—Rom. 8: 28.

Those who answer to the call of God, and sincerely love and serve him, will ultimately discover that all the experiences of life, whether pleasant or unpleasant, have mutually contributed to their everlasting welfare.

Readings—Lam. 3: 22-41; Rom. 8: 26-39.

Walter Myers, of Oregon, tells of a boy who came home from Bible School and asked for some more information about the Widow Smithe.

Prayer Meeting Topic.

March 14.

ELIEZER OF DAMASCUS.
(Genesis 24.)

H. J. Patterson, M.A.

Remember we are back in patriarchal days as we read this story. Abraham the faithful is rich in cattle and silver and gold. He had also men-servants and maid-servants, camels and asses. He had grown very wealthy. Some might say, it would be easy to be godly if one were well-to-do. Great wealth brings its perils and cares. Abraham combined great wealth with perfect trust in God. Besides this he had a most faithful steward. Genesis 15: 2 shows that had Abraham no children then Eliezer would become his heir. In the East it is not an uncommon thing for one to rise from the position of a slave to the very highest in the house. Note how Joseph and Esther both rose to places of power and prominence.

Example of Fidelity.

Eliezer must have shown himself worthy of trust to have risen to that place of authority. But the birth of Isaac meant the upsetting of all his calculations for the future. No longer did he enjoy the prospect of possessing great wealth. His faithfulness now would be at cost to himself. But as Abraham's confidential servant, and trusted, he proved himself worthy. Given a commission to go seek a wife for Isaac he went as faithfully as though it were for himself. Does not the world to-day need more men of such type, who in all things will be faithful?

Man of God.

Though a Damascus slave we know him to be a man of God! Hear his prayer, "O Lord . . . send me, I pray thee, good speed this day, and show kindness unto my Master Abraham." Here is a prayer for his employer. Too often for such there is to-day plenty of abuse but no kindly thinking, and prayer is unheard of. Paul said, Pray for them that are "in authority." If to-day employees did a little more praying for employers we might get along the better. Some Christians have a long way to go to attain perfection. "Send me good speed this day." Is this the attitude the servant adopts? Prosper my work. If we were doing all for the glory of God and seeking thus to commend the gospel of Christ what a difference it would make. The Christian has a wonderful opportunity but doesn't always make use of it.

When, obviously, the Lord led him he failed not to worship and give thanks. "Blessed be the Lord, the God of my master Abraham." "The Lord hath led me." How unlike some to-day who, when God does prosper them, fail to remember the goodness and mercy of God. Prosperity, may mean spiritual ruin.

Eliezer an Example.

He was obedient to the direction of his master. Are we loyal to the direction of our Lord and Master Jesus Christ? When it pays, yes. Eliezer was loyal and obedient in all circumstances. Cannot we be the same? The need to-day is not so much for moral men as for faithful loyal Christian men who will look to a higher than man. These are guided not by worldly considerations but by the spirit and teaching of our Lord. In any case let us realise our dependence upon God. Abraham had the right to dispose of such a servant. Unfaithfulness might bring swift punishment. We have an inheritance. Let us show we are worthy of it. As Abraham had the right to dismiss Eliezer at any time God may cut us off. But faithfulness, we may be sure, will be rewarded.

TOPIC FOR MARCH 21.—LESSONS IN ECONOMY.—John 8: 1-14.

Our Young People.

Conducted by W.M. GALE.

The Superintendent.

This man can do more than any other to make or mar a Bible School. Happy is the school that has a bright, alert, painstaking, God-fearing leader. We are sorry for the school whose superintendent comes below par, who has to be apologized for, although in himself a really good man. We believe most of our superintendents are of the former type, but doubtless there are some of the latter. In themselves they are good fellows, but —

Let us have a peep at some things said about the superintendent by J. L. Hurlburt in his book, "Organising and Building Up the Sunday School."

GENERAL.

Supervision.—It is the superintendent's right to supervise and direct the work of the school without interference as to details from the teachers, the officers of the church, or the pastor. The pastor may be the admiral of the fleet, directing the general movements of the sea campaign; but the superintendent is the captain of the ship, through whom orders are to be given to all on board.

Selection of Teachers.—He should have the chief word in the choice and appointment of teachers, but in the choice he should obtain the concurrence of his pastor; and their election should be made upon the superintendent's nomination by the teachers and officers.

Assignment of Scholars.—He should possess the final authority in the assignment of scholars to classes, in any changes from class to class, and in promotions from lower to higher departments. In these responsibilities he may be greatly aided by an associate superintendent, to whom his authority may be delegated.

Programme of Services.—It is the superintendent's prerogative to plan and direct the services of the school session. It may be the part of wisdom for him to consult with the musical director or organist in the selection of hymns, but it is the superintendent's right to choose and to announce them, in common with all parts of the programme.

WEEK-DAY WORK.

He is the superintendent of the Sunday School for seven days in every week; and will find much work to be done between the sessions.

Programme.—Before he comes to the school he should invariably prepare a well worked out programme for each session. Every hymn should be selected in advance and noted in its place; every announcement to be made should be written. This programme should be laid upon the desk, so that if for any reason the superintendent should be out of his place upon the platform an associate can go forward without delay.

Social Duties.—He should know all his teachers, and, as far as possible, his scholars also. If it be practicable for him to visit teachers at their homes, the visitation will greatly increase his influence and usefulness. If in his own home, or in the parlors of some family in the congregation, a social gathering of the teachers and officers can occasionally be held, it will add to the social power of the school.

Seeking Workers.—There is a constant need for helpers, to fill the places of withdrawing or absent teachers; and the work of supplying the demand generally falls upon the superintendent. Both the superintendent and his associate should always be on the alert for new teachers and for new scholars.

Cabinet Meetings.—He should confer fre-

quently with the several heads of departments, and with all the officers; talking with them about his own plans, and learning theirs, for the welfare of the school.

Special Days.—He should keep a calendar of special occasions in the school year. Weeks in advance of each occasion—in the case of some of them even months in advance—he should begin to consider what special exercises should be held, what preparation is needed, and who can best supervise the plans.

HIS DUTIES IN THE SCHOOL SESSION.

Present Early.—He should be at his post, if possible, from twenty minutes to half an hour before the opening of the school.

Open Promptly.—With his programme ready, he should begin the session exactly on the minute, and should carry out every item according to the plan.

Conduct Programme.—He should conduct the general programme of services; although it is advisable to recognise the associate and others, by calling upon them to take some part in the opening or closing services.

During the Lesson.—As a general principle, the superintendent should remain at his desk during the lesson period; but to this rule frequent exceptions will be made. The supply of substitutes for absent teachers, and the assignment of new scholars to classes, belong to the field of the associate superintendent.

Lesson Review.—The superintendent may give a brief practical summing up of the practical points in the lesson; but this review should not exceed five or six minutes in length.

SUGGESTIONS, HINTS, AND DONT'S.

Notebook.—Let the superintendent remember to obtain a notebook, to keep it at hand, and to make use of it.

Quiet.—Let him be careful not to make much noise during the session, but to set an example—which will soon be felt—in favor of quiet and orderly conduct.

Early Lesson.—Let the opening service be short, so that the lesson period may be reached while the teachers and scholars are fresh and the air of the room is pure. If a Scripture lesson is read, it should be from the Bible upon the desk or in the hand of the leader, and not from a lesson quarterly.

Lesson Period.—No interruption should be allowed to break into the time assigned for class study. The teacher and the class should hold that period sacred to united study, without being diverted from the task by secretary, librarian, superintendent, or pastor.

The Aim.—One purpose should ever stand before the superintendent—to lead all his scholars into a personal, vital relation to Jesus as the Christ, to bring them into union with the church, and to inspire them to enter upon active Christian service.

The Noisy Superintendent.—We have met him—a noisy leader means a noisy school—don't always blame the school.

The Talkative Superintendent.—Have you one? One who gives a ten minute lecture each afternoon? Who talks when introducing each item on the programme? That man would spoil any school.

The Ideal Superintendent.—We have met him—may his tribe increase!

Here and There.

We offer congratulations to Bro. A. W. Ladbroke, preacher of South Yarra church, Vic., on his qualifying for the degree of Master of Arts in Melbourne University.

From Toowoomba, Queensland, on Monday we received the following telegram:—"Never brighter; within last month three members gave £100 each; commence school hall next month.—Hinrichsen."

Mile End brethren, S.A., have preparations well in hand for their annual Second Coming meetings for Good Friday. At the night service Bro. Macnaughtan, of Mildura, Vic., commences a fortnight's mission.

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

With regret we learn of the death of Mrs. Knott, a faithful member of the Church of Christ, who passed away last week. She was the mother of Dr. H. E. Knott, who is well known to Australian churches as a former preacher and teacher at Glen Iris, and who is now one of our preachers in U.S.A.

Mrs. Oliver wishes us to publish the following message to all who are interested in her collections for the Bible Women's Fund:—"As I may be unable to write a personal letter to each sister, I shall be glad to receive all subscriptions and donations as soon as convenient, or at least one week before Conference, which begins on March 28." Address, Mrs. Oliver, 67 Rochester-rd., Balwyn, E.A.

Bro. C. R. Burden writes:—"Bro. Joshua Mortimer, who is well known to our brethren in Australia and New Zealand, proposes to again visit these lands. He is bringing his niece as musician and soloist. He will be open to conduct missions of a fortnight or month's duration. No guaranteed stipend is necessary. Hospitality required. For the time being please communicate with C. R. Burden, View-st., Woolowin, Q."

Through the generosity of Mr. J. S. McIntosh, of the Gardiner Church of Christ, the Burwood Boys' Home has secured a good lantern, which it is hoped will furnish the boys with many pleasant and profitable evenings. It is thought that some of the brethren may have suitable slides which they would be willing to donate to the home. The hon. chaplain (Mr. L. E. Stevens, 22 Milton Parade, Malvern, S.E.A., phone U 7345) would be glad to hear from all who will assist in this direction.

At the request of the Victorian Foreign Mission Committee the Women's Mission Band Committee arranged two women's meetings, one at Swanston-st. and one at Gardiner, at which Miss Florence Cameron, of India, was the speaker. There was a splendid attendance at each meeting. The women were delighted to meet and hear Miss Cameron, who told of her work in a very interesting manner. Miss L. Foreman was also present, and received the good wishes of all. The committee thanks all who helped to make the meetings successful.

Another of our veteran preachers, in the person of Bro. Wm. Smedley, died on February 27. Our brother was well known, especially in the churches at Doncaster and North Fitzroy, Vic. He was in his ninetieth year, and for a long time had lived a retired life. Formerly he helped the churches by his preaching and his devotional addresses. For a time he was a preacher in Queensland. Our brother was much loved for his quiet Christian spirit, gentleness and gentleness. He loved literature, and could quote at length from his beloved poets. Our readers have frequently enjoyed articles from his pen.

At the annual business meeting of the church at Lake St., Perth, W.A., held on Feb. 21, Bro. D. M. Wilson was elected deacon-emeritus. Bro. Wilson has been a great force in the W.A. brotherhood for over 37 years. He has filled many Conference positions, including that of president. He was secretary of Lake St. church for 30 years, and has been deacon for 37 years. Advancing years, and a desire that younger men should have the opportunity of sharing the burden of office, made him decide not to stand again for office. He has accepted the compliment which his brethren paid him as a token of appreciation of his valued services.

On Feb. 25 large attendances of members and friends marked the closing services of Bro. Leach's ministry with the church at Burwood, N.S.W. In the morning Bro. C. Byrnes spoke on "Be Ye Transformed." The night meeting was most impressive. Bro. Leach's message being well received. A farewell meeting on Feb. 27 was well attended by members and friends. The speakers emphasised the great spiritual uplift the church had received and the faithful ministry of Bro. Leach. Special reference was made to the splendid work done by Mrs. Leach. A presentation was made, and suitably responded to by Mr. Leach. The church wishes them God's richest blessing in their continued ministry. A very cordial resolution of appreciation of the faithful services of Bro. and Sister Leach during the past six years was carried. It expressed appreciation of the faithful preaching and the high standard of teaching, as well as the splendid example of Christian living which the church had received.

A gathering representative of metropolitan churches around Melbourne met in Swanston St. chapel on Tuesday, Feb. 27, for the dual purpose of welcoming Nurse Lynda Foreman and farewell Miss Florence Cameron. Bro. S. H. Mudge, chairman of the Victorian F. M. Committee, presided. A message of welcome and of farewell was spoken on behalf of the Women's Conference by Miss N. Ellis, their president. She presented to each of the missionaries a beautiful bouquet of flowers. Bro. W. H. Clay, Victorian President, expressed the feelings of the churches of the State, and Bro. Mudge spoke on behalf of the foreign missionary committee. Miss Foreman responded in a brief word of appreciation. Miss Cameron held the interest of the meeting with a very informative and inspiring address. Miss R. Gray, of Box Hill, sang a beautiful solo. Bro. R. Lyall led the singing. Prior to the public meeting, the missionaries, together with Mrs. Foreman and Miss Muriel Foreman, were entertained at tea by the foreign missionary committee, and a few interested friends. Miss Cameron left Melbourne on Feb. 28 to visit Horsham and Kaniva, en route for Adelaide.

For many years Bro. G. T. Walden, M.A., has acted as secretary of our Federal Foreign Missionary Board, and has also arranged the matter for the F.M. columns of the "Christian." To the great regret of his brethren, advancing years and disabilities have caused Bro. Walden to retire from this work. He announces elsewhere that this week's copy is the last which he will be forwarding to us. At the Federal Conference held in Launceston last October, warm appreciation was expressed of the work of our brother. The younger generation of disciples may be unaware of the magnificent work which Bro. Walden has done, and of the splendid service he has rendered to the cause in Australia. But there are those who recall his excellent work at Lygon St., Vic., and later at Remora, N.S.W., and of the manner in which strong, live churches were built up. The whole brotherhood work was strengthened because of his efficient and whole-

hearted service. We join with a great host of friends in wishing him blessing and happiness as he retires from active service. Bro. G. P. Pittman has accepted an invitation to assist the F.M. Board as acting Federal Secretary, until a permanent secretary is appointed. We hope to have the benefit of his service in the conduct of our F.M. department. He possesses the pen of a ready writer, and his frequent articles have been greatly appreciated by our readers.

From February 25 till March 4 South Yarra church, Vic., held a series of meetings to celebrate the fortieth anniversary of the establishment of the church. A great company of past members, valued workers in many suburban churches, "came home" to enjoy the inspiration of the services and to renew the fellowship of bygone years. Letters of greeting and goodwill were received from others unable to come. The plans for the services were largely due to Bro. R. G. Cameron, who was a member and officer of the church, and his death cast a sadness over the meetings. Hospitality was provided for visitors, and the spirit of friendliness was manifest throughout. A large photo. of the foundation members of the church has been hung in the chapel. The photo frame also contains the letter of commendation for these members from the church at Prahran. A special issue of "The Wayfarer," the monthly church paper, gave a short history of the work at South Yarra, compiled by Bro. D. A. Lewis. Addresses during the series of meetings were given by Bro. A. R. Main, W. G. Graham, F. P. Morris the Australian hymn-writer, J. E. Thomas, A. L. Gibson, W. H. Hinrichsen, W. Gale, A. W. Ladbroke and Sister Miss Ellis. Many others assisted as leaders of meetings, soloists and song-leaders, and the church appreciates to the full the help of all who have taken part. The young people of the church have had brought home to them the great heritage that has been left to them by those who have been workers at South Yarra in the past. The church is spiritually strong and vigorous, and looks forward to a year of blessing and fruitfulness.

MARRIAGE.

NICHOLS—LYONS (Silver Wedding).—Mr. and Mrs. Jas. W. Nichols, "St. Leonard's," 8 Edgar-st., East Malvern, S.E.5, desire to express their appreciation on the occasion of their silver wedding, March 1, for the numerous letters, telegrams, presents, flowers, and especially the surprise reunion of the Old Girls' P.B.P. Club, Burnley.

IN MEMORIAM.

FREEMANTLE.—In loving memory of my dear husband and our dear father, Alfred Freemantle, who passed away on March 3, 1916.

Resting where no shadows fall,
In perfect peace he waits us all.
—Inserted by his loving wife and family. E. Freemantle, Bet Bet, Victoria.

THANKS.

Mr. E. P. Hillbrich and family, of Berwick, desire to thank all kind friends for their expressions of sympathy through letters, cards, telegrams and floral tributes in their recent bereavement. Will all concerned please accept this word as a grateful acknowledgment?

WANTED.

The Foreign Mission Executive Committee of the Churches of Christ in New Zealand require the services of a married couple to reside at and supervise the work at the Dadava mission station in Southern Rhodesia. Will any who are willing to consider the work on this field please communicate with the secretary by March 28, if possible? Full particulars as to salary, duties, etc., will be supplied on application to the secretary, P. Boddington, Spring Grove, Nelson, N.Z. Cable address, "Boddington, Wakefield."

Rooms for two adults and child in return for services, suburbs, Melbourne.—318 Flinders Lane. Tel. M 3083.

Baby girl, two weeks, for adoption—beautiful child. Write or 'phone "Christian," 318 Flinders Lane (M 3083).

News of the Churches.

Tasmania.

West Hobart.—On Feb. 25 two Bible School scholars, previously baptised, received the right hand of fellowship. The church held its half-yearly business meeting on Feb. 28. 54 members are now enrolled. Six had been added from the school by faith and obedience, and two by letter. The J.C.E. society is doing good work under Bro. D. Street (superintendent). Bible School reported 16 teachers and over 50 scholars on the roll. Bro. Thurrowgood has started a Bible class. £18/7/5 was given for foreign missions by the school.

Western Australia.

Harvey.—The church recently held a very successful harvest thanksgiving service. These services are held in the church office; and the church regrets the joining of Bro. and Sister Saunders. All departments are working steadily.

Fremantle.—At a largely attended social gathering, the church recently honored Bro. and Sister S. Thomson, on the occasion of the 40th anniversary of their wedding, and presented them with a very nice cane lounge. A successful business meeting was held on Feb. 7, and the following were elected as officers of the church for the next three years: Bren. Cole, Fieldis, Gracie, Jefferies, Potter, Read, Rowe, Taylor, Vanstan, Verco, Wesley and Whelan. Those appointed as deaconesses were: Sisters Fieldis, Saunders, Thomson, Verco and Wardle. On Feb. 26 a "miscellaneous evening" was held in honor of the approaching marriage of Bro. R. Hickmott and Sister M. Gamble. Splendid attendances characterise all meetings.

Perth (Lake-st.).—The 38th annual business meeting was held on Feb. 21. The past year was a trying one, first through the protracted illness of our preacher, Bro. Schwab, and his subsequent resignation, and then through the death of our revered Bre. Arthur Lucraft and Robt. W. Ewers. Bren. Howell, Galloway, and Sister Shacklelock had also passed away during the year. Since May last Bro. F. D. Pollard has (with a break of only four Sundays) carried on the gospel services, and has taken seventeen confessions. The year began with 414 on the roll. Additions by faith and obedience, 20; by letter, 10; formerly immersed, 5; losses: by letter, 18; by death, 3; nett increase, 17. Average attendance at breaking of bread, 128, and at gospel services, 114. About 90 are on isolated roll. Bro. A. Brooke is expected to commence his ministry on March 25.

Queensland.

Townsville.—On Feb. 18 34 broke bread. Bro. Priestley spoke at both services. One sister was baptised. Work is in better shape. Evangelistic effort has commenced with good messages and fair attendances. Interest is being aroused. A choir has been formed and has given items. Y.P., C.E., and mid-week services have re-commenced.

Roma.—All church work in a very healthy condition, and interest is well maintained. On Feb. 18 Miss Cunningham, S.U.M., gave an interesting missionary address to the school. Much interest is being manifested by the young people.

Bundaberg.—Meetings on Feb. 18 and 25 were well attended. On Feb. 18 a sister reconsecrated her life, and on 25th two young men confessed Christ. On Feb. 24 a company of brethren attended the Sunday School picnic at Springfield. Bro. Fischer has been called home. All the auxiliaries are well attended.

Albion.—Large and inspiring services are reported. Bro. E. Davis's Second Advent messages are greatly appreciated. Bro. Eric Enchelsmaier and Miss May Bailey have effectively helped the gospel services by song. Bible School attendances are improving; five new scholars; 91 per cent. scholars present on March 4. Bro. E. Enchelsmaier is training children for anniversary.

Kedron.—Mrs. Albert Woodward, vice-president of the Sisters' Conference and an esteemed member at Temperance Hall, having passed away, Bro. N. G. Noble on Feb. 22 conducted funeral services at house and graveside. On Feb. 25 Redcliffe service was addressed by Bro. N. T. E. Edwards. At annual meeting of Kedron Ladies' Guild on Feb. 29, Mrs. Noble was elected president. Seven were immersed at the prayer-service in the evening.

South Australia.

Mile End.—The church is in midst of preparations for a fortnight's mission with Bro. Macnaughtan, of Adura, Vic. Bro. Ken Dyster is helping by relieving Bro. Macnaughtan while he is away. Cottage meetings and open-air singing are now in full swing.

Semaphore.—Happy fellowship on March 4, harvest thanksgiving day. Bro. Beller exhorted in the morning on "Giving Thanks," and at night on "A Grain of Wheat." Splendid anthems by the choir. A nice display of harvest gifts, afterwards divided among needy cases inside and outside the church.

Adelaide (Grote-st.).—Good attendances. All departments well staffed and active. Magnificent harvest thanksgiving display arranged by Mr. W. A. Blakeby for festival—conducted on March 4. Excellent assistance rendered by choir and soloists. Mr. Schwab presented special messages to large congregations. One received into fellowship. The work is in good heart.

Bordertown.—The church has recently sustained a great loss in the home call of Bro. C. S. Wylie, one of its oldest, most consecrated and much loved members. Deepest sympathy is extended to Sister Wylie, family and relations. A spirit of optimism exists in connection with the tent mission to be conducted by Bro. Hagger shortly. Attendances at all services are good.

Norwood.—Harvest thanksgiving service was held on Feb. 25. Bro. Robt. Harkness spoke at the morning service and Bro. Rankine in the evening. All goods displayed were given to the poor on Monday. The sixty-third anniversary of the church was held on March 4. Bro. Russell was the speaker in the morning, and Bro. Rankine at the evening service, when he made reference to the passing of Bro. Jas. Nichols. At the close a young lady was baptised.

Nazacoorte.—Meetings during February were good. Visitors included Bro. and Sister Thompson and Sister R. Williams from Kaniva, Vic., and Bro. Williams from Norwood. On Feb. 25 Bro. Horsell addressed the church on home missions, and all enjoyed his message. The kindergarten has been re-organised and is now under the leadership of Mrs. Hillford. Several new scholars have been added to the school. At half-yearly business meeting on Feb. 27 good reports were presented.

Victoria.

Hampton.—Miss Bryant was received by transfer on March 4. Speakers were Bren. G. Delaney and B. T. Pittman.

Mitcham.—Fair meeting on March 4. Bro. Candy, from Ringwood, brought a helpful message from Luke 9: 26. Bro. Clark has returned after College vacation, and will continue his labors with the church.

Cheltenham.—Good meetings on March 4. Three baptisms at evening service. On Feb. 26 Mrs. Brooke was farewelled by the ladies. Mrs. Wakeley and Betty, from South Kensington, N.S.W., are visiting Cheltenham.

Moreland.—Harvest thanksgiving services were held on March 4. Splendid attendances at both meetings. Bro. W. H. Clay was the morning speaker, and at the gospel meeting Bro. F. T. Saunders preached. Anthems by the choir were enjoyed.

Warracknabeal.—Meetings of late have been fair. Bro. Garland delivering many helpful addresses. On Feb. 25 the church had fellowship with Bro. S. Rivett, of Hamilton, and Bro. Hughes, of Maryborough, Bro. Hughes being the speaker on that occasion.

Kyneton.—Bro. W. Wilson, of Prohibition League, gave an address on Feb. 25. A musical society has been formed. On March 4, at the conclusion of Bro. Ritchie's address on "The Way of Salvation," one young lady from the Bible Class confessed Christ.

Black Rock.—On Feb. 25 Bro. Burns, of Collingwood, gave helpful addresses at morning and evening services. On Mar. 4 Bro. Baker, of Nth. Fitzroy, presided, and Bro. Veal, of Bentleigh, addressed the meeting. Evening gospel message was given by Bro. McDonald, of Gardenvale.

Thornbury.—Services for deepening the spiritual life have commenced. Bro. Jackel spoke at both meetings on March 4, giving powerful and uplifting addresses. At the gospel service two were baptised. A very enjoyable and inspiring day came to a close with six confessions.

West Preston.—On Feb. 27 the S.S. demonstration was held. The chapel was packed. On March 4 Bro. C. Watson gave the morning address; 72 broke bread. 100 were present at gospel service, Bro. H. B. Robbins speaking on "The Minority Report that was Right." One confession.

Surrey Hills.—Packed meetings on March 4 at home-coming services. Bro. Whately, a former evangelist, gave a fine morning address, and Bro. B. J. Combridge preached at the evening service. Some foundation members were among the visitors, and a happy time was spent in reunions of past and present members.

Ormond.—Feb. 18, splendid meetings. In the evening Mr. and Miss Nichols sang a duet and Mrs. Nichols a solo. Feb. 25, good meetings. March 4, fine gatherings. Bro. Andrews is giving splendid messages. He is giving illustrated messages at midweek meetings. Harvest thanksgiving was celebrated on March 4.

Carnegie.—The ladies' aid society opening meeting was held on Feb. 28. Plans for work for the year were discussed. Harvest festival services were held on March 4, with good congregations. Bro. Shipway was the speaker. A number of parcels from the produce given were distributed in the district. Plans are being made for the 21st anniversary of the church.

Mildura.—One baptised believer, and a young man baptised the previous Sunday, were received into fellowship on March 4. Bro. Macnaughtan spoke at night on "Their Rock and Ours," and three made the good confession. A man who confessed Christ the previous Sunday was baptised. On Thursday evening, by the choir, and on Sunday evening, farewells were extended to Bro. H. Hardy, who is leaving the district. He was presented with a bound and engraved copy of Sankey's hymn book. At the annual meeting it was reported that 32 had been added for the year. Since the meeting, two baptised believers have been welcomed, and seven persons have made the good confession.

(Continued on page 156.)

Foreign Missions.

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

CHINA REINFORCEMENTS FUND.

We are glad to report additions to our West China Reinforcement Fund, known in South Australia as the Waterman Memorial Fund. The following is the total cash and promises to date: Victoria, £211/5/-; South Australia, £170; West Australia, £70; Tasmania, £37; Queensland, £19/17/7; New South Wales, £18/17/11; a total of £527/0/6.

We regret to state that the Board has not been able to decide the recommendation to be sent to our States. Just prior to our Board meeting on February 23, the Board received from Bro. Anderson the following cablegram:—

"Huellichow, West China.
To Gospel, Adelaide.

"Await letters, January 29, February 3,
before sending reinforcements.

—Anderson."

Before the receipt of this cablegram the Board had decided to send a definite recommendation to our States' F. M. Committees, regarding the work in West China. But the request of Bro. Anderson we felt should be respected, and the Board decided that they would await final decision on this matter until the arrival of Bro. Anderson's letters. The Board has no idea what these letters will reveal; but knowing Bro. Anderson as we do, we are sure that he would not have counselled any delay in sending reinforcements unless he had a serious recommendation to lay before the Board in his letters. We must therefore wait in patience a little longer; and during the waiting time there is a possibility that our fund will grow towards the needed amount of £600.

ACTING FEDERAL F. M. SECRETARY.

In a previous issue of the "Christian" I announced my resignation as Federal Secretary. This did not mean that I was to leave the Foreign Mission work entirely, but while retaining the title I was to help in any way possible the work of my successor.

To carry out the mandate of the Federal Conference of October that assistance should be provided the Federal Secretary, the Federal F.M. Board recently held a conference with Mr. G. P. Pittman. The results of the conference were that the Board asked Bro. Pittman if he would undertake the position of acting Federal Secretary until a permanent Federal Secretary could be found to carry on the work. Bro. Pittman stated that, while he had not sought any paid position, he would be quite prepared to accept the acting secretaryship. Bro. Pittman will begin his work at once.

We are very pleased to be able to make the above announcement. Bro. Percy Pittman is well known to our Australian brotherhood. He came out to Australia many years ago, and has rendered great service in the various offices that he has occupied. He succeeded Bro. Maston as manager of the Austral Publishing Company and publisher of our church and Sunday School newspapers. He has acted as preacher of some of our churches with great acceptance. For many years he was a successful missionary in India for our British brethren. Subsequently, on account of his wife's health, he had to retire from the mission field, and became the Foreign Mission Secretary of the British Foreign Missionary Board. After serving the mission in this capacity, he returned to India as an independent missionary supported principally by Australian brethren who sympathised with his desire to resume his work in India. During this period he kindly offered to assist our work at Baramati, free of any expense to the Foreign Missionary

Board. For a time he was the secretary of the Indian Field Council, and we remember how successfully he carried on this work. Bro. Pittman therefore brings to his work great and valuable experience in connection with our missionary enterprise.

Will correspondents please note that all future correspondence should be directed to Mr. G. P. Pittman, 74 Edmund Avenue, Unley, South Australia? All monies for the Foreign Missionary Board will be sent to Bro. Pittman. Bro. Pittman will take over the editorship of the Foreign Missionary page in the "Christian." We are sure that Bro. Pittman will receive a hearty welcome to his new work, and the cordial assistance of all interested in Foreign Missionary work.

MISS THOMPSON'S FURLOUGH.

Miss Mary Thompson has changed the date of her leaving India. She had planned to leave Bombay by the "Cathay" on March 29. She is coming two weeks earlier, leaving Bombay on the "Strathaird" March 15, arriving at Fremantle March 27, Adelaide March 31.

Miss Edna Vawser writes: "Miss Thompson is disembarking at Adelaide. With her are travelling Mrs. Springer and Mr. and Mrs. Davis of the American Disciples Mission. They are taking the full trip through to Brisbane, and returning to India on the "Strathaird" on her return voyage. Mr. Davis has had a very severe illness, and is taking the trip to try and regain his health. They are a middle-aged couple who have spent many years in India. They are anxious to meet some of our church folk at the different cities. They met Mr. and Mrs. Robt. Lyall in America, and would like to renew the acquaintance. Our committee of management is giving Mr. and Mrs. Davis an official letter of introduction."

Miss Thompson will likely return to India by the same boat with Miss Cameron, as there is some doubt, on account of exchange difficulties, whether Mrs. Springer will be able to accompany her. Miss Thompson would have the company of Miss Cameron from Fremantle to Bombay.

NEWS FROM THE NEW HEBRIDES.

Bro. and Sister Sandells' new address is Ranwadi, Pentecost Island, New Hebrides. He writes:—"I am writing this at Banmatmat, although Banmatmat is not our address. In building our new bungalow at this village of Ranwadi, where David Bulikaso has so faithfully labored, I have the help of Mr. Morrison, a local carpenter. We have been working on the house for nearly a

fortnight. It took us a week to get the site cleared, and the 63 piles in. The best site available was partly covered by one of the native's gardens, and he kindly consented to give up his garden on the condition that I gave him a small bag of rice in compensation. This I promised to do.

"At present I have to journey between Ranwadi and Banmatmat by rowing boat, but we will soon have our launch, which will expedite matters. Olive and the baby are staying at Banmatmat until the house is made ready.

"Owing partly to the extremely wet weather we have been having, an epidemic of influenza has been raging among the group. Several of the white population, including Mr. Newman, have had severe bouts. Many of the natives on Oba have died from it, and on Pentecost among our own people eleven deaths have to be recorded, seven men and four women. We are thankful to God that we are all quite well, and for his guidance. May he be with you always, is our earnest prayer."

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Robert George Cameron.

On February 24, Bro. R. G. Cameron, one of our oldest and most loved preachers, passed away at his home at Brighton after a short illness of 12 hours. Born at Ballarat on Dec. 13, 1857, he was baptised at Cheltenham, and began



R. G. Cameron.

his ministry at Berwick in 1883. After ministering at Berwick, Doncaster and Prahran, he went to Tasmania, being one of the earliest of our preachers there. He labored at Collins-st., Hobart, during 1896-7, and also preached for brief periods at Launceston and the country districts of Bream Creek and Impression Bay. On his return to Victoria he preached at North Melbourne with much success, and then did some work in South Australia in association with Bren. Giff. and Con. Gordon. A notable work was carried on by Bro. Cameron in the Castlemaine district, where he had a large circuit. It used to take six weeks to visit all the meeting places in the circuit, and the travelling was done with a horse and buggy. Following this came five years in the Wedderburn district, during which time the present Wedderburn chapel was built. After 18 months in business in Mildura our brother moved to Melbourne, and for three or four years the church there used his house as a meeting place. For two and a half years he was in business at Kendenup, W.A., and during that time he used to travel long distances to and from Gnowangerup to help with the services there. On his return to Victoria he preached as evangelist for the churches at St. Kilda, South Yarra, Ballarat (Peel-st.), Red Cliffs, Pyramid Hill and Boort. Fifteen months ago he retired from the ministry and came to live in Melbourne, taking up membership with the South Yarra church. During those fifteen months he was in constant demand as a speaker, and he loved to go about among the churches. For a month during the holiday season just past he took the services at Chelsea and Frankston, giving four addresses each Lord's day. Early in February he attended the preachers' retreat at Shoreham, and enjoyed to the full the fellowship of his brethren in the ministry of the Word. "Christ and the church" were ever near and dear to his heart. The fortieth anniversary services at South Yarra were almost entirely planned according to his suggestion, and his name was on the programme to lead in the prayers of the church on the anniversary Sunday, Feb. 25. On Feb. 26 many of our preachers were among those who gathered at the funeral, and Bren. T. H. Scambler, J. E. Allan and W. H. Clay paid tribute to our brother's worth as a Christian gentleman and as a preacher of the Word.

Bro. Cameron was ever ready to encourage young men as they strove to develop in usefulness in Christian service, and not a few who now preach the gospel owe much to his kindly interest and guidance. In his preaching he was strong in his emphasis on the Scriptures as the inspired word of God. Clear and logical in his thinking, he was earnest and forceful in his presentation of Scriptural truth. He was heard at his best in exposition of the great themes of Scripture such as the two covenants, the tabernacle and its typical significance, and the second coming of our Lord. Our Lord's return was a subject very dear to him during the closing years of his ministry. On the last Lord's day morning before he passed away he concluded at South Yarra a series of four talks on this subject.

Bro. Cameron has left the memory of a life's work lovingly, faithfully and courageously done. Those who labor in the ministry, and who have come under his influence will remember him as one ever loyal to the Scriptures and their message. To the brotherhood he has left an ex-

ample of devotion to Christ and his church. To his family he has left the heritage of a consecrated life and a worthy fatherhood. We commend Sister Cameron and the family in these days of sadness to the care of our heavenly Father, and pray that they may find a hope and strength in the promises of that Word which was ever the staff and stay of the one who has gone to his rest.—A.W.L.

STAMPS, FARES, AND COURTESY.

Feb. 23, 1934.

To the Editor of the "Australian Christian."

Dear Sir and Brother,

There is a practice which appears to me to be almost general on the part of secretaries of churches, schools and clubs, to which I wish attention should be drawn; that when writing to preachers and speakers making a request to fill an engagement they do not enclose a stamped envelope for reply.

One of our "poorly paid" preachers recently received eight such requests in a week, and only one enclosed reply-paid envelope. This may be thoughtlessness, it certainly is not courtesy.

As far as I am personally concerned, I usually put such on a side file and may eventually make a tardy reply.

Another thing: I find that very often the visiting speaker is expected to pay his expenses as well as his time. These things ought not to be. The visiting brother should at least have the opportunity of refusal of accepting expenses. One other thing: It is uncomfortable for some folk to be asked, "What are your expenses, brother?" when by an ordinary use of cortical cells an easy estimate might be made and an enveloped amount handed to cover the cost of transit.

Yours faithfully,

W. A. Kemp.

VICTORIAN HOME MISSION NEWS.

Wangaratta was visited on a recent week-end by the secretary and treasurer of the home missionary committee. Removals from the town to outside districts have weakened the local forces somewhat. Bren. Mitchell and Gale conferred with the secretary respecting the work of the church. The buildings are in order, the tennis court has been renovated, and the vacant land in front of the building much improved by lawn and flower beds.

The home missionary secretary paid a lightning visit to Colac on February 18, leaving Balwyn in the "Riley" and arriving in time for the morning service which he addressed. The school is a bright feature, being well attended and splendidly conducted. He had the opportunity to teach the Bible class and address the school. He was greeted by an audience of over 40 at the evening service. During the day a conference was held respecting the future of the work in this fine town. The church secretary reported that the chapel building—the first structure erected by the church extension committee—was now practically free of debt. There remains only 24/10/- owing upon the church property at Colac. This is an outstanding achievement. The time is ripe for a forward movement in Colac—there is a good school, a fine property, and no debt.

To date the receipts from the December appeal for home missions have totalled 2672/3/11. Unfortunately, this is much below the amount received last year. Some churches made splendid advances; quite a few reported a considerable falling off; there are still 29 churches which have not yet reported.

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News of the Churches.

(Continued from page 153.)

Victoria.

Ballarat (Peel-st.).—The church annual business meeting was held on Feb. 23. All auxiliaries showed an active year's service. The Sunday School annual picnic at Buninyong was a great success. March 4 was thanksgiving day. Bro. Benson spoke at morning service and Bro. Thomson in the evening; both good meetings.

Drummond.—Meetings on Feb. 25 were well attended. Bro. Wilson, from the Prohibition League, brought a message on the temperance cause. Bro. Jones spoke in the evening. On Feb. 24 the young people commenced a mutual improvement society, which was well attended. On March 4 Bro. Jones spoke at both meetings. He has commenced religious instruction at Drummond public school.

Meredith.—A man made the good confession at morning service on March 4. Bro. Goldworthy delivered the fourth of a series of exhortations on 1 Pet. 4: 19. On Feb. 25 several brethren journeyed to Elaine in the afternoon, to break bread with Bro. and Sister East, who find it beyond their strength to attend church at Meredith. The work of renovating the chapel is progressing satisfactorily.

Malvern-Caulfield.—Excellent address on morning of March 4 by Dr. W. A. Kemp. The new hymn books are now in use. Mrs. Milne and Miss Lesley Milne have been transferred to Glenferrie, and Bro. Cowap to Carnegie. Average attendances for February: Communion, 136; gospel service, 155. Mrs. R. P. Clark has been laid aside with a poisoned foot. Dudley Crewes is confined to hospital and making fair progress after operation.

Preston.—On March 3 the Y.W.L. held a successful social to raise funds for a mission box. Bible School anniversary services, commenced on March 4, were well attended. Bro. E. L. Williams, of Glenferrie, addressed the church in the morning, and in the afternoon spoke to the scholars on "Public Notices." Bro. Fisher's subject in the evening was "Making Money Talk." Special anniversary hymns were effectively rendered by the scholars.

Geelong.—Bro. Clipstone resumed work on March 4 after holidays. At the gospel service he spoke on "The Best Company in the World." Bro. Bird, of Wedderburn, was present at the services, and took part in the morning worship. All were pleased to have Mr. Lunn present; he gave an interesting talk on the work of Sudan Mission. Sympathy is extended to Mr. and Mrs. McGregor and family, whose daughter Elsie passed away on March 2.

Prahran.—Bro. Fitch continues to exhort the church ably. Sister Long has been received into fellowship by faith. J.C.E. has been re-formed under leadership of Bro. Harvey. 20 in attendance. Sisters Thornton and Lang, and Bro. Ren. Thornton and Bro. and Sister Blackmore, have removed to Carnegie district. March 4, harvest thanksgiving services. Splendid gifts received for distribution among needy. Cricket team continues to perform very well.

Dandenong.—On Feb. 19 a time of fellowship was enjoyed by Intermediate Y.P.S.C.E. at Parkdale. On Feb. 27 Camberwell Y.P.S.C.E. paid an enjoyable visit. At mid-week meeting on March 1 a mother and son who recently confessed Christ were baptised with another lady and young man who confessed at the meeting. The four new members were received into fellowship on morning of Feb. 4. Bro. Atkin spoke both morning and evening; services were well attended.

Castlemaine.—Y.P.C.E. Society meeting on Feb. 22 was conducted by old endeavors. On Feb. 24 and 25 the Young Worshipers' League held its third anniversary, commencing with a party on Saturday. Young Worshipers conducted both meetings on the Sunday. Mr. Earle spoke in the morning on "The Church and the Young Worshiper" and at night on "A Young Wor-

shipper of Other days." Sick folk are gradually making progress. Miss Ethel Jermyn is recovering her strength at Castlemaine.

Caulfield (Hambra-rd.).—The Majesty of the Master was the theme of Bro. Youens' impressive gospel message on March 4. One lady responded to the invitation. Bro. Youens has been elected president of Elsternwick and District C.E. Union for second year in succession. The church mourns the passing of Sister Griffiths, a greatly respected and earnest worker. Open-air work, and mid-week meetings for prayer, are largely attended and most encouraging. Girls' gymnasium club has resumed work.

Carlton (Lygon-st.).—Through the kindness of Mrs. Dixon in making her home available, and the help of members with cars, teachers of the Bible School held an enjoyable picnic at Moor-dialloc on March 3. Mr. and Mrs. Parsons and daughter, from Minyip, were visitors at morning meeting on March 4. Bro. F. T. Saunders brought a message to the church in the morning; at night Bro. Abercrombie preached on "Saved by Hope." The help of these brethren was much appreciated during the absence for one Sunday of Bro. Ennis.

Yarrawonga.—Harvest thanksgiving services were held on March 4. Very fine attendances, wonderful display of produce, and splendid morning address by Bro. Searle on "Thoughts of Harvest." Special singing at evening service, and powerful address by Bro. Searle on "The Law of the Harvest." Isolated members were present, and the church was pleased to welcome Sister Mrs. Cowper after sickness. The church is enjoying splendid prayer meetings. Christian Endeavor has taken three shares in China appeal fund.

Camberwell.—The help of the following visiting preachers was much appreciated during February: Bro. G. P. Pittman, W. H. Clay, A. R. Main, T. Brooker and G. C. Dawson. Harvest thanksgiving services were held on March 4, Bro. C. P. Hughes speaking at both services. On Feb. 27 the Y.P.C.E. visited Dandenong society, and happy fellowship was experienced. Bro. S. Winch has taken over leadership of the Intermediate C. E. society. A young pioneers' club is being formed under leadership of B. J. Huntsman.

Oakleigh.—On Feb. 24 a social was held in the school hall to show appreciation of the excellent work of treasurer Bro. Bert Skewes and Miss Millie Hunt in the church and Bible School on their approaching marriage. A very nice present was given them from church members. On March 4 they were married. The services Bro. and Sister Skewes rendered to church and school will be missed. There have been fine meetings the last two weeks. Bro. Mudge's messages being very helpful. Bright singing has been rendered by the choir. Sister Mrs. Mudge is improving after long illness.

Wedderburn.—The church regrets the passing away of Bro. E. Jackson on Feb. 8, Bro. A. Hansen on Feb. 11, and Sister A. Pratt on Feb. 26; members of long connection with the church. Bro. Jackson's membership extended over 41 years and Sister Pratt's 58 years. They were children of the late Bro. and Sister J. Jackson, senr., who were among the first converts of the cause in 1864. To all the bereaved the church extends love and sympathy. On March 5 the church enjoyed the fellowship of Bro. McDermott, of St. Arnaud. In the absence of Bro. Bird on holidays, he conducted all services.

Footscray.—During February Bro. Stewart, Mitchell and Austin preached at Raleigh-st. At Tottenham Bro. Mitchell and Pietzsch were the speakers. At the morning service of Feb. 25 young men of the K.S.P. club gave their special quarterly assistance, providing president, readers and ushers. A campaign to challenge the membership to all their obligation for the work of Christ was commenced. On March 4 Bro. D. Stewart addressed both meetings; one young man made his decision. Bible School work of the district is in active condition. Good assistance to church work has been given by the "open-air band."

Berwick.—Good meetings prevail. Bro. McDiarmid has visited several churches during the month. His place has been filled by Bro. Anderson of the College. Sympathy is felt for Bro. E. P. Hillbrich and family in the passing away of their loved one, Mrs. E. P. Hillbrich, on Feb. 20. Morning and evening meetings have been consistently well attended for months past. Mr. N. J. Warmbrunn, of Tasmania, spoke on morning of March 4, and Mr. McDiarmid preached in the evening. Sunday School has as a goal for 1934 an enrolment of 60 scholars, and is steadily approaching that figure. The cause generally is in a healthy condition.

Middle Park.—Harvest thanksgiving services were held on Feb. 25 with excellent attendances. Bro. Westwood gave appropriate addresses at both services. Sympathy of the church was extended to Sister Westwood in the loss of her father, Bro. R. G. Cameron. On March 4 an address by Bro. C. Candy was enjoyed at morning service. At the close of Bro. Brooker's impressive gospel address a young girl made the good confession. Prayers were offered on behalf of the little daughter of Bro. and Sister Westwood, who is dangerously ill. The following deacons have been elected: Bro. Brooker, Dowell, Huggan, Morris, Ritchie and Annetts; elders, Bro. Brooker and Annetts.

New South Wales.

Canley Vale.—Bro. and Sister Clydesdale have gone to Albury for a month to carry on the work until the H.M. committee can secure another preacher. On March 2 Bro. Eaton, of C.I.M., gave a lantern lecture. On March 4 Bro. E. Christopherson exhorted, and Bro. G. Morton gave a fine gospel address on Psa. 119: 105.

Wagga.—Meetings are improving as members return from holidays. Bro. Russell Oliver has returned home after almost three weeks in hospital. The church sympathises with Sister Wilkinson in the bereavement of her brother. C.E. society is enjoying helpful meetings. On Feb. 25 several brethren assisted at evening service. Bro. Wakefield's subject was "Daniel's Religion." A duet by Bro. Wenk and Midgley was much appreciated.

Inverell.—At annual meeting on Feb. 8 all reports were good. Ladies' Guild raised £51. Meetings are regularly held at seven places. There were ten additions for the year. Officers were elected: Bro. T. G. Cosh, elder; Sister Una Morris, treasurer; Bro. F. Button, secretary; R. Furlonger, auditor; and Bro. W. Laidlaw, H. W. Lane, W. Morris, H. Mackie, F. Morris, W. Fox, and J. G. Hamilton, deacons. Bro. Newell has commenced his fifth year as preacher. In his absence in Melbourne Bro. Button, Brighty, P. J. Pond, B.A., occupied the platform.

Bangalow.—On Feb. 19 Bro. S. E. Riches, of Lismore, commenced a series of addresses on the Second Coming of Christ. The hall was filled on this occasion. Lismore choir rendered appreciated anthems. Interest continued, though heavy rain interfered with services on Feb. 20 and 21. On Thursday, Feb. 22, Lismore choir again assisted. On Sunday, Feb. 25, the hall was well packed. Bro. Riches gave an illustrated (chart) address on New Testament conversions. Two ladies confessed Christ. Bangalow church has been strengthened and greatly appreciates the kind help of Bro. Riches and the Lismore officers and choir.

Taree.—There has been an addition by faith and obedience. The brother will have membership at Wingham. With regret the death of Bro. John McKay, one beloved by all, is reported. Feeling reference to his manner of life was made by the preacher (Bro. V. C. Stafford) both at church and graveside. His wife was very ill in the same institution at the time, and unaware of his condition prior to his death. Sympathy is extended to Sister McKay and the family. The church will consider at an early date an offer made for the present site. It being in a commercial centre, interest is shown by business people and the public generally.

Wyong.—Bro. Little, of Hornsby, conducted the services on Feb. 25, celebrating the second anniversary of the church. His addresses on "Thanking God" and "Repudiation" were very helpful. A large gathering assembled at night. Bro. White, late of South Kensington, has linked up with the church and is helping with the work.

South Kensington.—Meetings were well attended on March 4. The young men conducted morning service very acceptably. Bro. J. O'Brien spoke on giving ourselves to Christ. In the absence of Bro. D. Wakeley at Hamilton, Bro. W. J. Fox spoke at gospel meeting to a good attendance. Bro. Wakeley closes his labors here at end of April. The church hopes soon to secure the services of a suitable successor.

Moeman.—H. M. Arrowsmith exhorted on Feb. 25; at night Wm. Webster proclaimed the gospel; subject "Jesus the Bread of Life"; Grace Nicol and T. P. Dale rendered solos. Bible School picnic at Ashton Park on March 3 was most enjoyable. L. Harbutt's message for the church on March 4 was based on Heb. 13: 8; four new scholars were at Bible School. Evening service took the form of question night when Roy Acland dealt with a series of questions, thus presenting a convincing gospel message.

Hamilton.—The Wakeley mission began well on March 4. 51 were at men's meeting in the afternoon, and 125 at night service. There were splendid messages all day. Interest is keen. J.C.E. society has given place to an Intermediate society, with Mrs. D. Main in charge. Miss Doris Ewers has gone to Melbourne to train for missionary work. She was very active in C.E., S.S. and Phi Betas. Keen regret is felt in the church at the resignation of the preacher, W. L. Ewers, who has accepted an engagement with the church at Burwood.

Auburn.—Bible School held its 25th anniversary on Feb. 25 and 27. Annual prize-giving took place. Five scholars secured maximum marks. The Sunday services were well attended, with an average of 150. The scholars' singing, under the leadership of Bro. R. Smith, was much enjoyed. In the afternoon Bro. Arrowsmith spoke on "The Bible," and at night Bro. Lloyd spoke on "Escape." On Tuesday night 250 were present. The scholars' singing and display were greatly appreciated. Bren. Hickin and Harrop (jur.) presented prizes. Bro. Lloyd is superintendent in place of Bro. Hickin. The church orchestra rendered splendid musical accompaniment.

congratulations. Bro. J. H. Stevens, a former preacher, gave an inspiring exhortation on "Remember Always." The children's afternoon service was presided over by a former Bible School superintendent, Bro. J. Woodgate. Bro. T. J. Warne, a former secretary, extended the welcome and brought greetings. Bro. J. E. Thomas delivered an excellent address. Miss Etta Bernard, L.A.B., was soloist. Bro. G. T. Black, the present preacher, presided at gospel service. The Conference President (Bro. W. H. Clay) in a convincing way preached on "The Church." The total attendance for the day was over 700, and about 250 meals were provided by the ladies in the supper room of the town hall. Bro. E. Tippett and his augmented choir greatly helped to make the services successful.

The Young People's Night was held in the chapel on Feb. 27, when Dr. W. A. Kemp, a former scholar, and Mr. Hector Campbell gave stirring youth messages to an appreciative audience.

A Night of Reminiscences was held on March 1. Bro. J. I. Mudford, a former preacher, was chairman and reminded his listeners of his first sermon in 1912. He read the names of members of bygone days. Bro. J. Hatty gave a retrospect of the church and referred to the various ministries. Bro. R. Leane, a former secretary, had had 30 years association with the church, and paid tribute to the influence of our late Sister Hambridge. Bro. Tilley, a scholar of Bro. Pearl's Bible School, Sister Kyme and Miss Tilley also spoke. Bro. J. Hancock, formerly a church secretary for 10 years, recalled the first gospel mission. Bro. T. J. Warne gave a brief resume of the past few years. He reminded members of their objective—to build a new chapel in Wellington St. for which the land was purchased in 1929. The ladies provided supper and old friends came together.

The closing celebrations were held in the chapel on March 4. In the morning a Roll Call service was held, and Bro. J. Hatty gave an impressive exhortation. Bro. Black presided, and there was a good attendance. At night Bro. Black conducted the final service; his theme was "The Supreme Need, the Gospel of Christ." The choir assisted in the service.

The souvenir prepared for the occasion by Bro. T. Warne and printed by Austral Publishing Co. was much appreciated and sold readily.

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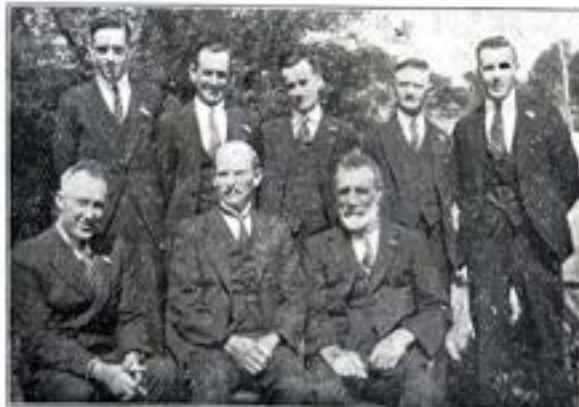
The jubilee celebrations just concluded take us back to the early days of some well known pioneers. The small efforts by Bro. and Sister W. J. Pearl, in their Smith-st. home, to get together a Sunday School in 1883 was the seed out of which grew this now 50 year old church, which first met as a church on March 16, 1884.

The present chapel was built in 1891, and through its doors have passed many faithful followers of our Lord.

"Home Coming Day" on Feb. 25 last was held in Kensington Town Hall. In the morning our beloved Bro. J. Hatty presided. Bro. N. Hansen, jubilee secretary, welcomed the visitors and brought greetings from near and far. Absent brethren in all States and even N.Z. sent

Present Officers, Newmarket Church, Vic.

Back.—G. Emmett, C. Mason, E. Crossfield, W. Bain, D. Boxhall.
Front.—A. Perry, G. Black, J. Hatty.



COMING EVENTS.

MARCH 11.—Essendon Church Nineteenth Anniversary. 11 a.m., A. J. Ingham; 7 p.m., W. H. Clay. Special singing. Old members specially welcomed to these services.

MARCH 11.—Bayswater Harvest Thanksgiving. Speakers, Mr. J. E. Allan (farewell services), Mr. W. Quirk, Mr. L. R. H. Beaumont. Welcome to all.

MARCH 11.—At South Yarra chapel, Cliff-st., at 7 p.m., a memorial service to the late Bro. R. G. Cameron will be conducted by Bren. L. R. H. Beaumont and W. Gale.

MARCH 11, 18 and 21.—Nth. Richmond Bible School Anniversary. Speakers, March 11, 11 a.m., Bro. A. R. Main; 3 p.m., Bro. E. L. Williams; 7 p.m., Bro. R. Sparks. March 18, 11 a.m., Bro. G. Andrews; 3 p.m., Bro. D. D. Stewart; 7 p.m., Bro. R. Sparks. Special singing by teachers and scholars. School Concert, March 21, at 8 p.m. Programme by teachers and scholars. All past members or friends are cordially invited.

MARCH 15.—Cheltenham church extends an invitation to members of all churches to join in a welcome to Bro. J. Ernest Allan as he enters into his ministry in succession to Bro. Brooke.

MARCH 18.—Ascot Vale Bible School Anniversary. 11 a.m., Mr. A. R. Dow; 3 p.m., Mr. Ewen; 7 p.m., Mr. F. C. Hunting. Tuesday, March 20, Scholars' Concert. All welcome.

MARCH 18 and 25.—Gardenvale Bible School Anniversary. Speakers, March 18, morning, Mr. Youens; afternoon, Mr. W. W. Saunders; night, Dr. Killmier. March 25, Mr. Fitzgerald afternoon, Mr. T. R. Morris at night. Tuesday, March 27, Demonstration and Distribution of Prizes, Gardenvale Masonic Hall.

MARCH 18, 25 and 27.—Brunswick Bible School Anniversary Services. March 18, 11 a.m.; 3 p.m., J. E. Shipway; 7 p.m., L. E. Brooker. March 25, 11 a.m., C. E. Watson; 3 p.m., R. Sparks; 7 p.m., J. C. F. Pittman. Tea provided for visitors. Bright singing by scholars. Children's Demonstration, Tuesday, March 27, 8 p.m. All meetings in church building, Glenlyon-rd.

MARCH 18, 25 and 28.—East Kew Bible School Anniversary and Home-coming Celebrations. Past members planning to attend write to F. H. Elliott, 11 Severn-st., Moonee Ponds, W.A. or if unable to come send greetings. March 18, 11 a.m., Bro. L. Baker; 3 p.m., "Brother Bill" of 3 DB; 7 p.m., Bro. A. J. Ingham. Song service commences 6.30. A hearty welcome extended to all.

MARCH 25.—Hartwell Church of Christ Anniversary. Sunday, March 25. Speakers, 11 a.m., Principal A. R. Main, M.A. (Bro. R. Lyall presiding); 3 p.m., Bro. J. E. Thomas; 7 p.m., Bro. Arthur Baker. Hospitality provided for past members and visitors. Will all who intend spending the day at Hartwell please notify the secretary not later than March 19? You are quite welcome to bring friends with you. Come and rejoice with us over spiritual victories that are being won at Hartwell.—A. H. Jones, secretary, 8 Chaley-st., Burwood, E.13.

MARCH 30 (Good Friday).—Mile End, S.A. Annual Second Advent Meetings, 2.30 and 7 p.m. Mission commences at night with Bro. McNaughtan as missionary.

BETWEEN SUNDAYS.

SWANSTON-ST. LECTURE HALL.

March 14, Wednesday, Expositor's Night.

R. T. Pittman, B.A., Dip.Ed.

Subject: "The Conflict of Light and Darkness" (John 1: 5.)

Soloist: Mr. W. Bower.

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College Notes.

The opening session at the College of the Bible was held on Wednesday morning, Feb. 21. There was a good attendance of friends, among them being Mrs. A. C. Garnett and Miss Linda Foreman.

There was an increase in the number of students enrolled. Thirty-nine are in attendance this year. Several of the new men have already qualified to enter upon the Bible Course.

The Principal announced that Victoria had lost her place at the head of the list for sending the highest number of students to the College. The State representation this year is as follows: Queensland 10, South Australia 10, Victoria 9, West Australia 5, New South Wales 3. New Zealand is represented by two students this year.

We shall be glad to hear from churches desiring student preachers this year. Some of the men find it very difficult to finance their way through college unless remunerative employment can be secured. Men who are without appointments will be glad to assist small churches that are unable to pay for the services of a student.

Miss E. Jermyn is slowly improving in health, following her serious illness towards the end of last year. She is now at Castlemaine, and hopes to be able to resume her duties in a few weeks.

Principal A. R. Main announced at the opening session of the College that the scholarships for 1933 had been awarded as follows: The Old Boys, F. H. Griffiths, West Australia; The Morton S. Noble, P. C. D. Alcorn, Queensland; The F. G. Dunn, R. M. Wilson, New South Wales; The William Grindrod, R. P. Williams, Victoria; The Emma C. Hovey, Miss M. W. G. Payne, South Australia; The College of the Bible Women's Association Prize, Miss G. M. Christensen, West Australia; The F. M. Ludbrook, L. E. Dudley, Victoria; The Eliza F. Winter, C. G. V. Thomas, Victoria.

For the 24th time the students and faculty of the college were entertained at dinner by the Lygon-st. sisters. The gathering was held in the Lygon-st. lecture hall on Feb. 26. Mr. Reg. Emiss, the Lygon-st. preacher, presided in happy fashion at the dinner table. A welcome was extended to the students by Mr. W. C. Craigie. Mr. R. Lyall, the chairman of the Board of Management, acknowledged on behalf of the Board the kindness of the Lygon-st. sisters, and Principal A. R. Main expressed the appreciation of the faculty and other guests. Mr. R. P. Williams, the chairman of the students' committee, voiced the gratitude of the student body. Mr. Gordon Stirling, son of the Bundaberg, Queensland, preacher, spoke on behalf of the new students. Bro. F. Raisbeck, of Lygon-st., responded to the words of appreciation that had been expressed. Solos were rendered by Miss Jean Stahl and Mr. A. McDiarmid.

The public opening session of the College year was held in the Lygon-st. chapel on Feb. 26. Mr. R. Lyall was the chairman; the Federal President, Mr. A. W. Connor, led in prayer. The speaker for the occasion was Mr. J. E. Thomas, who delivered an address on "Our High Calling." Musical and elocutionary numbers were contributed by Mr. A. R. Jones and Mr. R. Vincent, and choruses were rendered by the students. The Principal announced that two last year students, Messrs. T. V. Weir, of Charters Towers, Q., and F. C. Hunting, of Blackburn, V., had, since the close of 1933 session, qualified to receive the College diploma. Mr. Hunting was presented with his diploma during the meeting.—T.H.S.

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Obituary.

RYCE.—On February 22 there passed away at Summer Hill, N.S.W., Miss Ellen Ryce in her eightieth year. She came into the church in a tent mission which the late John T. Brown conducted in Prince Albert Park, Sydney, in 1906, and has been a member of the City Temple congregation ever since. She was faithful in her attendance at the means of grace while health permitted, and at one time was a teacher in the Sunday School. Her sister and brother-in-law, Bro. and Sister Roberts, tenderly ministered to her during her long illness. We rejoice that our sister is now home, and commend the bereaved to the God of all consolation.—T.H.

FISCHER.—Bro. Ernst Fischer, a faithful member of Bundaberg church, Q., from its inception, was called home to be with his Lord on Tuesday, Feb. 20. The call was rather sudden although our brother had been ill for many months. He had been absent from services owing to illness. Before that he was most regular. Our brother was full of faith, and was ready for the call. A short funeral service was conducted at the chapel and later at the grave by the writer. The church extends loving sympathy to the bereaved. An in memoriam service was held on Feb. 25, and resulted in two confessions being made.—D.R.S.

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The College of the Bible

The Board of Management acknowledges, with thanks, the receipt of the following contributions, during February:—

Churches.

Victoria.—Lygon-st., D/E, 13/9; Malvern-Caulfield, £8/15/10; Oakleigh, D/E, £1/18/10.
N. S. Wales.—Hurstville, 7/6; Burwood, D/E, £1/1/2.
S. Australia.—Kadina, 6/6; Forestville, D/E, £1/0/9; Maylands, A/O and D/E, £7/4/4; Port Pirie, £1.
Tasmania.—Launceston, £3/13/6.

Individual Contributions.

Victoria.—Mrs. Drakeford, 2/6; Miss H. Drakeford, 2/6; C. Foster, 2/6; Mr. and Mrs. E. Staley, 5/-; "Wokalup," £1; T. A. Fitzgerald, 5/-; "Member, Swanston-st.," £10/10/-; Miss H. Hargreaves, 5/-; Miss E. Bishop, 10/-; "M.G.H.," £1.
S. Australia.—Miss F. M. Bevilacqua, £1/1/6.
W. Australia.—Miss E. M. Wilkinson, £1.
Queensland.—Albt. Hinrichsen, £1/1/-; Miss L. Bade, 5/9; B. N. Stanway, 5/-.

Special Contributions.

Mrs. Myrtle Stockton Memorial Essay Competition, Prizes for 1934, £11/11/-.
Offering, Inaugural Session, £3/15/-.

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The need for further contributions still exists and the Board of Management will appreciate help sent in these opening months of the year, when receipts usually are light.

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Churches of Christ. WORLD STATISTICS.

The "Christian Evangelist" gives the following summary from the forthcoming Year Book for 1933:—

Total membership throughout the world, 1,817,238, a gain over last year of 109,379. In the United States and Canada, 1,575,731, a gain over the previous year of 102,999.

Total Bible School enrollment for the world, 1,258,976, a gain over last year of 56,849. For the United States and Canada, 1,188,061, a gain over last year of 58,123.

Number of our churches reported throughout the world, 9,111, a gain over last year of 9. In the United States and Canada, 8,276, a gain over last year of 56.

In the United States and Canada the total number of ministers shown is 7,266 against 7,258 last year, a gain of 8.

Additions by baptism in the United States and Canada as reported, 63,541 against 68,002 last year, a loss of 4,461 or 6.56 per cent. In the world the total additions by baptism reported, 74,364, against 74,538 last year, a loss 174 or .23 per cent.

East Dallas Church, Dallas, Tex., once again heads the list of all churches by making the largest total regular offering to all organisations, namely, \$10,853.92. This same church held this same place of honor last year with a total regular offering of \$13,496.75.

The church school of First Church, Fort Worth, Tex., retains its place as the head of the church schools in its giving, \$7 missions and benevolence with a total offering for the year of \$3857.

The missionary organisations of East Dallas Church, Dallas, Tex., take first place in making the largest offering of \$3332. Last year the missionary organisations of Central Church, Lexington, Ky., headed this group with an offering of \$4,016.86.

Total world membership of 1,817,238 as shown in the table headed "Growth of the church since 1897" indicates that our present membership is the largest ever reported by the Disciples of Christ.

CHURCHES OF CHRIST

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