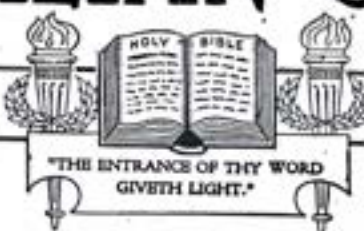


# The AUSTRALIAN CHRISTIAN

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## A Very Happy Day.

AT this season special attention is being given to youth welfare. This is the Rotary Welfare of Youth week. Sermons and addresses are to be delivered in many places. Members of the Rotary Club will visit State and high schools and charitable institutions. It is announced that they will chiefly stress "the philosophy of the Golden Rule," showing how it transcends the Iron Rule, the Tinsel Rule, and the Silver Rule. "The Iron Rule, according to the model speech which the Rotary Club has prepared, counsels an eye for an eye and a favor for a favor. The Tinsel Rule counsels treatment of others according to their deserts—as the individual estimates them. The authorship of the Silver Rule is attributed to Confucius. This conveys the somewhat obscure sentiment, 'Don't do to others what you don't like having done to you.'" Christian people will wish the Rotary Club every success in its efforts to turn the thoughts of boys and girls to the way of life as enunciated by our Lord.

Churches of Christ throughout the Commonwealth are just now very largely directing their attention to religious education amongst the young. On next Lord's day, May 6, offerings will be taken for the work of our Bible Schools and Young People's Departments. The first Sunday in May has come to be known amongst us as "Youth Day."

One of the contributors to our special Youth Number a fortnight ago described that special Lord's day as "a very happy day." So it ought to be.

### Why happy?

Every Sunday, with its opportunities for rest, worship, Christian fellowship and service, should be a happy day. Listening to some objectors, one might almost be pardoned for thinking that Christians must be pleading for a gloomy Sunday. It is not so. The Christian life is the most joyful of lives, and the Lord's day is the happiest of days. It is because they who seek their pleasures in the things that minister to the lower nature fail to appreciate the highest of joys that the notion of a gloomy, boring Sunday persists.

But Youth Sunday should be a *very happy* day. On it we consider what is probably the brightest and most promising feature of our church life. We regard the church and nation of the future; we turn our attention to the leaders of the church that is to be. It is declared that seventy-five per cent. of our church members come from the ranks of our young people. How superlatively foolish we should be if we did not pay special attention to this most fruitful field! How happy we ought to be as we consider the value of our young people's work! With enthusiasm we should seek to support our Bible Schools and young people's auxiliaries, and also the conference departments whose many-sided activities are all directed to the winning and keeping of the young folk and the training of them for service.

We should be happy to say "thank you" to the faithful laborers in Bible School and young people's auxiliaries. It behoves church officers and members generally to acknowledge the debt of gratitude we owe to faithful superintendents, teachers and other school workers, and to leaders of our young people's societies. We do this on anniversary occasions. Youth Day is another fitting time for a public recognition of the

value of the work. It is very easy to take for granted the service of others, to assume that of course they know our appreciation; or we may think, they ought to be in the work for other than human praise. But how are they to know unless we tell them, or manifest our appreciation in still more practical ways?

### A happy privilege.

Would any one think we were trying to pass on a poor specimen of a joke if we said that May 6 should be "a very happy day" if only because we had the privilege of making a generous gift to Bible School work? There is, however, no mere pleasantry in the suggestion. To make gifts—frequent and regular gifts—to those we love is a pleasure, and not a hardship. To contribute to the support of Bible School work to make easier and better the service of faithful teachers, to give to the more effective evangelisation and training of the church of the future, ought to be a positive pleasure to a Christian. The pleasure and privilege will be ours next Lord's day.

Just because there still are those in the church who regard annual offerings as a process of extraction as little pleasurable as a dentist's operations, we may venture upon a suggestion. We think that it would be well to have in the church other times for advocating the duty, privilege and worshipful nature of Christian giving, the importance of Bible School work, the obligations of home missions and the imperative nature of the foreign missionary call, than those days on which the annual offerings are taken, or days near to the offering and manifestly leading up to it. In ungenerous souls, or ones unfamiliar with the joy of giving, addresses associated with an offering are apt to produce an awkward reaction. They are sometimes looked upon as merely propaganda; whereas educative addresses at other times might be heard with more favor. We need the annual addresses while we have the annual offerings; but we also require the educational and informative addresses which will not be suspect in the minds of some who yet have to learn that it is more blessed to give than to receive.

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THURSDAY, MAY 3, 1934.



**Our school statistics.**

The following table may prove of interest. We quote from latest conference returns:

State	Church Membership	B.S. Scholars	B.S. Teachers
Victoria	13,327	12,652	1,899
South Australia	8,359	7,025	1,037
New South Wales	5,444	4,864	684
Queensland	3,313	1,980	230
Western Australia	2,983	2,770	407
Tasmania	992	661	114
Totals	34,418	29,932	4,371

It will be noted that in no State is the number of scholars equal to that of the church membership. In some of the States there is a startling difference. Since last year the church membership has increased by 217, and the number of scholars has decreased by 315, the Federal Conference returns showing 34,201 members and 30,247 scholars. Three States reported a decrease both in scholars and teachers this last year.

These figures should by no means discourage us, but they should keep us from elation or self-complacency. We cannot be content to go back or even to hold our own. There must be progress, and progress means enthusiastic co-operation, effort, hard work. If the committees in charge of conference departments are to do effective work amongst the young people, they must have the whole-hearted support of the members as a whole. Each one should covet the opportunity to share in such a worthy cause. A liberal offering would greatly strengthen the work. In Victoria, it was announced, if the offering exceeded last year's amount by £150, the committee would be able to appoint a full-time organiser in accordance with the recommendation of conference. The committee has already, as a venture of faith, arranged with one of our promising young preachers, Bro. Keith Jones, of Hampton church, to be the organiser, and he will begin his work in November next. Surely the Victorian brotherhood will support the committee in this forward movement. In every State a generous response to the appeal is requested.

**THE LESSER MINISTRIES.**

A flower upon my threshold laid,  
A little kindness wrought unseen;  
I know not who love's tribute paid,  
I only know that it has made  
Life's pathway smooth, life's borders green.

God bless the gracious hands that e'er  
Such tender ministries essay,  
Dear hands that help the pilgrim bear  
His load of weariness and care  
More bravely up the toilsome way.

Oh, what a little thing can turn  
A heavy heart from sighs to song!  
A smile can make the world less stern;  
A word can cause the soul to burn  
With glow of heaven all night long.

It needs not that love's gift be great—  
Some splendid jewel of the soul  
For which a king might supplicate.  
Nay! true love's least, at love's true rate,  
Is tithe most loyal of the whole!

# The Meaning of the Cross

## In Human Experience.

A. C. Garnett, M.A., Litt. D.

To-night we are met to contemplate once again the greatest tragedy of all the ages, greatest because it presents the utmost possible contrast between the fate of the sufferer and the honor that he deserved (which is the keynote of tragedy), and because it has had an incomparable influence upon all subsequent history. And once again, as we contemplate that tragedy, we ask its meaning. But, in accordance with the temper of people's minds to-day, I want to ask for its meaning, not as historically interpreted in the past (for people are becoming impatient of interpretations that rest merely upon the authority of tradition, oral or written) but, instead, as it can be seen in the light of human experience of this present day.

When we ask thus for the meaning of the cross in, and from the standpoint of, modern life and thought, we find ourselves presented with two radically different views. One is a superficial interpretation, resulting from a limited vision, from a failure to see the cross against a sufficiently wide background. The other is a deeper interpretation which we attain when we view the cross not merely against the background of a brief section of history, but in the cosmic perspective, in its relation to man and the universe, in which man finds himself, allowing the cross to focus for us in its own peculiarly poignant way the problem of the meaning of life and of the world in which life is lived.

Superficially, from the limited point of view, the crucifixion is simply the greatest of a countless number of tragedies. It means that virtue is no guarantee of any real or lasting good, that the best of men may suffer the worst of fates. It raises a question about the meaning of life. But it is not the inspiring question Jesus asked: "What shall it profit a man if he gain the whole world and lose his own soul?" It is instead the despairing question: "What shall it profit a man if he be good and true and pure and brave and yet, through it all, lose his life or his fortune, or the favor of those in power?"

But now let us try to see the problem of human life from the cosmic point of view, and interpret the meaning of the cross in that wider setting. For this we must gather up the threads of modern knowledge from many different lines of investigation and with them outline, as background for the central drama of world history which we are considering, the whole cosmic process as science presents it to us. We then find that within the universe to-day there are to be discerned two distinct movements, one constructive or creative of new forms, the other a process of disintegration or decay. The latter includes all the forms of energy

with which physics and chemistry deal. The physical universe is found to be like a vast intricate clockwork that is slowly running down. All its energy is produced by a process of disintegration that is called "entropy." But here on earth, and perhaps nowhere else so far as science can tell, there is also a constructive process going on, the process of growth and organisation found in living things and their societies. Historically, so far as science can tell, life rises, Phoenix-like, from the ashes of a dying world. How, or why, this constructive, or creative, process called life begins science does not know. Neither does science know how the original energy-structure, which physics finds running down, was first built up. All we can say is that we find in the universe evidence of two great constructive processes, one of which is now disintegrating, and the other, started after that disintegrative process had already gone far, is still going on.

Now man has always had a name for the constructive, creative process revealed in his universe. In his various languages he has called it God or gods. In this broad sense of the term there is never any question as to whether God exists, but only as to what God is like. Is the divine many beings or One, personal or impersonal, wholly good or partly evil? What can we know of the Creative Factor in the universe from what is revealed to us in his, or its, work?

For answer we can only go to that one of the creative processes which is still going on, the vital process. We ask, What is revealed to us of God in the story of life on earth, and especially of man? If we begin with the lower orders the answer is at first disappointing, because the manifestation of God in animate nature is there very incomplete. We see a multitude of individuals each simply striving to perpetuate its own existence. We recognise Will and Purpose and even Intelligence. But there is also Error and Division and the valuing of nothing higher than the mere maintenance of individual lives of whatever kind. If there were no higher revelation of the nature of God we should be led to polytheism of a very degraded sort.

A little higher in the animal level we find a remarkable new tendency manifest itself. By some remarkable difference in their nature the higher animals show a care for other individuals than themselves. The maternal instinct of bird and beast is a genuine expression of altruism. It reveals a quality in the Creative Factor men call God which could not be suspected from a study of the lower forms alone. But still that creative, constructive process is, as thus far revealed, limited and divided in its care.



Coming up to the human level, however, we find the intelligence and altruism and unity of the divine much more fully revealed. That power which has raised man up from the dust and made him what he is has made him a seeker of the things that are beautiful, good and true, a lover of his kind and of the good world in which he finds himself. And yet, if the revelation of the nature of God were complete in man we should also have to say that God is not consistently any one of these things, that either there are many gods (or constructive, creative, agencies) and not all of them good, or else that the character of the one God, though lofty, is weak and apt to be partial and limited in its vision. It is true that every man finds in his own soul a revelation of the nature of God; but that revelation is not complete.

We know it is not complete only when we stand in the presence of Jesus. For in him there is no darkness at all, no limit to his

love, no weakness or shadow of turning. Yet even in Christ the whole nature of the divine is not revealed until we stand at the foot of the cross. It was impossible that supreme virtue could be exhibited except under conditions of supreme trial. Only in one faithful unto death could it be revealed that the Creative Power working in all of us is concerned not only with goods that can be realised in this life, but with ideals that transcend it and that are worth to the individual more than life itself.

God is in all the world made manifest unto us. More fully is he revealed in and through his prophets, the greatest of men, but supremely and finally is he made known unto us in Jesus Christ his Son. And when we have learned from the Christ of the nature of God, and have realised that the revelation of God to man culminates in the scene on Calvary, then we are not surprised when the disciples come to us with the message of the resurrection morn.

## Believing Is Seeing.

W. T. Atkin.

We very often hear the reverse of our title, namely, seeing is believing; that is, before one can believe he must actually see the person or thing conceived, but careful reflection will show that this is an impossible attitude to life, and that the emphasis is rightly placed when we say believing is seeing.

The former attitude restricts and confines life, for to demand sight first would reduce reality for the individual to the seen, localise it to the here, and limit it to the present. In fact, were a person to adhere strictly to this attitude, there would be no need of faith, but what a life! No belief in things or persons unseen of the past, present or future. Of course, nobody lives that way, and the person who says seeing is believing can make it apply only in a very limited degree.

The latter attitude leads to enlargement of life, and the person who puts the emphasis on believing is seeing will find that this will lead him to a firmer grasp on reality, for faith is the way to reality. Experience teaches us that this is true. Columbus believed there were continents beyond the horizon, and scorning those who would hold him to the seen, he sailed on, and faith led to sight with the discovery of a new land. Scientists believed there was such a thing as an atom, although it had never been seen, and now for the first time in the southern hemisphere the atom has been photographed. Another case of faith leading to sight. It is usually true of discoverers and inventors that by faith they move toward their goal, and their quest ends in a firmer grasp on reality when they see that in which they have believed. The quest for reality begins with faith, and one's conviction grows stronger until at last one sees.

The writer to the Hebrews says, "Faith is the substance of things hoped for, the evidence of things unseen." Faith not only begins the quest, but it keeps a person seeking until he finds. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out not knowing whither he went." Believing, he moved, and at last he saw the land of his inheritance. Faith bridges time, and makes things of the future real. It is written of Noah, "By faith Noah, being warned of God of things unseen as yet, moved with fear, prepared an ark, to the saving of his house." The flood was 120 years distant, but believing, he saw it as an actual reality, and worked for the salvation of his house. Abraham also bridged time by an act of faith, for Jesus, speaking of him to unbelieving Jews, said, "Your father Abraham rejoiced to see my day, and he saw it, and was glad." Faith gave him enlargement of vision, and a grasp on reality yet unborn as an historic fact.

In the quest for God, a person must begin with faith, "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," and that which begins with faith will end in spiritual enlightenment, which is sight.

It is true there are many signposts along life's road which point to God, but to reach the presence of God the individual must take the way of faith. Our Lord has a word to say to those who fall into the error of demanding sight before belief. After the resurrection, despite the empty tomb, and the evidence of eye-witnesses, Thomas said, "Except I shall see in his hands the print of the nails . . . I will not believe." A week later Jesus showed him the evidence

which he demanded, and in mild rebuke said, "Because thou hast seen me, thou hast believed: blessed are they who have not seen yet have believed." Thomas could have enjoyed the knowledge of our Lord's resurrection a week earlier by believing, but this was withheld from him because he demanded sight first. Many are in doubt today as was Thomas then, because they demand sight, instead of believing in Christ, the risen Son of God. All must learn that faith comes first, but the day is drawing near when we shall see him face to face, and thus have demonstrated again that believing is seeing.

## Prayer Corner.

I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.—Isaiah 48: 17.

⊙

God desires us to live as close as we can to the life that Jesus Christ lived. That is the broad avenue to perfect happiness. Most of us know by experience that in proportion as we have followed him, we have found happiness. And we know by still larger experience that as we turn away from him the world gets dark, and life ceases to be worth living.—George Hodges.

⊙

Just as God leads me I would go;  
I would not ask to choose my way;  
Content with what he will bestow,  
Assured he will not let me stray.  
So as he leads, my path I make,  
And step by step I gladly take,  
A child in him confiding.

—Lampertus Geddicke.

⊙

O God our heavenly Father, renew in us the sense of thy gracious presence, and let it be a constant impulse within us to peace, trustfulness, and courage on our pilgrimage. Let us hold thee fast with a loving and adoring heart, and let our affections be fixed on thee, that so the unbroken communion of our hearts with thee may accompany us whatsoever we do, through life and in death. Teach us to pray heartily; to listen for thy voice within, and never to stifle its warnings. Behold, we bring our poor hearts as a sacrifice unto thee: come and fill thy sanctuary, and suffer nought impure to enter there. O thou who art love, let thy divine spirit flow like a river through our whole souls, and lead us in the right way till we pass by a peaceful death into the land of promise. Amen.—Gerhard Tersteegen.



# Alexander Campbell.

A Broadcast Talk by Thomas Hagger.

During the closing days of the eighteenth and the opening days of the nineteenth century, great bitterness and much sectarian strife characterised those who professed the Christian name, in both Europe and America. Amid these unlovely conditions there came into existence a religious movement, that was at once a protest against sectarianism and all departures from the simple faith of the New Testament, and a plea for the restoration of New Testament Christianity and Christian unity. It began independently, and yet almost simultaneously in several places on both sides of the Atlantic. Those who pioneered this movement with several beginnings were men and women of the heroic type, who were concerned only with the will of God as they conceived it.

Among these pioneers Alexander Campbell occupied a worthy place. He was born in County Antrim, Ireland, on September 12, 1788. His father—Thomas Campbell—was a Presbyterian minister in the Seceder branch of that church, and was a man devoted to his work, and determined to spend his life in the service of the Christ. His mother's ancestors were French Huguenots, who fled from their native land in the time of Louis XIV., and who settled in Ireland. Alexander was their first child. In his boyhood he was more devoted to sport and physical exercise than to study. He found it difficult to fix his attention on his books. On one occasion he sought the shade of a friendly tree to try to prepare his French lesson, but he soon fell asleep, and a cow grazing near, saw the book and devoured it. His father, when punishing him for his carelessness, declared that "the cow had more French in her stomach than he had in his head." A little later the desire for knowledge asserted itself, and he became a diligent student, and was fired with the ambition of being "one of the best scholars in the kingdom."

At seventeen years of age Alexander became a member of the Presbyterian church, and his father's desire was that he should devote himself to the ministry of the Word. His youthful mind, however, became puzzled over the divisions of Christendom.

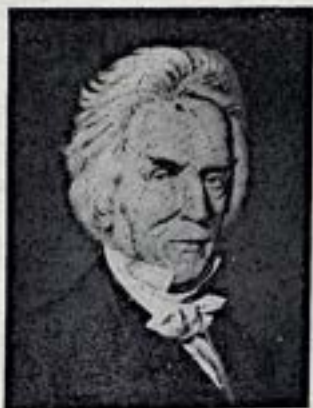
In 1807 Thomas Campbell decided to go to America, and a little more than a year later the wife and family set out also for that land of the west. But the vessel in which the family sailed was shipwrecked, and Alexander registered a vow that if saved he would spend his life in the ministry of the gospel. The shipwreck gave him the opportunity of becoming a student at Glasgow University, and brought him into contact with the Haldane brothers, who were doing a great work in Scotland, and who influenced Alexander Campbell to a great extent. The result of that influence was that he became enamoured with the idea of getting back to the simple Christianity of the New Testament. In 1809 the family set out again for America, and when they reached there they

work of that association Alexander threw himself with all the abandon of youth.

Alexander delivered his first sermon on July 15, 1810, and in the first year of his ministry preached one hundred and six sermons. He attracted much public attention by his unusual ability.

The members of the association felt the need of a meeting-place of their own, and so a small log chapel was erected at a place called Brush Run. At that time there were only 29 members in the association. A little later the association was organised into a church, although the elder Campbell doubted the wisdom of this. Efforts were made to enter into fellowship with some of the denominations, but in those days of intolerance it was not found successful.

At the zenith of his powers Alexander Campbell would preach from two to two and a half



Alexander Campbell.

hours, and during the whole of the discourse would often stand with one hand resting upon the top of his cane. The people who went to hear him would often express surprise at the length of time that had been occupied, as it often seemed only a few minutes to them. One of his great sermons was on "The Law." This was preached before the Redstone Baptist Association in 1816. In that he demonstrated that the law as a system had ceased, and that Christians were not under it.

He was invited to preach before Congress, and this he did in June, 1850, taking for his text John 3: 17. Doubtless this was an unique experience to be asked to preach to a parliament. He spoke for one hour and a half that day.

But Campbell was not only a great reformer and preacher, he was also a controversialist. One debate was with Robert Owen, the great sceptical socialist. This took place in 1829; it lasted nine days. Mr. Campbell's last speech in that debate lasted for twelve hours, and was delivered, in two hour sections extending over three days.

Another of his debates was held with Bishop Purcell, of the Roman Catholic church. This took place in 1837, and like that with Robert Owen, it lasted for nine days. At the close a mass meeting of citizens was held, and resolutions complimenting Campbell were carried without any dissent. Both these debates are still being published and read.

Mr. Campbell did much writing. He edited a

monthly paper, he issued a version of the New Testament, he compiled and published a hymn book, and about sixty volumes came from his pen, some of which are still fairly extensively read, possibly his "Christian System" being the one that has had the widest circulation.

He also founded Bethany College, an institution which took the Bible as one of its text books, and sought to train men for the ministry of the Word by teaching them the Word. He remained the president of the college till his death.

Alexander Campbell's last sermon was on "Spiritual Blessings in Heavenly Places," from the first chapter of Ephesians. His last appearance at a church service was on Feb. 11, 1866, when he presided at the Lord's table, and took part in the ordination of two elders, but he was not well enough to preach. He passed into the presence of the Lord on Lord's day, March 4, 1866.

Alexander Campbell was a very able man, and one who exerted a big influence, but we are too near his day to estimate him at his true value. The New York "Independent" said of him, "There is not a religious body in the United States that has not been modified both in spirit and teaching by the influence of Alexander Campbell"; and General Robert E. Lee declared, "If I were asked to select a representative of the human race to the inhabitants of other spheres, I should select Alexander Campbell, then I know they would have a high impression of what our humanity is like."

Well, what did he do? He was certainly one of the apostles of Christian unity. He took a stand against human creeds and party names, and the spirit of sectarianism, and sought, and many think, found the only basis upon which Christian unity can be brought about. Perhaps his contribution to the Christian world can be summarised something like this:

(1) He pointed out the need, both from the teaching of Scripture and human experience, for Christian unity.

(2) He presented as the basis of such unity a restoration of the simple Christianity of the New Testament to these modern times.

(3) He called attention to Christ as the only authorised creed of the church.

(4) He saw clearly and taught plainly the distinction between the law and the gospel, and made plain how to handle aright the Word of truth.

(5) He helped to free conversion from the mysticism that had been allowed to surround it, and clearly demonstrated the steps to be taken in becoming followers of Christ.

He was a great soul, able and fearless; he was mighty in the Scriptures; he did much to free the Christian church from the errors that had overtaken it; he called attention to truth revealed in the Word that had come to be overlooked; he was a forerunner of the unity movement of the day in which we live; he was a restorer as well as a reformer—seeking to relieve Christianity of the accretions of the centuries, and to restore it as revealed in the New Testament in all its simplicity, loveliness and power; he called men back to the Christ and the New Testament, and forward to the answer to prayer of Jesus for his followers, found in John 17: 20, 21, "that they all may be one, that the world may believe that thou hast sent me."

To-day, as the result of the initial work done by Campbell, and others, there are several million believers in various parts of the world gathered into congregations known as churches of Christ or Christian churches, which are seeking to reproduce the simplicities of New Testament Christianity, and are pleading, as did the pioneers, for the unity of all who love Christ.



# What Is Christianity?

# Perfectly Natural.

CHRISTIANITY is a singing religion. It commenced in the Angels' Song and it has inspired thousands of songs since, and new ones every day.

CHRISTIANITY is a preaching religion. The men and women of its early day went everywhere preaching the gospel.

CHRISTIANITY is a working religion. The field is the world, and it helps everywhere man has need.

CHRISTIANITY is a praying religion. It teaches men to say, "Our Father who art in heaven," and helps them to find a way through the labyrinth of a mysterious universe to the God and Father of mankind.

CHRISTIANITY is a writing religion. To say nothing more, there is the New Testament. But one might point to the libraries it has created.

CHRISTIANITY is a building religion. There are the chapels, the churches, and the cathedrals.

CHRISTIANITY is a helping-hand religion. There is the story—incident indeed—of the Good Samaritan.

CHRISTIANITY is a recreative religion. It regenerates the natural man till he is spiritual, and rebuilds the good man who has fallen until he is in the image of his Maker.

CHRISTIANITY is a big religion. Its message is for all the world, and it has missionaries in every land.

CHRISTIANITY is a revealing religion. It shows us the Father and his Son, Jesus Christ, and opens heaven to the gaze of those who wish to see the future life.

CHRISTIANITY is a supporting religion. It gives the Star of Hope in a dark world, and promises man the land of the unsetting sun when night is falling upon the eyes of the aged and dying.

CHRISTIANITY is a doctrinal religion. It has theology and ethics and a challenge for every man.

CHRISTIANITY is a scientific religion, for it depends upon facts to be believed, commandments to be obeyed, and promises to be enjoyed as the realities that come to the soul searching for God.

BUT there is so much to say about Christianity—the description of it can never be fully written. It is a continuously enlarging power. It keeps on writing the eleventh chapter of Hebrews, which will never be completed so long as time lasts and the human race lives.—"Christian Evangelist."

"Stop my paper. Cause: No time to read it." This is a verbatim copy of a letter received, and is complete, save for address, date and signature. The writer is a busy man. Most of his thoughts and energies are occupied with the necessary concerns of life. He has no time to fool away on useless reading. Besides, times are hard, and he might as well economise where he can. There are too many papers and periodicals coming to the house. He is going to stop some of them. Which?

Well, he cannot stop the daily paper. He wants to keep up with the news of the day, and he depends on the newspaper for that. That is what it is for. Busy as he may be, he simply must read about Europe, and the baseball prospects, and the other thousand and one things that the daily paper brings to him. Nor can he think of giving up his trade papers. How is one going to get along in his business if he does not keep posted on the new prospects and developments, and the new ways of doing things? Nor the home paper of the little town where he was brought up. He likes to keep track of his old acquaintances, and every week reads whole columns of the Columbia Corners "Clarion."

No, decidedly the home paper cannot be spared. Nor can the organ of the fraternal

order, of which he is a member. If he is going to be

in relation to the deeper concerns of the spiritual life; what is happening in the churches in the next town and the next State, and in the uttermost parts of the earth—only these and a few other things of the same sort that might be presumed to have some interest to him, but which seem not to have any such interest, since he is too busy to read about them. By all means! "Stop my paper—my religious paper, I mean. Do not be so stupid as to suppose that I think I can get along without the others."—The "Watchman-Examiner."

## At the Lord's Table.

T. H. Scambler, B.A., D.Éd.

### SECRET BREAD.

"And he shall stand, and shall feed his flock in the strength of the Lord, . . . and they shall abide."—Micah 5: 4.

Thus spoke the prophet, in one of those Messianic predictions which told of the coming of him at whose table we gather to-day. No soul can go without its necessary nourishment. Jesus himself said, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. We are all nourished and upborne, not alone by the physical bread which is our daily portion, but by some secret bread which sustains the inner life, and impels us towards our goal.

In a work of fiction entitled "Secret Bread," by Tennyson Jesse, one of the characters is Parson Boase, who says to a young man: "There is only one thing

is the sweeter to me because each day I can say, 'Come quickly, O Lord Jesus.'"

There is a beautiful story told of Francis of Assisi, "the jongleur of Christ"—Christ's gleeman, concerning his visit to the bishop of Ostia. He sat next to his host at the sumptuous table. Knights and nobles were there, whose attire contrasted strangely with the rough garb of the monk. As they feasted, Francis took food from his wallet of alms and began to eat. It was poor food that he had begged, and this he ate while his host and the other guests partook of the rich provision of the bishop's table. But to him his meagre food was the Bread of God, which had been given him by the peasants among whom he loved to work. Then, with that gaiety and courtesy which so characterised him, he gave a morsel to each of the knightly guests, saying: "I hold this as toward God the highest nobility and royal dignity, in honor of him who, being Lord of all, was willing for our sakes to become the servant of all."

We, too, have our secret bread. We find it this morning in communion with our risen Lord and Redeemer. In that spiritual experience which he himself described as eating the living bread which came down from heaven we are nourished and refreshed. Lord, evermore give us this bread!

Break thou the Bread of Life,  
Dear Lord, to me;  
As thou didst break the loaves  
Beside the sea.

vision there is a connection here strengthens even my earthly eyes. This world is dear and sweet, but only because I know that it is not all, or even the most important part. Each day



## The Home Circle.

Conducted by J. C. F. PITTMAN.

### AN AUTHOR'S CONVERSION.

"Ben-Hur" is a great story describing the life and times of Jesus Christ, the author of which is General Lew Wallace, who was an infidel before he wrote that book. It seems that another world-famous infidel, Colonel Ingersoll, and the General were travelling together in the same railway carriage. Ingersoll suggested to Wallace that he might write an interesting romance about Jesus Christ, but showing that he was only a man among men, like others and not divine. The General agreed to do this, and in due time set about the task. In the process of constructing his book he found himself face to face with Jesus Christ in the Gospels. The more he studied his life and character there, the more he was convinced that Jesus Christ was not an ordinary man, like other men, but none other than the Son of God, the Saviour of the world, whom he was glad to accept for himself. Thus wonderfully was the author of "Ben-Hur" turned from being an infidel to become a true Christian.

### THE WISE ASSURANCE AGENT.

The other day I met a life assurance agent, and, of course, he was very ready to talk about the subject which took up so much of his time. I asked him: "How many policies would your company sell if it withdrew its agents from the field, and depended solely on newspaper advertising for its business?" "Scarcely any," he replied. "Everyone knows that life assurance is a good thing, and yet, unless personally interviewed, people are likely to postpone consideration of the matter, and so it is in many cases altogether neglected. The only way to get life assurance is to go after it." In the same way, the most successful method of bringing men and women to Christ is to seek them out, one by one, and press upon them the claims of the Saviour.

### A CLEVER RUSE.

A minister by the name of Rae had travelled far to preach to a congregation at Newton. After the sermon he waited very patiently, expecting one of the brethren to invite him home to dinner; but was disappointed. One and another departed, until the house was almost as empty as the minister's stomach. Summoning resolution, however, he walked up to an elderly looking gentleman, and gravely said, "Will you go home to dinner with me to-day, brother?" "Where do you live?" the brother asked. "About twenty miles from this place, sir." "No," said the man, coloring; "but you must go with me." "Thank you; I will cheerfully." Afterwards the minister was no more troubled there about a dinner.

### DOING WHAT WE DON'T WANT TO DO.

There is a most amusing little tale told about a young lad who was having a great deal of fun. His mother had said that all day he could do just as he wanted to—and he was. However, after a short while his mother saw him sitting quietly on the sofa, doing nothing. She smiled, but said nothing.

At noon, Jackie came to his mother and said: "Mum, do I have to do what I want to all day?"

We often find that true! If we had only to do what we liked or wanted to do, those things would soon become tiresome and boring. We would cease to enjoy the things we now enjoy, and find nothing to our liking!

The Lord in his wisdom gave us contrasting things! Those who know how to take advantage of them enjoy life to the full. By doing the things we don't want to, we learn to enjoy the others so much more.

Still, queerly enough, after we do the things we don't want to, but should do; we begin to appreciate them and enjoy doing them. In this manner we enjoy not only the things we want to enjoy, but the things we didn't think we could possibly enjoy!

Life's gifts are to those who take the fullest of life—and give their best. To be happy and gay and appreciative of all our gifts, we must have known sadness and sorrow! It is only by having known the two that we can see the good and the evil in each!

Such is life! Enjoy it to the full—and do so, remember to do everything! Do the things you don't want to, and you'll be far happier when you are doing the things you want to!

It sounds nice on paper, but you'll be surprised how much nicer it really is when you try it! Won't you?—W. Herman in "Boy Life."

### THE LONELY SECRET OF THE SOUL.

It occurred to me this morning, how little we know of each other's physical troubles; even those nearest and dearest to us know nothing of our conversations with the King of Terrors. There are thoughts which brook no confidant; there are griefs which cannot be shared. Consideration for others even bids us conceal them. We dream alone, we suffer alone, we die alone. But there is nothing to prevent us from opening our solitude to God. And so what was an austere monologue becomes docility, renunciation passes into peace, and the sense of painful defeat is lost in the sense of recovered liberty.—H. F. Amiel.

### THOSE ACCOUNTS.

Caller (to host's little daughter): "And how do you know it is the first of the month?"  
Wee Joan: "'Cause all daddy's letters have little windows in them."

## The Family Altar.

J.C.F.P.

### Monday.

Distribution was made to each, according as any one had need.—Acts 4: 35.

Here is love exemplified. Not an equal distribution was made, as many contend and claim should still be practised, but distribution to each according to their needs. For such liberal giving, great sacrifice was necessary.

Reading—Acts 4: 32-37.

### Tuesday.

For God is not unrighteous to forget your work, and the love which ye showed towards his name, in that ye ministered unto the saints, and still do minister.—Heb. 6: 10.

God forgets our unconverted past (Isa. 43: 25) but remembers every kind word spoken or gracious deed performed by redeemed souls. He takes special note of ministries for the poor and needy, accounting them as evidence of the possession of love; fruit of a tree planted by himself.

Reading—Hebrews 6: 1-10.

### Wednesday.

On these two commandments the whole law hangeth, and the prophets.—Matt. 22: 40.

Here is the very essence of religion, the sum and substance of what was said by Moses, the prophets, Jesus Christ and his apostles. We must love God supremely; if we do so, our love will, in turn, be also directed towards our fellow-men.

Reading—Matthew 22: 34-40.

### Thursday.

The Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you.—1 Thess. 3: 12.

To love the unlovable is no easy task, yet even this is required of redeemed souls. They should so cultivate this grace that not even the lowest and the vilest remain outside the pale of their affection.

Reading—1 Thessalonians 3: 7-13.

### Friday.

We give thanks to God the Father of our Lord Jesus Christ, praying always for you, having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints.—Col. 1: 4, 5.

Paul first commends, then exhorts, and lastly warns. Good news had reached him, and greatly cheered him. Here he makes mention of two of the greatest virtues which distinguished them, the possession of which caused him to offer special thanks to God and petition divine help for further progress, viz., faith in Christ Jesus, and love towards all the saints.

Reading—Colossians 1: 1-10.

### Saturday.

I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.—Philemon 7.

Philemon's hospitality is specially commended; he had personally interested himself in those of the household of faith; yet special mention is made of Onesimus, Philemon's runaway servant, converted under the preaching of Paul, and now sent back by him to his old master, with the strong recommendation that he should be received, "no longer as a servant, but more than a servant, a brother beloved."

Reading—Philemon 1-9.

### Sunday.

Love worketh no ill to his neighbor.—Rom. 13: 10.

Love is not easily provoked; it beareth all things, endureth all things, taketh not account of evil. Not only is love distinguished by these negative qualities; it is active, alert, always working for the good of others.

Readings—Micah 4: 1-7; Romans 13.



## Prayer Meeting Topic.

May 9.

JACOB AT BETHEL.

(Genesis 28: 10-22.)

H. J. Patterson, M.A.

We have a saying, "Man proposes but God disposes." We make our plans for the future but very frequently we find it impossible to execute them. Sometimes it is better that we cannot do as we have planned. Rebekah had planned to send Jacob away for a few days, but it happened that they never saw each other again.

### An Uncertain Pilgrimage.

Jacob fled from a brother of murderous intent. He himself was mainly to blame, but he must be exiled for a time till the anger of the one had cooled. The way he had to travel was not easy. Physically, it was difficult enough, but mentally and spiritually it was worse. Jacob had yet to learn many difficult lessons. He can comparatively easily escape Esau, but he cannot escape God. The hidden thought of the heart finds expression in the dreams of the night, and he exclaimed in the morning, "How dreadful is this place." But in spite of his sin and his flight God makes promises to him. A ladder is seen reaching up to heaven. To all of us, if we could only see, there is a ladder into the presence of God. That, in spite of our sin and even of wishing to escape the presence of God. Our ladder has steps of faith, and prayer, and confession, and charity. It is hard to climb, but there is the possibility.

"Heaven is not reached at a single bound,  
But we build the ladder on which we rise  
From this lower earth to the vaulted skies  
And mount to its summit round by round."

### God's Promises.

To Jacob, though he feared, they must have been most welcome. There were promises covering the present, "I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." Promises for present and future. How wonderful is the God of all the earth! And what of God's promises to us in Christ? Our way is difficult. We are strangers and pilgrims on the earth, yet with a mission to fulfil. The promises of God will not fail. Even as I write, the words in song, "O, it is wonderful that he should care for me enough to die for me" come over the air. And if that is true his promises will not fail.

### Bethels.

The word actually means the house or dwelling-place of God. To Jacob at first it was wonderfully awe inspiring. It had been a terrible experience for him. But it is in and through some of the worst experiences of life that we come face to face with God. Stephen, stoned, looked up and saw the glory of God. Paul, stoned at Lystra, was caught up to the third heaven. The dwelling place of God is not always to be found in the quiet of a church. It is sometimes in the storm and tempest of heart and soul. Our Bethels will be any places where we meet God. It may be the altar was erected in the presence of death, and that place is most sacred to us. And there we made our vows. No; it was not a bargaining contract. We said, Since thou, O God, hast granted me salvation through Jesus Christ and hast promised me safe conduct through life, I will give thee my strength, my life, my all.

TOPIC FOR MAY 12.—"WHERE IS HE?"—John 7: 1-13, 37-53.

## Our Young People.

Conducted by WM. GALE.

### Victoria Makes Big Step Forward.

#### New Youth Leader Appointed.

At the first meeting for the new conference year of the committee of the Victorian Bible School and Young People's Department, the secretary expressed a desire to be relieved of his duties as organising secretary. He did so for two reasons, as intimated at the recent conference. (a) That he could not indefinitely stand the strain involved in organising both the home missionary and youth departments of the State and attend to the duties of conference secretary, as it often happened that peak periods came in two departments at the same time, and the position became impossible. (b) In the second place, he felt that the time had come when the youth department should have its own leader. It was a critical time in our youth work—some of our Bible Schools were making little or no progress; yet our young people were never so ready to be led out into new paths of Christian adventure as now—the right leader appointed now would tell mightily in years to come in the lives of the splendid rising generation in our schools, clubs and C.E. societies.

The expressed need for a full-time leader and organiser of the young people's department was endorsed by all members of the committee. We are happy to report that the position was

offered to and accepted by Mr. Keith Jones, preacher of Hampton church, and chairman of the department.

Mr. Jones will leave at once for Great Britain to study young people's work in the homeland and to meet the leaders in various parts of the British Isles. He felt that he needed this experience if he were to do the work efficiently. This journey abroad will be entirely at his own expense.

He hopes to leave by the "Moreton Bay" on May 19, and arrive back in Victoria to take up his duties in November. He will be ready to take the leadership of the next summer camp conference.

The secretary and assistant secretary of the department have agreed to continue until Mr. Jones takes up his duties.

This appointment is of great moment to the churches in Victoria, and especially to the young people. It is hoped that the churches and the young people's organisations will "go over the top" this year in their offerings for youth work on May 6. The department has given the lead, and one of our finest young men has undertaken the leadership as an adventure of faith for Christ and youth.

### To Parents and Teachers.

[We are indebted to Mr. A. M. Ludbrook for forwarding this article from "The Christian Advocate"—our British church paper.]

The following points are made in a leaflet published by the British Home and School Council; they will be of interest to all parents and teachers.

There are three million people in the British Isles suffering from "nervous" disorders which are largely the direct result of ignorance and wrong treatment during the early years of their lives.

Good parenthood means giving children an environment in which the real self of the child shall grow and not be stifled and lost.

#### A Person not a Plaything.

A child is a person. He is not a pet or plaything for his parents. He should be treated with the same respect and understanding as an adult.

A child needs to feel secure in the love of its parents, but constant caressing may indicate self-centred rather than child-centred love.

Children know whether they are wanted or not wanted; loved or not loved. Good parents do not discuss their children in front of them.

Pampered, spoilt children grow up into self-centred, unhappy men and women. The art of being a good parent lies in knowing how to express love wisely.

Children should be encouraged to do things for themselves from the first possible moment.

Comradeship with a child is always better than authority over it.

It is what a child feels inside about things that matters for good or ill. What he says may be merely thoughts and words taken over ready made from parents or other people.

Feeling is the driving force behind all the child's actions. With knowledge, a parent can tell from the child's actions what he is feeling.

The way parents speak to children is often more important than what they say. Expression of voice may increase fear or uncertainty in the child.

Harsh or humiliating punishment is very harmful to children. Nagging is injurious. If immediate action must be taken, it should not be such as to raise an emotional barrier between the child and his parents.

Character is developed through experiment and experience. Children should be encouraged to explore, and should not be punished for mistakes or curiosity, for by these we all learn.

True freedom does not mean "Do as you like," but is discipline self-imposed. This right attitude cannot be attained if authority is imposed in such a way that the child never learns to think.

#### Question of Obedience.

It is just as important to know why a child is obedient as to know why he is disobedient. It may be that he has grown to see the wisdom of his parent's advice, but often obedience is due to fear or a desire to gain praise or love from adults.

Parents should laugh with their children whenever possible, but never at them.

Children "sense" very quickly and accurately such things as anxiety or disharmony between their parents. Fear is very contagious, and it may be caught by a child, so that a whole life is rendered unhappy. Children are easily frightened by what they do not understand. Explain as far as is possible.

A child's fears should never be laughed at, for there is nothing cowardly in fear itself.

Encouragement is essential to the development of courage in the child.

Fear of parents established in early childhood

(Continued on page 283.)



## Here and There.

On Tuesday morning we received the following telegram from Queensland: "Great meetings Ma Ma Creek Sunday; three decisions; prospects bright.—V. G. Boettcher."

With deep regret we received the following telegram from Sydney on Tuesday:—"My son Stanley passed away suddenly, Friday.—Way." Sincere sympathy is expressed to all the sorrowing ones.

The following telegram reached us from Toowoomba, Qld., on Monday evening:—"Had wonderful day Sunday; annual building offering five hundred forty pounds; five adults decided last night.—Hinrichsen."

At noon on Tuesday the following telegram from Bundaberg, Qld., reached us:—"Davis mission packed meetings last Sunday; visited Thabeban; 20 decisions for day, total 30, one restoration; thankoffering exceeds expenses; close tonight.—Stirling."

In this issue we reprint the address on "The Meaning of the Cross in Human Experience" delivered at the Exhibition Building, Adelaide, to the annual united meeting of the Council of Churches and the Church of England Men's Society on Good Friday evening.

From "The New Zealand Christian" we learn that Bro. T. W. Sistreron, formerly a student at the College of the Bible, Glen Iris, has attained the degree of Bachelor of Arts in New Zealand University. He continues to serve as preacher of the church at Devonport, where he is doing a good work.

At the recent N.S.W. conference, appreciation was expressed of the splendid services rendered for the past seven years by Bro. Thos. Hagger as home missions organiser. Regret was expressed at his resignation. Bro. H. G. Harward has, it is reported, been appointed as Bro. Hagger's successor.

Dr. and Mrs. A. McKenzie Meldrum have been in Melbourne for a few days. Last Sunday morning our brother spoke at Oakleigh church. For some time he has been occupying the platform at Marrickville, N.S.W., and addressing large audiences there. Next Lord's day he is due to begin a term of ministry with Eamore church.

The committee of the Victorian Churches of Christ C.E. Department held its first meeting since conference on April 17. Bro. W. W. Saunders was appointed president, Bro. L. E. Baker, vice-president, Bro. J. H. McKean, secretary, and Bro. B. Huntsman, treasurer. Later in the evening Bro. McKean presented a beautifully bound Scofield Bible to Bro. A. J. Ingham, in appreciation of his work during two years as president of the C.E. Department. The C.E. Council has decided to request that the promise of £70 a year for the China living link be transferred toward the salary of Bro. and Sister R. J. Sandells, and that they become the Victorian C.E. living link.

Mr. and Mrs. A. G. Saunders, with their little daughter Claire, passed through Melbourne at the beginning of the week, en route from Subiaco, W.A., to Wellington, N.Z. On Monday they were entertained at a dinner arranged by W. H. Clay. The conference president (H. B. Robbins) extended a welcome, to which Bro. and Sister Saunders each responded. Bro. Saunders wished us to print the following message: "I should like to say that Mrs. Saunders and I have been deeply affected by the wonderful expressions of brotherly kindness we have lately received in W.A., S.A., and in Victoria, culminating in the luncheon at Melbourne. We feel profoundly thankful to all dear friends who have done so much as we have been passing by."

The Victorian foreign missionary committee commences the special campaign for the July F.M. offering on Sunday, May 13. It is asked that this be made a special day of prayer for the campaign to secure an offering of £1,600 from Victorian churches on July 1. All the auxiliaries of the churches are asked to have special prayer for the offering during the week following May 13.

University Christian Church, of Los Angeles, U.S.A., at morning service on March 4, 1934, which date marked the beginning of Bro. H. E. Knott's fourth year of service with the church, passed the following resolution: "Be it resolved: that the University Christian Church, after having had three years of close association with Dr. Harold E. Knott and Violet Flower Knott, his good wife, in the work of the kingdom, hereby commend their whole-hearted and honest Christian leadership, and for the future, pledge loyal support to the end that victory may be attained."

A contributor to the Melbourne "Herald" writes: "It was with astonishment I learned at a recent soldiers' reunion that the Bible was constantly consulted by British and Australian intelligence officers during the Palestine campaign for information about routes, supplies and rainfall. The military maps were lacking in important details, and as the troops were advancing on a narrow front in mountainous country, information as to the prospects ahead was vital. It was important, for instance, to know when rain was to be expected, for a heavy fall would make transport difficult, or even hold it up. So all references in the Bible bearing on the problems of the campaign were eagerly studied."

Fifty men, representatives of the officers of eastern suburban churches of Melbourne, met at Balwyn on Monday evening. After an address by Bro. H. A. G. Clark, M.A., on "Church Organisation" it was formally decided to hold a quarterly conference of officers from east suburban churches. A committee comprising Bro. J. E. Thomas, W. T. Reed, J. Scarsebrook, B. J. Combridge and C. P. Hughes was appointed to make arrangements and bring recommendations to the next meeting. Bro. C. P. Hughes was appointed convenor to the committee and secretary pro tem. The next meeting is arranged for July 30 at Camberwell. The gathering also decided that it would become responsible for a yearly convention of the east suburban churches. A very fine evening's fellowship was concluded in happy manner with supper graciously provided by the Balwyn sisters.

Bro. A. J. Ingham (President of the Council of Churches, Melbourne), who is a member of the Advisory Council conducting the present appeal for the Melbourne Hospital, has been authorised by the organising secretary to make the offer of a beautifully printed souvenir booklet to any who apply for, and sell, ten "Hospital Helpers' Badges" at 1/- each. This is a proposal which should appeal to members of C.E. societies, Y.P. clubs, Bible Schools, etc. The Melbourne Hospital has in the past refused to seek help through race meetings, lotteries, sweepstakes, prize packets, guessing competitions, etc. That should be an incentive to Christian people to make some effort to help the present appeal, lest the hospital board be forced to turn to some of the above methods of raising money. Any person who desires ten badges should send the application to Bro. A. J. Ingham, 11 Gladstone-st., Rew, E.4. After they have been sold and the money sent in, the souvenir booklet will be forwarded by return mail.

In a personal letter to the manager of the Austral Publishing Co., Dr. John L. Brandt, now of Los Angeles, California, U.S.A., wrote on March 14:—"Our country has had a great setback as a result of the world depression, the activities of the reds, and the repeal of the 18th Amendment. Crime, vice and drunkenness have been on the increase ever since the repeal. The accidents from drunken drivers are terrible. I firmly believe there will be a reaction from this awful condition. Our health is good for one of my age. Mrs. Brandt is hard at work as housewife and doing her bit in the church. We are pastoring a small congregation opposite the California Christian College. We find church work here much harder than in the East. Our daughters are grown up and at work down town, and Joseph is a typical preacher's son. We have not forgotten our friends in Melbourne, and the delightful visit we had with them. Wish I could be over there again and meet with some of those godly men and women."

### COMING EVENTS.

MAY 6 and 9.—Dandenong School Anniversary. Sunday, 3 p.m., speaker, Mr. G. Andrews; 7 p.m., Mr. H. B. Robbins; Wed., 8 p.m., speaker, Mr. R. L. Arnold.

MAY 6 and 9.—Moreland Church of Christ Bible School Anniversary. May 6, 11, Bro. R. Arnold; 3, Bro. R. Arnold, distribution of prizes; 7, Mr. Book. May 9, 7.45 p.m., concert by scholars.

MAY 6 and 13.—Blackburn Bible School Anniversary Services, 3 p.m. and 7 p.m. on each date.

MAY 11.—Jumble Sale in Burnley chapel, Friday afternoon, May 11. Churches and members are invited to send any saleable material to Social Service Depot, 318 Flinders-lane, or by rail, addressed to Churches of Christ Mission, Flinders-st.—Will H. Clay, Secretary.

MAY 13 and 20.—Coburg Bible School anniversary special meetings, 3 p.m. and 7 p.m. May 6, church anniversary and home-coming day.

MAY 13-27.—A series of special evangelistic meetings, Middle Park church, cor. Mills and Richardson-sts. Special speakers each night. Community singing under leadership of Bro. L. E. Brooker, commencing at 8 p.m. on week nights. Prayers and co-operation of sister churches solicited.

MAY 20.—Newmarket Church of Christ Bible School 51st Anniversary, to be held in the church, on Sunday, May 20. 3 p.m., special speaker; 7 p.m., Mr. C. C. Dawson, M.A.

MAY 20.—Back to Ascot Vale. Services 11 a.m., 3 p.m. and 7 p.m. Speakers, Bro. H. J. Patterson, T. H. Scambler and J. C. F. Pittman. Dinner and tea provided for visitors. About 100 invitations have been sent out; but all, especially past members, are asked to accept this as a personal invitation. All who intend to come are asked to notify A. P. A. Burden, secretary, 41 Winchester-st., Moonee Ponds, W.4, by May 8 if possible. Greetings from any unable to be present will be appreciated.

MAY 22, 23, 24, 27 and 30.—Carnegie Coming-of-age anniversary services. Special series of meetings, Tues., May 22, conducted by the ladies; speaker, Mrs. Jas. Abercrombie, president women's conference. Wed., May 23, young people's service; A. Baker (Hartwell) speaker; leader of singing, Allen Searle. Thurs., May 24, meeting conducted by men; speaker, J. E. Webb; chairman, E. F. Ryall; song-leader, W. Organ. Sunday, May 27, 11 a.m., A. W. Connor; 3 p.m., R. T. Morris; 7 p.m., J. E. Shipway. A very special welcome given to past members and friends to be present. Hospitality on Sunday will be provided. Please notify secretary, M. Ryall, 345 Dandenong-rd., E. Malvern, S.E.5. Wed., May 30, thanksgiving and remembrance night. Splendid programme. Birthday cake. You are quite welcome to come and bring your friends to any of these meetings.



## News of the Churches.

Queensland News-letter.  
H. G. Payne.

### Personal.

One is not supposed to use this news-letter for personal purposes, but I am sure that the editor will turn a metaphorical blind eye to this par. The writer merely wishes to state that he is back at work fit and well, with no trace of the trouble left. He thanks all who have helped with their sympathy and prayers. The making of this statement through this medium will save him much letter writing, and this is his apology for so doing.

### Missionary Visitors.

Bro. and Sister E. C. Davis, of Jubulpore, India, arrived in Brisbane on Sunday, April 8, per R.M.S. "Strathaird," and were met by representatives of the State F.M. committee. They continued their voyage on the 10th by the same vessel. Endeavors were made to enable them to see as much of the city and its surroundings as possible, and to make enjoyable their brief stay of 48 hours.

### Insurance.

An insurance scheme against fines imposed on starting price betters broke down as a result of police activity resulting in the arrest and subsequent fining of offenders. The premium was £1 per week for two meetings. Now, according to a printed circular issued, there will be an admission charge of £5 and a weekly premium of £1/10/-, and each subscriber will have to pay in for four weeks before becoming entitled to benefits, which include the supplying of bail money and the payment of fines. Truly "the children of this world are in their generation wiser than the children of light."

### The Church and War.

Following the news in your last Victorian letter that the Methodist church is "on the side of peace and against war-mongering," the following will be of interest:—

A resolution recently carried by the Congregational Union of New South Wales was passed on April 11 at the half-yearly meeting of the Queensland Union. The resolution was as follows:—"This assembly of the Congregational Union of Queensland, believing that war is contrary to the mind of Christ, the continuance of peace is jeopardised by preparing for war, and that the best defence is good will and active co-operation among nations, (a) strongly condemns the present war hysteria and the expending of large sums of money upon armaments, as these create the very conditions which lead to war; (b) urges the Federal Government, (1) to use fully those means for preserving peace provided by the League of Nations and the peace pacts, and (2) to encourage internal trade by the lowering of tariff barriers and by entering into trade treaties with other countries; (c) declares its willingness to co-operate with all local movements to prevent war and extend good will among men."

### Good Friday and the Lord's Day.

There has been considerable controversy, initiated by Archbishop Dahig (R.C.), who criticised an Easter camp of the Y.W.C.A., over the observance of Good Friday. It is significant that the churches (Roman Catholic and Church of England) which place the least emphasis on the Lord's day, place the most on Good Friday. Easter

is a pagan festival Christianised; Christendom has deliberately arranged its date so that it will not coincide with the passover, at which feast Jesus was killed; we have no scriptural command to observe Easter; hence to those who speak where the Scriptures speak and are silent where it is silent, it is a matter of opinion as to its observance. Certainly no one has the right to judge his brother in respect of an holy day (Col. 2: 16).

Evidently the Congregational Union adopts this attitude. It refused to pass a motion against the holding of organised sports and purely secular functions on Good Friday. One speaker said he thought such a resolution would be contrary to the spirit of Congregationalism. If they made Sunday a sort of "half day," as some sections of the Christian churches did, with a service in the morning and the rest of the day free for sport, there was no argument for making Good Friday a closed holy day. A resolution was adopted, however, urging on churches the fitness of holding a service in recognition of the significance of Good Friday.

On the question of the Lord's day, the Union very definitely recognises the day as the Lord's, and as such to be reverently and appropriately observed as a divine institution.

### Queensland.

**Brisbane (Ann-st.).**—There were splendid services on April 22. 96 broke bread. At night a large audience received Bro. T. G. Mason's address with great attention. There were two confessions.

**Kedron.**—There were well-attended services on April 22. Bro. Noble's messages referred to "Anzac," in "Victories of Peace" and "Symbolism of the Cross." A young woman confessed Christ. Bro. E. A. Arnold conducted afternoon services at Redcliffe. Recent helpful gospel singing has been received from Bro. and Sister J. Saunders, Bro. C. Seeley, and Sister W. Weyner.

**Kingaroy.**—Good meetings continue. Harvest festival services were held on April 15. Helpful addresses were given by Bro. Payne, and a double quartette party rendered a pleasing item. On April 16, a short service was held, and a resume of the church's work since its inception was given by Bro. C. F. Aderman. Amount raised by sale of produce was very encouraging.

**Albion.**—Bro. H. G. Payne is again fully and actively engaged in the work. Fine meetings continue. On April 8 Bro. Davis, of India, took part in the service. Sister Davis also was present. A Bible School scholar was baptised on April 22. Consideration is being given to erection of special accommodation for growing Bible class. Bible School was presented with a fine photograph of Bro. A. Anderson by the Federal F.M. committee for having raised greatest sum for Children's Day.

**Annerley.**—A great day was spent on April 1. Bro. S. Jenner, of Boonah, and L. A. Bowes, of Gympie, spoke at morning and evening services respectively. A baptismal service was held in the morning worship. Sister Galletly, convener of unemployed men's tea, had a special Easter tea for the men. Bro. Vic. Morris sang a solo at the evening service. Sunday School anniversary services were held on April 15, the children singing in the afternoon and evening. At a great gospel service Bro. Young was the speaker. There were three confessions. Bro. Whelan, of Sydney, spoke in the morning, his message being greatly appreciated. The church expresses sympathy to Sister Steele in the passing of her husband, Professor D. B. Steele.

**Gympie.**—A good day was spent at Monkland on April 15. 80 were present at Bible School. Bro. C. S. Trudgian preached at gospel service. A chorus from Bible School was a pleasing feature. At Gympie Bro. Bowes gave two splendid addresses, morning subject being "Hearing Ears." At gospel service a lady confessed Christ. Bro. E. Trudgian spoke at New Veteran. At Gympie on April 22 Bro. Bowes exhorted and Bro. E. Trudgian preached. A trio from young ladies was appreciated. Bro. G. Jensen spoke at New Veteran meeting. G.E. society visited Presbyterian society and gave a splendid programme. There was another new scholar at Gympie school, and a good attendance at Goomborian.

**Bundaberg.**—Wonderful meetings are being held. On April 21, two were baptised who previously confessed. They were received into fellowship on morning of April 22, when there was a great attendance. Bro. Davis speaking on "The Five Imperatives." In the afternoon our brother spoke to a combined Sunday School gathering, when three scholars confessed Jesus, and three other scholars were baptised. At night the chapel was crowded to hear Bro. Davis speak on "What think ye of Christ?" Four confessed Christ. Meetings through the week are also well attended. On April 24 a man confessed Christ. Great interest is being manifested by strangers. A meeting was held on morning of Anzac Day. Bro. Stirling sang a solo, and Bro. Davis delivered a message.

### Western Australia.

**Victoria Park.**—Bro. F. Fewster exhorted on April 22. Carlisle Bible School celebrated its second anniversary on April 22 in the hall for afternoon and in church building at night. Bro. J. Bridge conducted the children's singing, and Bro. W. H. Nightingale spoke to large audiences in both places. The annual tea, prizes and public gathering on April 23 proved very successful.

**Kalgoorlie.**—On April 1, in Bro. Hinrichsen's absence at conference, Bro. W. Hill spoke in the morning, and Bro. J. McDiarmid at night. On April 8, prior to breaking of bread, two Bible School scholars from Boulder were baptised. Bro. F. Thomas exhorted, and Bro. J. McDiarmid spoke at evening service. On April 15 Bro. W. Hill spoke both morning and evening. During Bro. Hinrichsen's absence at conference and holidays, Wednesday evening prayer meeting addresses were given by Bro. John Miller, N. Cooney, W. Hill and F. Thomas.

**Subiaco.**—Good attendances continue both morning and evening. Bro. Saunders' messages being very much appreciated, as also are messages from visiting brethren. On April 8 an elderly man made the good confession and was baptised the same evening. He was received into fellowship on April 15. Bible School continues to do well. The school gained the most points in the conference picnic sports, winning the cup in the junior section. The three sections of Endeavorers continue to have good attendances. These, the ladies' aid and the various clubs continue to do good work. April 22 was Bro. Saunders' last Lord's day with the church, which much regrets losing them.

### South Australia.

**Bordertown.**—The tent mission is creating widespread interest. Members have been added to all four churches in the circuit. Twenty-one have taken their stand for Christ, and many are enquiring.

**Queenstown.**—On April 29 Bro. G. Cox gave the morning exhortation. In the evening Bro. Brooker continued his address of the previous week on "A Fundamental Fact." On April 25, at 7 a.m., the Anzac service was held. Many prayers were offered, and Bro. Brooker gave a short talk. The choir rendered "Across the Bar," and the "Recessional" was read by Bro. Watkins.

(Continued on page 284.)



## Foreign Missions.

Conducted by G. Percy Pittman.

### THE ANNUAL OFFERING.

On July 1 the annual offering for foreign missions will be taken up in all the churches. The time has arrived for preparations to be made all over Australia and in Tasmania, and the various States' F.M. committees will be busy. We ask for the prayers of the brethren everywhere. The offering will be a worthy one if we pray about it. Let all thought of commercialism be banished from our minds. We are preparing for a great act of worship, and all our plans should be begun and ended in prayer. Information must be laid before the brethren, but there should be a waiting upon God for his good gifts, for, after all, everything comes from him. Pray that we may get out of debt. Pray that we may be able to move forward during the coming year. Pray for the Board, the States' committees, and for all the missionaries and their co-workers. Let us mobilise our forces for prayer for a great occasion, and a record offering.

### HUEILICHOW.

A majority of the States' F.M. committees having agreed to the proposals of the Board relative to the future of the work in West China, a cable has been sent to Bro. A. Anderson instructing him to return to Australia along with Mrs. Anderson and Mrs. Waterman and the children, and authorising him to negotiate with the China Home Mission Society with a view to their taking over our work and the care of our converts at Hueilichow. We are still waiting for word from Bro. Anderson as to the progress of these negotiations. Prayer is asked for the missionaries and the Board that wisdom and guidance may be given, and that the will of the Lord may be carried out in all these arrangements. Our agreement with the China Home Mission Society, involving a term of five years' connection with them in financial and other matters, will ensure our continued association with those for whom we have been so long responsible, and they will still have an interest in our prayers and plans. Further details will be published as soon as possible.

### TRAVELLERS RETURN HOME.

H. W. Hermann and L. J. Sanders, who have been on a tour for the past three months in China, British Malaya, Burma and India, arrived at Adelaide on April 23, and were met by a number of the brethren. Mr. Hermann had to proceed eastward the next day, but Mr. Sanders stayed another day on business, and was able to speak to the preachers' fraternal on Monday morning. His address was listened to with keen interest, and the time was all too short. He was entertained at lunch along with some of the brethren. These travellers have been keen observers of the work of missions in the various countries, and have favored the Board with some of their impressions. These will be carefully considered, and will be a help to us in the future of our work. Our missionaries write very appreciatively of their visit to the fields, and we are sure their experiences will be helpful to the visitors themselves, and through them to the churches at home.

### MISSIONARY BIRTHDAYS FOR JUNE.

We send greetings to Gwennie Anderson for June 1, Vera Coventry for June 2, Miss Elsie Caldwell for June 24, and Mu-Te, the son of Dr. Hsueh, for June 29. May many blessings be upon all these throughout the coming year.

### DEPARTURE OF MISS CAMERON.

Miss Cameron's departure from South Australia coincided with that of the Governor and Lady Hore-Ruthven, and there was a gay scene at the Outer Harbor, with guard of honor, gun-salutes, hovering aeroplanes, bands and bagpipes. Among the big crowd was a representative gathering to bid God-speed to our missionary, and many floral and other tributes were presented to her. Mr. and Mrs. Davis, of Jubbulpore, were on board, returning to India. Mrs. Vawser and her son drove them round the hills and enabled them to call on Miss Thompson, who was unable to see them off at the boat. Mr. Davis told me that he and his wife had been most hospitably entertained by the brethren at all the ports, and they had had a great experience, but among all the sights they had seen, the immense company of Fijians gathered reverently for worship in a large church at the capital of Fiji was the finest thing they had experienced, and was a magnificent testimony to the power of the gospel to save and uplift the most degraded savages.

### FASTING STUDENTS.

The British foreign mission committee having resolved, if funds do not come in, to recall two missionaries and stop all building and all extension work of every kind, the students of Overdale College (corresponding to our own Glen Iris), of their own free will, have decided to give up two breakfasts a week and donate the money to the F.M. funds. They have very little ready cash to give, so they are going without food to help the cause. This sort of self-sacrifice will surely bring a blessing to the students, and will prove an incentive to the churches. We should not be surprised if the brethren respond to the challenge, and make it unnecessary for the work abroad to suffer retrenchment.

### THE LONELY ISLANDS.

There is some talk of the s.s. "Makambo" (Burns Philp Co. Ltd.) being laid up at Vila and all hands discharged until conditions and prospective earnings warrant re-employment. The company state that they realise the difficult and serious position for the British residents without a British inter-island service, but of course they have to consider their own interests. Our missionaries, along with the other British inhabitants of the New Hebrides, are already suf-

### MISS VAWSER.

Miss Edna Vawser writes on March 12, "There is to be a wedding here soon. Sushilla Gaikwad is the bride, and the bridegroom came from Sholapur last night. They seem to be a very well matched couple.

"I have a Girl Guide trainer here this week to help us with our troop of Guides and Bluebirds. Miss Taylor is very very nice, and it has proven a very fine thing, especially for the girls who only sat for their vernacular final examination last week. It has kept their minds off the study. Miss Taylor is leaving us on Thursday afternoon, and then I hope to go to Mahabeshwar for my vacation next Monday. Miss Magarey and Miss Norman visited us here at Shrigonda yesterday. We feel certain that they enjoyed themselves. I hope that they did."

### THE WORK AT SHANGHAI.

Mr. Hu Siu-wu, headmaster of the school at Shanghai, writes on March 8: "Since Mr. Cameron's return to his home country, we are very grateful for the assistance of Dr. Carleton Lacy and Mr. H. S. Chiang. We still invite Mr. Chen Gin-Yung and Mr. Chang Ming-Sing to preach on Lord's days. The number of audience has been increased. Besides our own members and inquirers, there are members of other churches coming to partake in our services. We pray the Lord will bless our effort with new fruits. This is what we are expecting, and what you are, I am sure, glad to know of. Please pray for us.

"The school carries on as usual, and so does the Sunday School. We celebrated our 1933 Christmas on December 24. Many thanks for your generous gift. With this we bought many presents which were distributed among the students. The school opened for the spring session on February 9."

### A KIND THOUGHT.

A young lady has sent along the sum of £2 to enable the girls of Shrigonda home to be taken to the seaside for a day's holiday. This will be a great treat for them; to go even for a day to see the great ocean will be an event in their lives. Shrigonda is a lonely and desolate spot, and a change like this is most beneficial. We are grateful to our young sister for her loving and thoughtful gift.

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## Religious Notes and News.

### MAKING LIFE EASY.

A parable lurks in the delightful story, told by the "Churchman" of the little girl in the very "progressive" school who one day asked the teacher, "Do we have to do just as we want all day?"

### THE FACE OF CHRIST.

"The artist who tries to portray Christ," said Dr. A. E. Garvie in opening the exhibition of "Modern Pictures of Christ" at Friends House, London, "has an impossible task. I for one want the gentleness of Jesus to be represented. If ever an age needed the gentleness of Jesus it is this age. It must not be a weak gentleness. I agree with those who want emphasis on the heroic, with the appeal of strength, courage and real manhood to youth. But these qualities do not exclude the look of pity, the smile of kindness."

### BEST DECADE IN LIFE.

What is the best decade in life?  
"I would space the decades thus," wrote R. F. Horton, in Great Thoughts:—

1. For unthinking joy, 1-10.
2. For the keenest pleasures, 10-20.
3. For the awakening to art, 20-30.
4. The best service, 30-40.
5. Rich human relationships, 40-50.
6. From fifty to the end is the crown and the achievement.

"The joy is deeper, but tinged with the sorrow of failure and disappointment. But the relationships are enriched, because increasingly they link the two worlds."

### "CARRYING GOD'S PARCELS."

Our clearest statements, as we deem them, are apt to be misunderstood. Words do not mean the same thing to all our listeners. "The other day," writes Dr. F. S. Popham in an article in "Religion in Education," dealing with problems in Scripture teaching, "I saw a pastel drawing of a man carrying a basket. The child said, 'This is Elijah carrying God's parcels.' The child affirmed quite definitely that 'teacher' had so described Elijah, but 'teacher' disclaimed responsibility. What happened was, as the teacher's note-book showed, that the lesson had begun with a definition—'I am going to tell you a story about a prophet named Elijah. A prophet is a man who carries messages for God.' 'Carrying messages' means going to the grocer's shop, as the child does for his mother."

### EFFECTS OF THE BIBLE IN NIGERIA.

The Tangales are an unreached people in Nigeria, one thousand miles from the coast in West Africa's interior. This tribe is, in the main, friendly. There are forty thousand of them, almost all of them naked. If any covering is used it consists of raw hide and green leaves. They have been completely illiterate, and naturally, have no records of their past. The British and Foreign Bible Society made a beginning among this tribe in 1917, and by 1920 had the Gospel of Luke available in their strange tongue. By degrees, ten other books of the Bible were prepared, and by 1920 the whole New Testament was translated. This simple people responded freely to the teaching of the Gospels, and to-day, in two church groups, over 1,000 persons gather each Sunday. Each group supports a native leader. There are thirty "out schools," whose thirty leaders are self-supporting from their own farms. These facts are taken from "The Bible in the World."

### THE BAPTISM PROBLEM.

Dr. E. Y. Mullins, that far-sighted Christian statesman, once summed up our Baptist problem in the following questions:—

1. Can we match our spiritual message with a corresponding intelligence?
2. Can we assimilate the truth in modern culture without losing the gospel message?
3. Can we maintain the polity and ordinances on a spiritual basis, that is, without becoming merely ecclesiastical in aim and spirit?
4. Can we match our freedom and democracy with the necessary unity and co-operation?
5. Can we maintain our efficiency as a denomination and at the same time co-operate at need: d points with kingdom forces outside the denomination?
6. Can we successfully unite the ideal of social service with that of evangelism?—"Australian Baptist."

### WHAT IS CHRISTIANITY?

"Christianity," says "The Federal Council Bulletin" (New York), "is not merely a set of ethical principles or of social objectives. It is the revelation through Christ of spiritual power available for man's highest needs. Any lesser Christianity than this is inadequate for our age, and will leave men and women still groping for what they wistfully hope for from the church. The Christian message for our generation is not simply that there is a way of life which all should follow—it is that there is power to enable men to follow it. A message centred in the reality of God as Christ makes him known will give them something to live by and provide a solid foundation for all the social and international purposes that we pursue. What a tragedy if in a day of unexampled need for spiritual resources our message had nothing to offer at this central point!"

### HUNGER FOR THE BIBLE.

Dr. Campbell Morgan, preaching recently at Great George-st. church, Liverpool, said that never in the whole course of his ministry had he found a hunger for the Bible so marked as it was in England to-day. In certain academic quarters it was definitely declared that we had outgrown it; scientifically, philosophically, theologically. "Supposing that we have," said Dr. Morgan, "are there any values in this literature, or derivable from it, that are of real importance in national life?" They had in the Bible the moral conception which had created the great civilisations of the past two thousand years; a conception of God which had created all the great values that are at work in the world to-day; an interpretation of human nature which has created in the mind that discontent out of which all great reforms had sprung; and a declaration positively made that the God of the universe had provided a way by which derelict humanity could be re-moulded and re-made.

### CONCERNED WITH THE LOST CHORD.

"Many people," said Dr. Henry Sloane Coffin, of Union Theological Seminary, addressing the Boston Congregational Ministers' Meeting, "are not finding in the regular ministry of the church the help and guidance that they are seeking, and it is in this situation that Buchmanism, or something else, comes along that seems to offer the help needed. A prominent psychiatrist has said that every man needs two things—stimulus and stability. If I were asked to state what he regarded as the outstanding spiritual aspect of our time, I should define it as 'the shattering of

man's confidence in himself.' We are face to face with people who are frustrated, with a sense of futility—young people who don't know what to do, older men who have lost fine positions, who have been 'kicked upstairs.' We are concerned with the lost chord, rather than the lost sheep, or the lost piece of silver. We cannot meet that situation with hasty plans or words, but only in a vital quest and manifestation of the God who works for him that waiteth."

### TO PARENTS AND TEACHERS.

(Continued from page 279.)

is liable to make true comradeship in later life impossible.

### Unsatisfied Questionings.

Parents should not postpone or refuse to answer their children's questions. If the child is left unsatisfied, he will inevitably make enquiries outside his home with undesirable consequences.

Good parents recognise the importance played by the school in the child's development, and make it their business to co-operate with the teachers and understand what they are trying to do.

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## News of the Churches.

(Continued from page 281.)

### South Australia.

**Exeter.**—A married lady and one Bible School scholar have been immersed and received into church membership. Intermediate and senior Endeavor societies have been formed, and are proving a help to the church. A successful concert was given by the children on April 24, funds in aid of Dorcas work.

**Adelaide (Grote-st.).**—On April 30 a successful Endeavor annual meeting of the three societies was held; 49 greetings were given, including national, State, Churches of Christ Unions, and Ballarat. In the absence of Bro. Schwab on April 29, Bro. P. Pittman spoke in the morning. Bro. Schwab gave a very fine address on "Light at Midnight." One was received into fellowship by faith and baptism.

**Balaklava.**—Meetings for April were good. On April 1 Bro. H. Lawrie took the services, Bro. McCallum being absent in Victoria. Bible School picnic on April 8 was a happy outing. On April 22 Bro. F. T. Saunders, at morning service, spoke in the interests of the College of the Bible, Glen Iris, and gave an appreciated address at night. An autumn service on the evening of April 29 was largely attended.

**Ungarra.**—Sunday School anniversary was successful and enjoyable. In the afternoon the smaller pupils gave items, while in the evening a service of song entitled, "The Angel at the Door," was rendered by the choir. On Tuesday following services were continued, and prizes distributed. The chapel was a scene of a pretty wedding last week, when Miss Young and Mr. Parker, both of Mt. Hill, were married by J. H. I. Durdin. A C.E. society has been formed. Two young men were recently baptised.

**Port Pirie.**—The church held an "every-member-present" service on April 22, a splendid number being present. Bro. Killmier spoke in the morning on "The Meaning of Discipleship," and in the evening on "God the Great Worker." On April 24 special services were concluded. A song service was held, then devotional exercises, followed by addresses for the advancement and benefit of the church. The women's meeting on April 25 was a success. On April 29, meetings were well attended. Bro. Killmier gave edifying addresses. J.C.E. report increasing attendances and interest.

**Hindmarsh.**—The "youth crusade" closed on April 23 with a thanksgiving service. This was followed by a social, when Bren. A. E. Illingworth and F. Holden, on behalf of the church, tendered thanks to Bro. W. Graham for the uplifting addresses he had delivered and to Bro. G. Houston for his assistance as song-leader. Presentations were made to the missionary and song-leader by Bro. Illingworth as a token of his appreciation for the services rendered by these two brethren. Bro. and Sister Graham returned to Victoria on April 26. The church thanks officers and members of Malvern-Caulfield church for releasing their preacher. On April 29 Bro. Illingworth spoke at both services. In the evening a young man made the good confession.

### Tasmania.

**Launceston (Margaret-st.).**—Lord's day meetings since Easter have been fairly well attended. Interesting and inspiring messages have been delivered by Bren. A. E. Brown and R. Edmunds at gospel services, and Bren. N. Warmbrunn, A. E. Brown, F. Ludbrook and E. Street have exhorted acceptably at morning services. Mrs. Long, founder and director of Australian Inland Aborigines' Mission, on the evening of April 22 delivered a most impressive message. Bro. W. Tyson is seriously ill in hospital. Sister Mrs. P. C. Prichard has entered the hospital for treatment. A good deal of sickness is prevalent amongst members. The arrival of

Bro. and Sister Ira Paternoster and daughter during the first week in May was eagerly awaited. The ladies' guild conducted a successful American tea in aid of building fund on April 24.

### Victoria.

**Blackburn.**—Three new members were welcomed at morning service on April 29. At night there were two confessions and two baptisms. Saturday night prayer meetings are a great help to the church.

**Ormond.**—April 8, fair attendances. April 15, Mr. Cross, Baptist minister, exchanged with Bro. Andrews at morning service. April 22, fairly good attendances. April 29, good meetings. Bro. Andrews continues to give inspiring messages.

**Collingwood.**—Bro. Fisher, of Preston, gave an inspirational address on the morning of April 29. In the evening Bro. Fitzgerald continued his series on "Beholds" of the New Testament, his subject being, "Behold the Lamb." Both meetings were well attended.

**St. Arnaud.**—On April 22 Mr. Hitch, of B. and F. Bible-Society, gave an interesting talk on Japan. On April 29 Bro. Jackel spoke on "The Message of Autumn." Bro. McDermott is recovering slowly from illness. Several members who have been ill are back again.

**Ararat.**—Attendances at all services have been up to average during past month. Weekly prayer meeting is proving a great blessing. The church is preparing for sale of gifts in aid of building fund. The sisters are doing a great work. Bro. Lang continues to exhort acceptably.

**Horsham.**—The second week of the mission has had interest well maintained. Fine addresses have been given by Bro. A. A. Hughes. Splendid meetings on April 29. Stirring addresses. Three confessions at the close of gospel meeting. Bro. J. O. Methven gave the address at Anzac day celebrations.

**Mildura.**—Meetings were fairly well attended on April 29. A young man, baptised the previous Sunday, was welcomed into fellowship in the morning. There was a fine meeting of the men's Bible class in the afternoon. A man made the good confession in the evening, Bro. Macnaughtan's subject being, "After the Dance."

**Cotac.**—On April 7 an enjoyable Bible School picnic was held. The final meeting with Bro. Duncan Butler as preacher was held on April 22; he gave helpful messages. On April 29 Bro. George Van Eerde commenced as preacher, there being a good attendance. On April 30 Sister Mrs. Trask passed away at the age of 92 years.

**Pitroy (Gore-st.).**—Good meetings on April 29. In the morning Bro. M. Laurie, of the College, was the speaker. In the evening Bro. Holland spoke on "The Incomparable Christ." Visitors included Mr. McKlane, Jr., Palmerston North, N.Z. Members were pleased to see Bro. Lewis again. At evening service a duet was given by two young men.

**Carnegie.**—Very good meetings are held. Bro. W. Quirk spoke on the evening of April 15. Girls' physical culture classes have made a good start for the year. Bro. Shipway addressed morning and evening services on April 29. Sympathy is extended to Sister Marjorie Letchford in the loss of her mother, who passed away, after a trying illness, on April 29.

**Parkdale.**—On April 2 Miss Williamson was received into fellowship. A happy time was spent on April 24 at the "snowball" afternoon held by Mrs. Burriess. Bro. A. W. Stephenson gave helpful messages at both services on April 29. All regret the illness of Billy, eldest son of Bro. and Sister Stephenson, who is at present in Children's Hospital.

**Drumcondra.**—Splendid meetings on April 29, Bro. R. A. Banks delivering fine messages. An offering was received on April 22 for Bethany Babies' Home. A large number of folk, old and young, enjoyed a social on April 24, arranged by the young people's auxiliaries. Mr. Bell was called home on April 26; the sympathy of the church is extended to his family.

**Preston.**—A "time and talent appeal" to assist church finances has been enthusiastically taken up. Bro. Fitzgerald, of Collingwood, gave a splendid exhortation on April 29. Good congregation at gospel service. There is increased interest in all departments of activity following on the recent re-union festival, particularly in Thursday night prayer meetings.

**North Richmond.**—Intermediate Endeavor society anniversary was held on April 29. Bro. Dudley gave a fine address at the morning service. Gospel meeting was well attended; Bren. Sparks and A. B. Clarke gave messages to young and old. The society took active part at all meetings during the day. Sympathy is extended to Sister Roberts in the loss of her husband.

**Gardiner.**—One was received into membership by letter of transfer on April 22. On April 29 Mr. Potter (Baptist) was morning speaker. At night H. J. Patterson delivered a powerful and impressive address on "What Shall It Profit?" Last week Bro. Carl Peters, a very old member of the Church of Christ, was called home. Sympathy is expressed to Mrs. Peters and family.

**Bentleigh.**—Bro. C. Curtis spoke at morning service on April 22. At an Anzac memorial service in the evening Bro. Quirk delivered a fine message; the chapel was filled. Two were received into fellowship on April 29—Bro. C. Curtis, from Balaklava, S.A., and Bro. H. Lee-Archer, from Gardiner. Fine attendances, Bro. C. Curtis addressing both meetings. Bro. Veal is still absent through sickness.

**Carlton (Lygon-st.).**—Representatives of the mission band visited Pentridge on April 28 and helped provide entertainment for the women there. Members of intermediate C.E. society held a successful social evening last week. The members appreciated the message from Bro. R. T. Pittman on morning of April 29. Three were received into fellowship of the church. At night Bro. Ennis preached on "Curing the Incurable."

**Shepparton.**—Good meetings on April 29. In the evening, with extra seating, the building was crowded for a service in memory of two young men killed on the Melbourne-rd. on Good Friday morning—Bro. Allan Rudd and his friend Stanley Nelder. An impressive and comforting message was given by Bro. Baker. At annual meeting of C.E. society Bro. Baker was appointed superintendent, and Bro. D. Mulvogue secretary.

**Moreland.**—On April 30 Bro. G. Watson spoke at the morning service. Bible School anniversary commenced with crowded meetings afternoon and evening. Bro. J. E. Thomas was the afternoon speaker, and Bro. R. L. Arnold gave an illustrated address in the evening. Scholars and teachers of the school, assisted by the orchestra, with Bro. J. H. Barrett conducting, delighted all with splendid singing of hymns and anthem.

**Middle Park.**—On April 22 Bro. Westwood gave an impressive address on training of young, concluding with an earnest appeal on behalf of Bible School and young people's department. An Anzac service was held in the evening, several young men taking part. On April 26, members tendered a kitchen tea to Sister Bonnie Matthews and Bro. Arnold Taylor, who were married in the chapel on April 25. The church is preparing for a series of special evangelistic services.

**South Yarra.**—Bro. Ladbroke conducted all the services on April 22 and 29. On April 18 the I.C.E. (supt., Miss Sear) admirably conducted the whole meeting of the C.E. The newly-formed young people's club is doing well under presidency of Bro. Ladbroke, and under his charge the members paid an evening's visit to Spencer-st. railway offices. On the intricate system of train despatching observed during the visit Bro. Ladbroke based a fine sermon to youth on April 29. The Bible School boys entertained on April 28, afternoon and evening, a party of boys from Ormond Bible School, playing football in Fawkner Park during the afternoon, led by Bro. Allan Cogan.



**Castlemaine.**—Mr. Earle and family have returned from holidays. During Mr. Earle's absence Bren. Byard (of Harcourt), Funston (Bendigo), and Sims were in charge of meetings, one each Sunday. Members attended the combined Easter service on Good Friday. Bro. Earle's messages on April 22 centred around seaside scenes of the New Testament. Ladies' help assembly and women's mission band commenced their term of service after Easter. Other auxiliaries are in full swing.

**North Melbourne.**—There have been good meetings lately. On April 22 Bro. Moncur, of Ascot Vale, presided, and Bro. Black, of Newmarket, spoke. On April 29 Bro. Turner spoke at both meetings. Visitors included Mrs. Ruback, from Burnie, Tas., and Bro. W. Bryden, from North Sydney. All were also pleased to have Bro. Eric Stewart back after long illness. Building fund has benefited through a legacy of £100 by the will of Miss E. Drake, who died in November; also £11/10/- total for sale of work.

**East Kew.**—The eleventh anniversary of the church was celebrated on April 22, when Bro. C. C. Dawson, M.A., spoke in the morning, and Bro. Ingham preached on "The Church's Sufficiency" at night. A number of past members came to renew fellowship. On April 24 a very successful tea meeting was held, followed by a re-union meeting. Bren. H. B. Robbins and R. Sparks and Mrs. F. Youens gave messages of greeting as past workers. An excellent programme of musical items was also rendered.

**Swan Hill.**—On April 27 a welcome social was tendered to Bro. and Sister J. K. Martin and family. Bro. Silas Harrop, president of district executive, presided. Bren. McDonald and Redford spoke on behalf of Swan Hill, Bro. Cockroft on behalf of Woornen and Ultima. The Presbyterian minister (Mr. Mitchell) and the Methodist minister (Mr. Colman) extended a welcome. Bro. Martin ably responded. Musical and elocutionary items were enjoyed. On April 29 Bro. Martin exhorted the church and preached the gospel, both discourses being greatly appreciated.

**Drummond.**—Meetings are bright and well attended. On April 21 a concert was held in Drummond hall. Visiting artists were Mr. and Miss Nichols and Miss Hauchette. The items were much appreciated. On April 22 Bro. Jones spoke at both services on "The Greater Love." Miss Beryl Nichols sang a solo at gospel service. Visitors were Bro. Nichols and Sisters Mrs. Nichols and Misses Nichols and Hauchette. On April 29, at the gospel service, Bro. Jones spoke on "The Promises of God." The church appreciates the gifts of a number-board and a collection-plate from Bro. Bingham, of Wedderburn.

**Ballarat (Peel-st.).**—On April 10 a farewell evening was given to Bro. and Sister Thomson, Bro. W. Stodden presiding. The J.C.E. society, formed by Sister Thompson, presented her with a love gift. Church members and Sunday School presented Bro. Thomson with gifts. Mr. W. Neagle represented the Endeavor Union of which Bro. Thomson had just finished a term of president. Bren. Wiltshire and Frary spoke on behalf of sister churches. Bro. Thomson suitably responded. Meetings were good on April 15 and 22. At a splendid midweek prayer meeting on April 19, Bro. Wiltshire was the speaker.

**Merbein.**—On April 22 meetings were well attended. A special service of comfort was held in the evening. Miss Nellie Hobson sang, "Oh, Rest in the Lord," and Bro. Brooke preached on "The Resting-place of the Soul." On April 25 midweek meetings were re-commenced with a fair attendance. Mr. Drew, Presbyterian minister, gave a Bible exposition on "Abraham, a Pioneer of Faith." Bro. Arrowsmith, of Red Cliffs, took morning service on April 29. In the evening special "family month" services commenced with "children's day." First Merbein troop of Scouts paraded, and L.C.E. girls took part in the service. Bro. Brooke gave a children's sermon on "The Golden Rule."

**Hampton.**—The church has received with much regret the resignation of Bro. K. A. Jones as preacher, to take effect on May 13. He has been appointed Victorian Bible School and Young People's Department organiser, and will visit Great Britain before entering on his new work. On the morning of April 29, Bro. D. Allen addressed the church. The annual business meeting of the Bible School was held in the afternoon. At night Bro. Jones was the preacher, and the monthly offering for benevolence was taken.

**Ascot Vale.**—On April 18, the women's mission band held a temperance meeting, inviting mothers of S.S. children. Miss Hudson Bell, from W.C.T.U., was the speaker. On April 25, at gospel meeting, Bro. Snow made special mention of Anzac day. On April 28, at 3 p.m., a group conference was held, representatives from North Melbourne, Newmarket, Ascot Vale, Essendon and North Essendon being present. Bro. Neighbour (Essendon) and Bro. Turner (North Melbourne) spoke on "Evangelism," after which a discussion took place. 5.30, basset tea and fellowship. 7.45, song service led by Bro. J. Burns. 8 p.m., spiritual rally, about 100 present. Solos were rendered. Bro. J. E. Webb (Brighton) gave an address on "The Church that Jesus Built." April 29, good meetings. Two lads recently baptised were received into fellowship.

#### New South Wales.

**South Kensington.**—On morning of April 29 Bro. Wakeley was the speaker. In the evening he gave an inspiring farewell message to a large congregation. Mrs. Wakeley was soloist.

**Rockdale.**—On April 22 Bro. Alcorn exhorted. In the afternoon annual prize distribution took place. Mr. Alec. Brown (of Special Service Mission) addressed the children. On April 29 Bro. Crossman exhorted and Bro. Alcorn preached on "Life After Death." An enjoyable S.S. picnic was held on Saturday last at gardens and on the harbor.

**Paddington.**—There were splendid services during April. All auxiliaries are well attended. Attendance at communion has grown steadily; 94 broke bread on April 29. There were four decisions for the month. Average attendance of 99 at gospel services. Open-air service is proving profitable. The church rejoices in the recovery of Mrs. Ochs after a long illness.

**Petersham.**—Morning service on April 22 was broadcast by 2CH, subject being "Our Ministry." Evening service was very well attended. The young worshippers helped in morning service. The services marked the eighteenth anniversary of the ministry of Bro. R. P. Arnott, B.A. Bro. Arnott spoke at the special Anzac service in Petersham Park on afternoon of April 22. There was a large attendance, and the address emphasised the futility of war, urging all to work for peace.

**Hamilton.**—At annual business meeting Bren. E. Button, R. F. Goode and R. D. Main were re-elected deacons. The treasurer's statement showed a weekly average of £6/15/- for all purposes, and a credit balance. £42 had been paid off building debt. 25 baptisms were reported for the year. The church is looking forward to the coming of Bro. Chas. Young, of Annerley, Brisbane, to take up the work in Newcastle district. There have been four decisions since last report. The church deeply regrets having to part with the preacher, W. L. Ewers, and family.

**Broken Hill.**—Good meetings are reported in both churches. Recently a good lecture was given on modern discoveries of the Bible. Five sisters have been ill in hospital; they are now recovering. Senior C.E. society continues to have helpful meetings. Anzac services were held on April 22, in both churches. At Wolfram-st. Bro. Les. Warren gave an earnest address. In the evening Bro. E. G. Warren spoke on "The Cost of Sacrifice" to a good audience. In the

morning he exhorted at Railwaytown on "A Good Soldier." At night Bro. Clark gave a splendid address.

**Taree.**—On April 22 Bro. V. C. Stafford gave helpful messages. These were the first meetings held in the building on the new site since removal operations. With the completion of new porch, and additions to kindergarten room, the church will be provided with added facilities which will prove of great benefit to the work. The church regrets the continued serious illness of Sister A. Carpenter, a deaconess for many years, and one beloved by all. On April 25 the Christian recreation club had an interesting meeting, the address of the president (F. S. Chave) being appreciated.

**North Sydney.**—Two scholars were recently baptised and received into membership. On April 24 a happy social was held to mark the completion of Bro. Allen's term as conference president. A well merited presentation was made to Bro. F. Horsey to mark his sixteen years' service as secretary. Two new teachers have been welcomed into the school. Sincere sympathy is offered to the family circle sorrowing on account of the sudden home call of Bro. Stan. Way, also to Bro. McCallum on the death of his sister. The service of local speakers is greatly appreciated. The church is now seeking the assistance of a full-time preacher.

#### ADDRESSES.

W. T. Atkin (secretary College of the Bible Old Boys' Club).—42 Pickett-st., Dandenong, Vic.  
H. Lee-Archer (secretary Bentleigh church, Vic.).—55 Almtree-rd., Glen Iris, S.E.6.  
D. Wakeley (preacher Marrickville church, N.S.W.).—23 Beauchamp-st., West Marrickville.

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#### IN MEMORIAM.

**BLAIR.**—In loving memory of our darling baby, Lois Hazel Blair, died April 29, 1933, aged 2 years and 5 months. "Safe in the arms of Jesus."—Inserted by her parents, E. and H. Blair, Ararat.

#### THANKS.

Mr. E. Griffiths and family, of 52 York-st., Caulfield, wish to express very sincere thanks to all kind friends, relatives and preachers of churches in all States, for letters, cards, telegrams, floral and personal expressions of sympathy in their recent very great sorrow. Will all please accept this as a personal expression of sincere gratitude?

#### BETWEEN SUNDAYS.

SWANSTON-ST. LECTURE HALL.

May 9 (Wednesday).—Bible Expositor's Night.  
Mr. A. W. Connor.

Subject: "A Study of a Great Saying by the Great Teacher."

Soloist: Miss Jean Stahl.



## Death of R. A. Long.

R. A. Long, one of the best known of American Disciples, died on March 15, 1934, in a hospital in Kansas City, Missouri. The American "Christian Standard" of March 24 contained the following editorial notice:—

"Even the ripeness of his years will scarcely serve to ease the shock that comes to the brotherhood in the homegoing of our brother, Robert A. Long, of Kansas City, Mo. Despite the fact that his health had never seemed robust, and even despite the death of his wife a few years ago, we have been rather prone to expect his continued participation in the brotherhood life. This may have been due to the fact that he has never given any sign of retiring. When the general economic situation put his great lumber business in difficulties, he fought successfully for the right to be the receiver, despite the fact that he was beyond the fourscore mark. He led actively in the National City Church enterprise when other men of his years have been content to sit back and write cheques while younger men give the personal service. Perhaps a less active participation would have meant a longer life; yet perhaps not so happy a life.

"Brother Long was born on a Kentucky farm, and won his wealth by his own enterprise and hard labor, dating the genesis of his success from the failure of a venture in Kansas hay. A local lumber yard grew into a national lumber manufacturing firm, the largest such firm under one name. In recent years he has taken special delight in developing a model city, Longview, Wash.

"He may be said to have led the way among wealthy Americans in large gifts to religious work when he gave \$1,000,000 to the Men and Millions Movement. Just after the Centennial Convention in 1909, Mr. Long purchased the Christian Publishing Company, and turned it over to a self-perpetuating board, the Christian Board of Publication, with the generous purpose of serving the brotherhood."

"It is a pleasure to bear testimony to the loyalty of Brother Long to the New Testament doctrine and order. We believe that, in common with most men of wealth, he has been victimised and deceived by designing persons. We have not approved of some plans to which he gave of time and means. But we believe that never has he consciously lent his support to any one disloyal to the plea for primitive Christianity, which he loved. Repeatedly has he so thrown his influence, even at the cost of lost friendship and some vituperation, as to cause a halt in modernistic enterprises."

"He had a simple faith, and it is a pleasure to think that in that faith he passed on over to be reunited with his beloved companion, in fulfilment of the promise of the Master, whom he served."

The editor of the "Christian Evangelist" says that our brother "belonged to every community, and all over the land his name was a beloved household word." April 5 issue of the "Evangelist" was to be a memorial number to Mr. Long.

## Our Church Building at Hartwell, Victoria.

Preacher: A. Baker, 6 Milverton-st., Burwood, E 13.

Secretary: A. H. Jones, 8 Chaley-st., Burwood, E 13.

The work at Hartwell has progressed steadily since its inception thirteen years ago, and at present our membership is over a hundred, with an average of eighty at the Lord's table each Sunday. The Bible School has 150 scholars, and the combined Endeavor Societies have a membership of 45. On December 31, 1933, our building debt was £700, but since then a big forward movement has commenced, and a freewill offering in February amounted to £165.

The church has realised the need for growth in the near future, and seeks the help of the whole brotherhood to make this possible. It hopes that this appeal for LOANS under the debenture scheme outlined below will meet with a suitable response, and thus enable us within a few brief years to be free of the debt that retards our progress.



The Chapel at Hartwell, Vic.

Board of Officers: W. Adams, H. S. Banks, A. S. Body, H. E. Carroll, C. L. Knights, A. H. Jones, A. E. Hancock.

### DEBENTURE ISSUE.

1. The amount required is £500.
2. The debentures will be issued to the value of £5 or multiple thereof, and will be non-interest bearing.
3. The Victorian Church Extension Committee are the trustees of the building and property.
4. The debentures will be repaid at a minimum rate of £50 per year, and a contingency fund has been set up to meet special calls.
5. The order of repayment will be decided by ballot, and notified in the "Australian Christian" on the first Sunday in July each year, and all debenture holders notified by letter.
6. The closing date of the appeal is Saturday, May 12, 1934.
7. Applications for debentures are to be sent to the preacher, Mr. Arthur Baker, 6 Milverton-st., Burwood, Victoria, E 13.

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"From all that has been said, the outstanding value of the new acquisition of the British Museum will, it is hoped, be manifest. Its importance is increased by the fact that in the course, probably, of the sixth century it was extensively corrected from ancient manuscripts in the library at Caesarea, which contained the copies formerly owned by the great scholar, Origen. These corrections consequently give us readings from very ancient manuscripts otherwise lost to us; and for the study of these access to the manuscript itself is of special importance, since their identification and assignment to their authors often depends on variations in the color of the ink, for which no photograph can be trusted. The country accordingly is entitled to congratulate itself on having acquired, and being able to place at the service of scholars, one of the most notable and valuable copies of the Bible in existence, which will make England more than ever the principal home and headquarters of Biblical study."

### Obituary.

MACNAUGHTAN.—Bendigo church, Vic., has suffered a great loss in the death recently of a most loyal member in the person of Bro. G. Macnaughtan. Out of sincere conviction Bro. Macnaughtan with his wife came to us from the Baptist church a few years ago, and continued a faithful and loyal member up to the time of his death, which took place at his home suddenly on morning of Feb. 10. Our brother's deep spirituality and fervent prayers were always an inspiration, and he was much loved. Much sympathy was felt for Sister Macnaughtan and members of the family in their time of sorrow.—A.E.H.

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## Thought for the Week.

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doms—the false,  
where a man is free to  
do as he likes; and the  
true, where he is free to  
do as he ought.

—Charles Kingsley.

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Mr. D. S. Abraham,  
Temple Court Bldg., 422-8 Collins-st.

**STOCK EXPERT:**

Mr. L. Hunter, Hawthorn.

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Minute Secretary: Miss Landman.

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