

# The AUSTRALIAN CHRISTIAN

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## Presbyterians and Congregationalists Discuss Problems.

AT the meetings of the Presbyterian Assembly and the Congregational Union, held in Melbourne last week, important matters of general interest were discussed.

The Forward Movement Committee of the Presbyterian church, in presenting a report, advocated a campaign of intensive evangelism. The obligation to evangelise, it was stated, ought to be accepted by every member of the church. There is in many quarters at present a feeling that evangelism, the great duty of the church, has been neglected. We, as other people, should give heed.

### Presbyterians and war.

The Assembly discussed the question of peace and war. Dr. F. W. Norwood delivered an address on "The Church and Peace," in the course of which he is reported as saying that never again should the church accept war as part of the will of Jesus Christ. The church was committed, as far as words could commit any organisation, to the avoidance of war. World-wide observation had convinced him of the growth of pacifism, but he could not but believe that, if the tocsin were to ring again, much of that sentiment would be dissipated. True pacifism is not passiveness. The church must lead the fight against war and throw her incalculable forces into the scales on the side of peace.

A supplementary report by a commission of the committee, in defining the attitude of the church toward war, said that the church could either renounce war, and refuse to be implicated in any war effort in which the State might be engaged, or else adopt the attitude that it should support the nation when engaged in war to defend and maintain the national heritage. The commission felt that it was futile to ask the Assembly to find for one or the other course, because each member would follow his own conscience. It therefore asked the Assembly to declare that war should be abolished, and to pledge itself to remove the conditions which caused war, and to claim from the State, for all its members, freedom to act according to their conscience in regard to actual participation in warfare.

There was a long debate and a good deal of divergence of view. Some would have carried a more definite motion against war. One minister, in urging this, said: "For myself, I shall have nothing to do with war in any circumstances, and I am prepared to take the consequences of my declaration."

### Church union.

Perhaps the most interesting, and disappointing, note of the Presbyterian Assembly was that on last Friday night, when by 44 votes to 41 it was decided that the time was not opportune for the reopening of negotiations of union with the Methodist and Congregational churches. It will be recalled that in 1918, after prolonged negotiations, a basis of union was actually agreed upon by a joint committee representative of the Presbyterian, Methodist and Congregational churches. This was later submitted to the highest courts (assembly or conference) of the bodies concerned, and it was the Presbyterian church which negatived the proposals. After many years, the re-opening of negotiations has been mooted. Again, it is a Presbyterian vote which calls a halt. It seems a great pity.

Various reasons were given by speakers

in opposition to the proposal that negotiations be reopened. The resolution stated that in the opinion of the Assembly the time was not opportune. One minister said that co-operation amongst churches had been tried and failed in Canberra. Another, apparently with recent doctrinal discussions in view, is reported as saying, "It is not fair to approach other churches when we are not able to say where we stand. It would be wise to delay."

A prayer was once made by him whom members of all the churches call Lord and Saviour that his followers might be one. With what earnestness was that which is most rightly called the Lord's Prayer made by our Master! Dare we say, But Lord, "the time is not opportune"? May the adverse votes of men not lessen our interest in the cause of Christian union, our belief in its practicability, and our advocacy of a scriptural basis for its attainment.

### Congregationalists discuss church and school.

The members of the Congregational Union also discussed a variety of interesting topics. The papers gave fairly extensive reports of some of the more challenging addresses. Perhaps it would be unwise to judge the merits of the speeches by the excerpts given in the public press, for reporters love to quote the more sensational and extreme statements, leaving out the qualifying or explanatory context.

It would appear that church and Sunday school came in for criticism. One minister, in a flight of perflorid oratory, is reported to have referred to the church as "absolutely" failing, and apparently he did not merely mean the Congregational church of his adoption. The church of God is far from perfect in its membership. It has frequently failed to live up to the ideals of its Founder. He who shows the sources of weakness and seeks to stimulate the church to a more consecrated and intelligent service is a benefactor. But to talk of the church as having "absolutely failed" is nonsense. What has Christianity done for the world? Take from modern life the savour of Christian lives, and the position would

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be sad indeed. The church, despite its having been weakened by division, encumbered by human dogmas, errors and practices, and hindered by the indifference and apathy of many professors of religion, is yet the noblest institution in the world.

A lady, we should judge, gave one of the most provocative addresses at the Union meetings. The theme was "What Youth is Thinking of the Church and Its Institutions," and apparently she let herself go. We quote a few sentences:

"Too often the type of preaching in our churches does not appeal to youth. The message of such preaching is unconvincing because of the lack of reality. It is static. Its terms are archaic and meaningless to this generation. There is little opportunity for self-expression, and much that is unreal in the service."

The principal characteristic of youth was a desire for inquiry. Young people could not live upon "piffle" and unexplained ideas were not worth having. The youth of to-day was no different from that of other ages; it was still the virile, optimistic force that it always had been. Yet when young people joined the church they were "squashed" by their conservative elders because those elders lacked what youth called "pop."

There is some value in such criticism, for we all need stimulus, and a jolt to our complacency may rouse us to better things. But, once again, why exaggerate? The Bible school has not "failed," though we should like it to be even more successful than it has been. If any teachers—in Congregational or other schools—have been passing on "piffle," we trust that they will reform. There is certainly room for much improvement in the form and substance of both preaching and teaching.

Another speaker said that "it is a disgraceful thing that in our Sunday schools we are still presenting a theology at least 100 years old—a theology that will not bear the light of to-day." The suggestion that a theology to be of service must not be over 99 years of age (the criticised one being "at least 100 years old") is rather interesting. Our teachers do not endeavor to teach "theology" but to give instruction in Bible truths, and particularly in the New Testament faith and order, with Jesus Christ and his Gospel as the central theme. With all respect, there is no need of a revised edition of that every hundred years! The content of our message has been decided upon by greater wisdom than that possessed by ancient theologian or modern youth. The method of presentation undoubtedly changes with the passing years, and must be such as to appeal to the company addressed. In stressing this point, the Congregational speakers rendered helpful service.

#### Ultra-congregationalism.

Most churches with what is known as a congregational system of church government have felt that some disadvantages exist, generally due to an "ultra" element in the feeling of "independency." So it is with the Congregational Union. The newspapers report that, to coincide with

the centenary of Congregationalism in 1937, action to procure closer co-operation of the independent churches of the Union was foreshadowed by Mr. A. C. C. Holtz, who said: "We still cling too much to the old ideals of independence. We still call some of our churches 'independent,' but the time has come when we should do more than we are able to do as entirely independent congregations. We value our heritage of independ-

ence, but we should value also our common heritage and common duty."

The problem is to get the best reconciliation of freedom with unity and co-operation. This is a problem which churches of Christ are increasingly having forced upon their notice. The matter has come up in several forms in conferences of recent years, and to its solution the best thought of the Brotherhood must be given.

## Divine Negatives.

H. G. Payne.

It is impossible for human minds to conceive the glories of the future when the new heavens and the new earth of Revelation 21 will be enjoyed. Peter (1 Pet. 1: 4) uses negatives for the expression of these glories. "An inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you."

John in "Revelation" uses hyperbolic imagery in the attempt to give an effective word-picture, but fails and falls back on negatives. The description of the New Jerusalem of Revelation 21 is of something so far out of our experience that its very richness and beauty blind the mind. But we have such sad and personal experience of corruption, curse, sin, tears, sorrow, pain and death, that while finding it impossible to picture a condition where these are non-existent, we can by a process of elimination and by contrast with our own knowledge of these evils, obtain a better idea of the glories of the future than by attempting to construct a positive mental image.

Take the question of our location in that happy time. Peter tells us (2 Pet. 3: 10-14) that "the heavens shall pass away with a great noise, and the elements shall melt with a fervent heat, the earth also and the works therein shall be burned up."

All these things shall be dissolved. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." It has been well said: "If the fall dispossessed man of the mastery of the earth, his complete redemption will restore it." The new heavens and the new earth introduce this eternity of joy.

Nor is it material to determine whether the New Jerusalem of Revelation 21: 22 is to be a literal city; whether it will be upon the earth or suspended above the earth; whether it is a figurative description of the church triumphant—whatever the delights of that time and place they are for the redeemed saints.

Can you picture the city, you who have never seen a pearl as big as a pea, with 12 gates each made of a single pearl? Can you imagine streets of gold shining like glass? As you watch the beauty of a precious stone, could you mentally magnify it

with others into 12 rows of foundation stones?

The apocalyptic description has taken jewels and gold, the possession of which in any great quantity implies wealth, power and splendour, and works these into representations of the eternal glory, but feels their inadequacy. They are presented with such lavishness, in such entirely unthought-of forms, for such inconceivable purposes, that our minds are baffled by their splendour and retain but a broad impression of glory without detail, as when the eyes are dazzled by a brilliant sunrise.

Then on the level of the human and commonplace are interpolated negatives: *No* sea, death, night, sorrow, crying, pain, sin, curse; nothing shall enter in that works abomination nor makes a lie. Human language is "driven bankrupt." After all, it is not the use of big words that enables us to understand best; they confuse and confound, advertising a wisdom which they conceal. The Master himself gave us the example of simplicity, when in a text which reveals superb divine truth he could find no greater measure of capacity than the monosyllable "so" (John 3: 16).

His beloved disciple in recording the climax of the Patmos Revelation can find no more effective word than "no."

#### A PRAYER.

When I shall with my whole self cleave to thee, I shall nowhere have sorrow, or labor; and my life shall wholly live, as wholly full of thee. But because I am not full of thee I am a burden to myself. Woe is me! Lord, have pity on me. My evil sorrows strive with my good joys; and on which side is the victory I know not. Woe is me! Lo! I hide not my wounds; thou art the Physician, I am sick; thou merciful, I miserable. And all my hope is in thy exceeding great mercy. Give what thou enjoinest, and enjoin what thou wilt. For too little doth he love thee who loves anything with thee which he loveth not for thee, O love, who ever burnest and never consumest! O charity, my God! Kindle me. Give me what thou enjoinest, and enjoin what thou wilt. Amen!—St. Augustine.



# "For We are God's Fellow-Workers."

A. W. Ladbroke, M.A.

"What are you doing?" asked the visitor. "I'm helping Sir Christopher Wren to build a great cathedral," replied the workman. The questioner was being shown over St. Paul's Cathedral in London, as it was being built, and he had stopped to question a workman concerning his labor. The worker's reply showed that he appreciated the dignity and privilege of his task. His was no ordinary labor. He was in partnership with the builder in building a fitting structure for the worship of God.

Have we that sense of dignity and privilege as laborers in the church of God? Can we be described as workers? We claim to take the New Testament church as our model and ideal, and we seek to restore its name, its doctrines and its practices. With such a plea we are also committed to a restoration of the life and spirit of its members. And with but few exceptions they were workers. Paul was able to write to the Philippians: "I beseech thee . . . help these women, for they labored with me in the gospel, and the rest of my fellow-workers, whose names are in the book of life." The churches had few passengers in those days, almost entirely the members were "workers, laborers." Writing to young Timothy, the apostle wrote: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed." Are we workers who "need not to be ashamed"?

There are two things which give a dignity and a privilege to our work as Christians. "For we are God's fellow-workers,"

Paul wrote. In our work we are in partnership with our heavenly Father and with Jesus Christ, our Lord, who said: "Upon this rock I will build my church." We are not just hirelings. Our Lord said: "He that is a hireling and not a shepherd . . . fleeth because he is a hireling and careth not for the sheep." But we belong to the family of God, having been born into it, and as workers we labor in partnership with our Father. What a glorious privilege and high calling is ours! Why, such a thought transforms the lowliest task of service into something to be done willingly and gladly because we are working in partnership with God.

And then there is the other thing that gives a dignity to our work. We are engaged in the building not of a material but of a spiritual structure. It has stood and will stand the tests of time, increasing knowledge, opposition and persecution, for it is "founded upon the rock." It is built upon a sure foundation:

"The church's one foundation  
Is Jesus Christ her Lord."

"Others have labored," and in working faithfully to-day we "are entered into their labor." The heritage they pass on to us is like the flag in a flag race. Having "run with patience the race" set before them and having carried the flag of loyal, courageous and consecrated witness and service they have passed it on to us in this present generation that the work they have loved and for which they have sacrificed may go on and increase in spiritual fruitfulness and pros-

perity. Elisha was worthy to receive the mantle of Elijah as an inheritance. May we, too, be found worthy of the heritage that has been bequeathed to us, may we be worthy of being called workers, and appreciative of the privilege of being in partnership with our heavenly Father; "for we are God's fellow-workers."

## Prayer Corner.

Prayer is the nearest approach to God, and the highest enjoyment of him, that we are capable of in this life.—William Law.

### TWO PRAYERS.

Two men went into the temple to pray  
Once on a time (and yesterday!)  
One said his prayers in the usual way;  
But the other man knew no prayers to say,  
So he talked with God as a friend.  
And the Lord, who knew from beginning to end  
The forms the first man had used so long,  
Was sure that to-day they would not go wrong.  
So he turned his ear and inclined his heart  
To the man with whom praying was not an art,  
But who talked with him as a friend.

—Mary Foot Lord in "World Call."

Praised be thou, O God, almighty Ruler, who dost make the day bright with thy sunshine, and the night with the beams of heavenly fires! Listen now to our prayers, and forgive us both our conscious and unconscious transgressions. Clothe us with the armour of righteousness; shield us with thy truth; watch over us with thy power; save us from all calamity; and give us grace to pass all the days of our life, blameless, holy, peaceful, free from sin, terror and offence. For with thee is mercy and plenteous redemption, our Lord and God, and to thee we bring our thanks and praise. Amen.—Greek Church.

## The Daily Interview.

Such a sensation Sunday's preacher made.  
"Christian!" he cried, "what is your stock-in-trade?"

Alas! Too often nil. No time to pray;  
No interview with Christ from day to day,  
A hurried prayer, maybe, just gabbled through;  
A random text—for any one will do.  
Then gently, lovingly, with look intense,  
He leaned toward us—  
"Is this common sense?  
No person in his rightful mind will try  
To run his business so, lest by-and-bye  
The thing collapses, smirching his good name,  
And he, insolvent, face the world with shame."

I heard it all; and something inly said  
That all was true. The daily toil and press  
Had crowded out my hopes of holiness.  
Still, my old self rose, reasoning:  
How can you,  
With strenuous work to do—  
Real slogging work—say, how can you keep pace  
With leisured folks? Why, you could grow in  
grace  
If you had time . . . the daily Interview  
Was never meant for those who wash and bake.

But yet a small Voice whispered:  
"For my sake  
Keep tryst with me!"

There are so many minutes in a day,  
So spare me ten.  
It shall be proven, then,  
Ten minutes set apart can well repay  
You shall accomplish more  
If you will shut your door  
For ten short minutes just to watch and pray."

"Lord, if I do  
Set ten apart for you"  
(I dared, yes dared, to reason thus with him)  
"The baker's sure to come;  
Or Jane will call  
To say some visitor is in the hall;  
Or I shall smell the porridge burning, yes,  
And run to stop it in my hastiness.  
There's not ten minutes, Lord, in all the day  
I can be sure of peace in which to watch and  
pray."

But all that night,  
With calm insistent might,  
That gentle Voice spake softly, lovingly—  
"Keep tryst with me!  
You have devised a dozen different ways  
Of getting easy meals on washing days;  
You spend much anxious thought on hopeless  
socks;  
On moving iron mould from tiny frocks;  
'Twas you who found

A way to make the sugar lumps go round;  
You, who invented ways and means of making  
Nice spicy buns for tea, hot from the baking.  
When margarine was short . . . and cannot you  
Who made the time to join the butter queue  
Make time again for me?  
Yes, will you not, with all your daily striving,  
Use woman's wit in scheming and contriving  
To keep that tryst with me?"

Like ice long bound  
On powdered frosty ground,  
My erring will all suddenly gave way.  
The kind soft wind of his sweet pleading blew,  
And swiftly, silently, before I knew,  
The warm love loosed and ran.  
Life-giving floods began.  
And so most lovingly I answered him:  
"Lord, yes, I will, and can.  
I will keep tryst with thee, Lord, come what  
may!"

Envoiy.  
It is a wondrous and surprising thing  
How that ten minutes takes the piercing sting  
From vexing circumstance and poisonous dart  
Hurled by the enemy straight at my heart.  
So, to the woman tempest-tossed and tried  
By household cares, and hosts of things beside,  
With all my strength God bids me say to you:  
"Dear soul, do try the daily Interview!"

—Fay Inchfawn.



# Some Notable Hymns and Authors.

No. 16. *A Great Missionary Writer.*

A. M. Ludbrook.

Referring to noted politicians of over a century ago, the late Lord Rosebery once remarked, "Mr. Fox said of Mr. Pitt that he himself (Mr. Fox) had always a command of words, but that Mr. Pitt had always a command of the right words; and that is the quality which strikes us in the style of Heber." That this pronouncement is justified any reader of the latter's writings may discover for himself, and is indeed, as we shall see, confirmed by the very changes he made in his hymns.

"Bright is the ring of words  
When the right man rings them;  
Fair the fall of songs  
When the singer sings them.  
Still they are carolled and said—  
On wings they are carried—  
After the singer is dead,  
And the maker buried."

We are now to speak of one of the greatest of modern hymnists—great not so much for the quantity as for the quality of his work—REGINALD HEBER (1783-1826). He was born at Malpas, near Chester, the son of an Anglican clergyman. At five he could read the Bible fluently, and even as a boy was characterised by piety and benevolence. On one occasion his half-year's allowance was sewn into the lining of his pocket to prevent his giving it all away in charity before he reached college. While a student at Oxford he won the University Prize for his poem, "Palestine," which has been termed "a flight as upon an angel's wing over the Holy Land." He read it in his rooms to young Walter Scott, who pointed out that in his account of the building of the temple he had omitted the remarkable fact that no sound of tools was heard. Heber at once added the lines:

No hammer fell, no ponderous axes rung,  
Like some tall palm the mystic fabric sprang.  
Majestic silence!

Here are its grand closing strains:

Hark! white-robed crowds their deep hosannas raise,  
And the hoarse flood repeats the sound of praise;  
Ten thousand harps attune the mystic song,  
Ten thousand thousand saints the strain prolong.  
Worthy the Lamb! omnipotent to save,  
Who died, who lives, triumphant o'er the grave.

The public recitation of it was a great success. His friends were eager to congratulate him, but he could not be found! His mother, searching for him, found him on his knees, praying for grace to resist the subtle temptations of pride and vanity.

In 1807 Heber became Vicar of Hodnet, in Cheshire, where he was greatly beloved. "Kneeling often at sick beds at the risk of his life; where there was strife, the peacemaker; where there was want, the freer giver." It is said, too, that he never went on a journey, or began to write a sermon or read a book, without first offering up a prayer for God's guidance and blessing.

After his marriage he settled at St. Asaph, in Wales, and there most of his hymns were written. He composed some 45 in all, all of which are still in more or less common use. That can be said of no other hymnist! He also did much to remove the prejudice against hymn-singing in the Church of England, placing the Olney Hymns in the pews of his church. An able critic has said of Heber's lyrics that they "are dear to every section of the Christian

church—elegant in structure, flowing in rhythm, and charged with Christian sentiment." A collection of them in the poet's own handwriting can be seen in the British Museum. Included are the following: "The Lord shall come, the earth shall shake"; that pretty little lyric, "By cool Siloam's shady rill," though I think Heber could never have been there, judging from this description; but we must allow something for poetic license! "Brightest and best of the sons of the morning"; "The Son of God goes forth to war," with special reference to the martyr Stephen; also that magnificent paraphrase of Rev. 4: 8-11, which Tennyson averred was the finest hymn ever written, and of which we have a facsimile of the original, "Holy, holy, holy, Lord God Almighty."

But the lyric which above all others has immortalised the name and memory of Reginald Heber is that most popular of missionary hymns—so full of stirring appeal—"From Greenland's icy mountains." We were recently startled by the suggestion that the first line is already a little out of date, for the Greenlanders now all go to church, and their lives are so far blameless that there is not a policeman in the country. They may not, however, be altogether free "from error's chain." God and his people hasten the time when the whole hymn shall be "out of date!"

Strange to say, the house in which this song was written was afterwards used as a railway station, and what was then the library of Wrexham vicarage became a ticket office! In it were gathered Dr. Shipley the vicar, with his son-in-law Heber, and a few friends. The doctor was to preach a missionary sermon next day, and remarked that he knew very few hymns suitable for the occasion, and asked Heber to write one. The latter smilingly agreed, went to the other end of the room, while the conversation continued, and presently returned and read aloud the first three stanzas of this hymn. "Capital!" cried Dr. Shipley, "that will do excellently." "No, no! it is not finished yet," replied the poet, "the sense is not complete." A few minutes later he read the magnificent fourth stanza, "Waft, waft, ye winds, the story," etc., and handed the paper to his father-in-law, who promptly put it in his breast-pocket. The author, however, was not even yet satisfied and said, "I should like to write another verse." But the vicar evidently didn't like long hymns (good man!), buttoned up his coat, and—the fifth stanza was never written!

The original manuscript of this famous lyric was passed on to a friend of the printer, Dr. Raffles, himself a hymn-writer of some note. When, many years later, the latter's effects were sold, this M.S. was "knocked down" for £42, and is now in America. My facsimile of the hymn shows "savage" crossed through by the author in favor of the milder word "heathen," and instead of "His story" as now usually printed, his writing was "the story"—the better word in both cases, I think. Later on he also altered "Ceylon's Isle"—which, however, is still generally retained—to "Java's Isle," evidently so that the first syllable of the place-name might not be incorrectly accented. Oh, a master of style, and a stickler for the right word, was Reginald Heber!

Four years later (1823) our author was asked to go out to India as Bishop of Calcutta. "The obstacles to this step," writes his widow, "were such as to a less devoted Christian would have been insurmountable. Even to him they presented so formidable an aspect as to twice de-

termine his rejection of the proposal." But after the second refusal—partly on account of his wife and child—his grief was so intense at having abandoned what he thought was the sphere marked out for him by God that his wife urged him to accept the position, which he did—and had not only Calcutta, but all India, Ceylon, and Australia, for his diocese! He thus certainly gave a faithful answer to his own beautiful lines—

Can we whose souls are lighted  
With wisdom from on high,  
Can we to men benighted  
The lamp of life deny?

He has been described as "the most learned and zealous of Indian bishops." He visited various parts of that country, and at Meerut (where the Indian Mutiny broke out some 30 years later) heard one of his own hymns sung by his native converts—more beautifully, he thought, than he ever had in England; and as he listened to the voices of the souls he had awakened, he felt a belief in his power for good which he had never before experienced.

After little more than two years' work, in which he exhibited great judgment and administrative capacity as well as enthusiasm and boundless energy, he passed away at the early age of 43. During my stay in that country in 1901, and when travelling southward from Madras, I broke my journey at Trichinopoly Junction solely because of the associations of the place with the subject of this article. Half a mile from the railway station is the Sessions Court bath in which this grand man met his death. It is a large stone tank, railed round, in the Court House compound. A memorial stone tells how Bishop Heber was drowned while bathing there. It is thought he may have been seized with a fit of apoplexy. After a busy day, and over-heated with preaching that very evening, the cold bath may have been too much for him. Close to the station is St. Mary's Church in which lie all that was mortal of him. From the mural tablet above his grave we learned that he was the third bishop of Calcutta and that he died in 1826.

○

## MEMORY HYMN.

S. (1200 ed.)—1070. B.—160.

From Greenland's icy mountains,  
From India's coral strand,  
Where Africa's sunny fountains  
Roll down their golden sand,—  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain.  
What though the spicy breezes  
Blow soft o'er Ceylon's isle;  
Though every prospect pleases,  
And only man is vile;  
In vain with lavish kindness  
The gifts of God are strown;  
The heathen, in his blindness,  
Bows down to wood and stone.  
Shall we, whose souls are lighted  
With wisdom from on high—  
Shall we, to men benighted,  
The lamp of life deny?  
Salvation! oh, salvation!  
The joyful sound proclaim,  
Till earth's remotest nation  
Has learned Messiah's name.  
Waft, waft, ye winds, his story,  
And you, ye waters, roll,  
Till, like a sea of glory,  
It spreads from pole to pole;  
Till o'er our ransomed nature,  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign!

—Reginald Heber.



## "The Closed Door."

What door? What building is that which Holman Hunt represents the majestic Christ as knocking at? It is a church door in the narrative, but who can open the door of a church, or of any community to Jesus? Surely, only he who has opened the door of his own life to the kingly Christ! That seems to be implied in the words, "I will come in to him," not to the church, "and will sup with him." The man in whom Christ really dwells makes a difference wherever he goes; in a church court, on a board of directors, on the committee of a cricket club, or in an office.

"Such ever bring thee where they come,  
And going, take thee to their home."

So ultimately the appeal is to the individual; the human soul is God's truest temple. It belongs to him and was created to be his dwelling place. Let Christ enter and take possession and that man will help to open the door of his church to him.

There are many doors to human personality: mind, heart, conscience, memory, will. At all these our Lord knocks, stirring thought, and desire, and penitence, and love. It is a homely figure setting forth an amazing spiritual fact.

What does it imply? People who knock at your door, or ring you up on the telephone, want to speak to you. That is what he wants and we don't give him a chance. We are far too restless and impatient. They often ask some service at our hands. That is true again. In the days of his flesh he was always asking for something: a boy's loaves and fishes, a drink of water from a Samaritan woman, a fisherman's boat to preach from, an ass's colt wherewith to make his last appeal to Jerusalem, a room in which to hold the last Supper. So he appeals to us, honoring us unspeakably by using what we can give, taking what we can offer. "I will sup with him."

But primarily he comes to give, not to demand, saying, as to the hesitating Samaritan, "If thou knewest the gift of God." Read his messages to these churches at each of which he knocks. Most of them contain a promise of enrichment. "I will give to eat of the tree of life, the hidden manna, the white stone and the new name, the crown of life, the morning star, authority over the nations." To this Laodicean church what? Gold tried in the fire, white raiment, eye salve to bring sight instead of blindness, and finally "to sit with me on my throne." So in the days of his flesh, "I will give you rest." "Behold, I give unto you power." "Peace I give unto you." "I give unto them eternal life." Thus he knocks at the door with comfort for sadness, joy in sorrow, strength in weakness, and forgiveness for the worst of sins.

How do we admit Christ? Welcome the thought of him resolutely. Every morning on waking, at midday, and in the evening, call him to mind, set him resolutely before you. Admit his word. Start with some portion of it in the morning. Study it with a view to making it the guide of life. Set yourself seriously to keep it. Here is one of his sayings: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Welcome and cherish his spirit—compassion for troubled folk, service to the needy, forgiveness for any who have wronged you, kindness and love for all, constant obedience to the Father's will. Let a man go along that line and he will become aware of the presence of Christ.

Alas that he should be outside knocking, even at the door of his church, and still more, alas, that it should not miss him and should be quite

satisfied without him. And that is tragically possible in England as in Laodicea, the fire and fervor and love of Christ kept outside its fast-closed door. No matter what else you have got, the life of a church or an individual is nothing less than a tragedy if he be edged out, by secondary, not to speak of wrong, things.

And we can shut him out. We can say "No" to Christ. He will thrust himself on no one.

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

Have you shut the door against him through fear of what his coming in might mean? Here is what it primarily means, not a heavy cross and a stern battle. They may come. But fellowship, "I with him, he with me." There is the wonderful word. And he is on thy doorstep, waiting thy consent. Open thou the door and thou shalt hear this word: "This day is salvation come to this house." "This is none other than the house of God."—Dr. Charles Brown.

Let us not fall into the mistake of thinking that ours is the only way of exploring the multifarious depths of the universe. We are deaf and blind to the Immanent Grandeur unless we have insight enough to recognise in the woven fabric of existence, the ever-growing garment of a transcendent God.—Sir Oliver Lodge.

## THE SECOND CRUCIFIXION.

Loud mockers in the roaring street  
Say Christ is crucified again:  
Twice pierced his gospel-bearing feet,  
Twice broken his great heart in vain.  
I hear, and to myself I smile,  
For Christ talks with me all the while.

No angel now to roll the stone  
From off his unawaking sleep,  
In vain shall Mary watch alone,  
In vain the soldiers vigil keep,  
Yet while they deem my Lord is dead,  
My eyes are on his shining head.

Ah! never more shall Mary hear  
That voice exceeding sweet and low  
Within the garden calling clear;  
Her Lord is gone, and she must go.  
Yet all the while my Lord I meet  
In every London lane and street.

Poor Lazarus shall wait in vain,  
And Bartimeus still go blind;  
The healing hem shall ne'er again  
Be touched by suffering human kind.  
Yet all the while I see them rest,  
The poor and outcast, on his breast.

No more unto the stubborn heart  
With gentle knocking shall he plead,  
No more the mystic pity start,  
For Christ twice dead is dead indeed;  
So in the street I hear men say,  
Yet Christ is with me all the day.

—Richard le Gallienne.

## At the Lord's Table.

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

### THE MANIFOLD GRACE OF GOD.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."—1 Pet. 4: 10.

The word used by the apostle, of which "manifold" is a translation, means variegated, many-hued. Up in the hills the other day, we saw a homestead tastefully laid out with deciduous trees. There were the birch, the oak, the poplar, the Japanese maple—exquisitely beautiful in the light of the sun glinting on their varied autumn tints. Many-hued was that garden, its symbol of the manifold grace of God that held the attention of the apostle. He saw the grace of God in its various aspects: the gentle compassion, the infinite goodness, the loving care, the divine forgiveness, the unwearied patience—all those tender, revelations of the heavenly Father which move our hearts and bless our lives. It is as if he were gazing on the rainbow, that sign in the sky which has always been regarded as a message of light and hope. As the white light of the sun is separated by the prism into the colors of the spectrum, so the grace of God, as it is revealed in Christ, is seen to comprise all the elements of blessing that our hearts need. Here is the solicitude of a parent, the consideration of a

friend, the fellow-suffering that consoles, and the exertion of a power that reaches out to save.

The exhortation is a particular one, having reference to gifts of special nature, which we have received, and which, as good stewards, we should minister to others. But the thought of the apostle could not be narrowed into any limited groove. The grace of God is various, it touches our lives in all directions, and the natural response of our lives is the overflowing of those Christian graces which bless other lives as well. We are the constant recipients of his goodness. The Lord's mercies are new every morning. Because we are saved by his grace, we must become saviours; because we are blessed in his love, we must become a blessing to others.

We may stand among the beauties of nature and be unconscious of their charm. We may have streaming upon us the wonders of his grace, and fail to realise its blessedness. We pause, therefore, to reflect awhile, to open our minds in understanding, and our hearts in appreciation of his love. But not for ourselves alone is this grace given; not for ourselves alone do we seek it, but in order that, having received the gift, we may minister the same to others, as good stewards of the manifold grace of God.



## The Home Circle.

Conducted by J. C. F. PITTMAN.

### THIS LAND IS NOT THE LAND FOR ME.

Farewell, farewell to all below,  
My Saviour smiles, and I must go;  
I'll launch my bark upon the sea,  
This land is not the land for me.

I find this winding path of sin—  
A rugged way to travel in;  
Beyond the swelling waves I see,  
This land is not the land for me.

Farewell, my friends, I can not stay,  
The land I see is far away;  
Where Christ is not I can not be,  
This land is not the land for me.

Praise be to God, who rules on high,  
Where angels sing and so will I;  
Where angels bow and bend the knees,  
Oh, that's the land, the land for me.

No night is there, 'tis always day,  
And God will wipe all tears away;  
And since the Saviour's face I see,  
Oh, that's the land, the land for me.

—Author Unknown.

### WHY SOME CHURCHES ARE EMPTY.

In large measure the indifference outside the churches simply reflects the lethargy inside. The fire of spiritual enthusiasm burns low. A writer gives this testimony: "Recently I removed to a busy North of England city and purchased a house in one of the new districts. My furniture had not time to get in before a procession commenced, which continued for weeks. All the newsagents, dairymen, butchers, bakers, laundrymen, greengrocers, window-cleaners, boot repairers in the district have been on the doorstep pushing their wares, besides a horde of canvassers for all things electrical. Within five minutes' walk of my new home there are three half-empty churches—Baptist, Presbyterian, and Wesleyan—but not one has had sufficient interest in the numerous newcomers to call with a personal invitation or send one through the post." What a need there is for a new "passion for souls"!

### WHAT ABOUT THE REVENUE?

There are, even to-day, many people who argue as though the drink traffic were necessary from the point of view of national revenue. No doubt there are some who genuinely wonder where the revenue would come from if the drink traffic ceased. There are two replies to the question. One is that if the drink traffic ceased to exist, its effects would also cease; for the crime, pauperism, lunacy, and other products of its existence are a constant source of expense to the nation. Then, if money were diverted from the purchase of strong drink to the purchase of useful goods, there would be additional trade, and extra revenue from other channels.

A deputation of brewers once put this question of revenue to Mr. Gladstone, who said, "Gentlemen, you need not give yourselves any trouble about the revenue. The question of revenue must never stand in the way of needed reforms. Besides, with a sober population not wasting their earnings, I shall know where to obtain the revenue."

The late Sir Stafford Northcote, when Chancellor of the Exchequer, said in his Budget speech in 1874, "If the reduction of the revenue should be due to a material and considerable change in the habits of the people, and to increasing habits of temperance and abstinence from the use of ardent spirits, I venture to say

that the amount of wealth such a change would bring to the nation would utterly throw into the shade the amount of revenue which is now derived from the spirit duty, and we should not only see with satisfaction a diminution of the revenue from such a cause, but we should find in various ways that the Exchequer would not suffer from the losses which it might sustain in that direction."

### DON'T BE AN ADVERTISEMENT.

We are not Forced to Sell!  
Free! a balloon to each child.

These are two advertisements commonly seen. Both of them are purposely made to attract their customers. Neither of them is always exactly truthful, and both are decorated with various loud hues of red and yellow, with volumes of noise to lure people into places of business that otherwise would not attract attention.

How many people do you know that are like advertisements? Are you like an advertisement?

These advertisements are found in the braggaris and boasters. Those people who are continually talking about "How much I can do" and "How well I can do it" are self-advertising mediums—that have nothing to advertise. They must attract attention to themselves by means of self-bragging and ruse.

In large and bold talk they tell others of what wonders they can accomplish, and how much better than the average they are. Then, in a very quiet way you discover that they are merely a bag of gas—all wind!

These people are always found out—sooner, usually, than later. In a very short time people get to know what type of individual these advertising agents are. They turn from them in disgust or else laugh in their faces.

Don't be an advertisement—except by your deeds. Don't "blow your own horn." If you are wonderful, they'll find it out for themselves. If you aren't wonderful, they'll also discover that, whether you tell them or not.

Therefore, if you must advertise, use actions and deeds!—Will. Herman in "Boy Life."

### IT SOUNDED IMPOSSIBLE!

A Christian traveller was packing his suitcase before taking a journey. He remarked to a friend: "There is still a little empty corner in my bag, but I want to pack a guide-book, a lamp, mirror, telescope, a book of poems, a bundle of old letters, a hymn-book, a sharp sword, a small library (containing thirty volumes)—and all these articles must be squeezed into a space of about three square inches." His friend replied, "Then it can't be done." "Yes, it can," observed the traveller, and into the empty space within the bag he placed his Bible.

### ABSOLUTELY NEW.

A man went to have his photograph taken. "Mounted or otherwise?" asked the photographer.

"Well, I'll have it taken mounted," replied the man, "but I don't know what my wife will say—she's never seen me on a horse before."

"Well," said the visitor to the little son of the famous motorist, "and how are you getting on at school?"

"Fine," said the little chap. "I'm now learning words of five cylinders."

## The Family Altar.

J.C.F.P.

### Monday.

He that loveth his brother abideth in the light, and there is no occasion of stumbling in him.—1 John 2: 10.

Only by keeping the old commandment, "renewed by Christ with much latitude and spirituality of meaning," can we abide in the perfect light, and be prevented from being stumbling-blocks to our fellows.

Reading—1 John 2: 7-17.

### Tuesday.

We know that we have passed out of death into life, because we love the brethren.—1 John 3: 14.

Yet another figure to illustrate the marvellous transformation. We are removed from "the territory of death to the kingdom of life." And the test is again stated, viz., love for the brethren. Minus this, we remain in the territory of death and darkness.

Reading—1 John 3: 11-24.

### Wednesday.

If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen.—1 John 4: 20.

Such an one is continually living a lie. The apostle probably had in mind the Jews generally, also certain professing Christians, who hated Gentiles whilst they pretended to love God. Such animosity is opposed to the very genius of Christianity. Its existence is proof that love for God is also lacking.

Reading—1 John 4: 7-21.

### Thursday.

Whoever loveth him that begat loveth him also that is begotten of him.—1 John 5: 1.

Obedient believers in Jesus are "begotten of God." They love him who first loved them, also all those who are his children. Such "love feels no loads"; no Christian finds burdensome such duties (specifically named in verses 2 and 3) imposed by his love for God and humanity.

Reading—1 John 5: 1-10.

### Friday.

Finally, be ye all likeminded, compassionate, loving as brethren, tender-hearted, humble-minded.—1 Peter 3: 8.

If only we are of the same mind one toward another; full of sympathy towards the needy; always following after love; tender-hearted towards the distressed and afflicted; ever girding ourselves with humility, we cannot fail to inherit a blessing and be a blessing to others.

Reading—1 Peter 3: 8-18.

### Saturday.

Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice.—Eph. 4: 31.

Here is a catalogue of evils which every Christian should guard against; a bitter spirit, anger, wrath ("the passion carried to its highest pitch, accompanied with injurious words and outrageous acts"); clamor; wild, unkind speech; evil-speaking; words which are intended to injure others, and every kind of malice. How much better it is to be kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.

Reading—Ephesians 4: 21-32.

### Sunday.

Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves.—Rom. 15: 1.

Although this injunction has particular reference to views concerning meats and drinks, it may appropriately be applied to our conduct towards weaker brethren. Our main aim should be to promote their welfare, and not simply to gratify our own wishes. "Let no man seek his own, but each his neighbor's good."

Readings—Isaiah 11: 1-10; Romans 15: 1-13.



## Prayer Meeting Topic.

May 23.

TRUE TO THE WORD.  
(Isaiah 3: 16-22.)

H. J. Patterson, M.A.

"To the law and to the testimony; if they speak not according to my word it is because there is no light in them" (Isa. 8: 20). The revised version has the ending "there is no morning for them." Many excellent men differ in belief in relation to many things, but there are some things on which we cannot afford to have differences. Where God has spoken it is idle for men to speculate. Yet there are current in certain quarters strange ideas concerning sin and the deity of our Lord and the judgment of God. Sin is denied, Jesus is not the unique Son of God, and the judgment is only a fiction of the clergy to induce adherence to the churches. "To the law and to the testimony." To the word of God.

### Fact of Sin.

We are told that sin is simply a negation, but that is not a modern conception for it is as old as the philosophies of Greece. Virtue is knowledge, while vice is simply ignorance. Sin cannot be reckoned against us, for we are the creatures of circumstance. It sounds all right, but what saith the scripture? "Sin is the transgression of the law." This is the law of God re-emphasised by Christ and related to motive and the heart of man. Even in our thinking we may sin against God. A failure to believe in Christ is sin. There is such a thing as a blinding of one's eyes to facts, a wilful ignorance, and that is sin. Sin is a missing of the mark, a failure to attain. Scripture has the support of commonsense, for we know that sometimes we choose what is wrong in the full light of a knowledge of what is right. There are those who love sinful pleasure and sinful works, and these seek to satisfy conscience by denying the fact of sin. But our denial does not thereby falsify scriptural teaching.

### Fact of Christ.

A modern viewpoint is that Jesus was a man whom God was pleased to allow to be called his Son. If so, he could not take away sin. The atonement is denied. But if that be so then Jesus was a liar and deserved the death he died. The Jews believed him guilty of blasphemy. If the above is true, then Christianity is founded on a lie. God could not acknowledge him as his Son if he were not. Yet he did so at the Jordan and on the Mount of Transfiguration. It looks as if he were a Son in a unique sense (cf. John 1: 1-14; 20: 30, 31). He died for our sin, and there is no other means of salvation. Let us hold to the scripture.

### Fact of Judgment.

Is this a fiction designed to hold people to the church? The voice of commonsense tells us there is a judgment. Some sin is punished here, but some escape. If there is justice at all in the universe we must believe in a judgment. If we turn to the word of God a judgment is evident. "Thinkest thou that thou shalt escape the judgment of God?" (Rom. 2: 3). "It is appointed unto men once to die, but after that the judgment" (Heb. 9: 27). Paul before Felix reasoned concerning righteousness, temperance and judgment to come. Paul was not wrong.

Let us not be led away by these old ideas in a new dress. "To the law and to the testimony" lest there be no morning for us. "The grass withereth, the flower thereof falleth away; but the word of the Lord endureth for ever." (1 Peter 1: 24, 25).

TOPIC FOR MAY 30.—KNOWING BY DOING.—John 7: 14-24.

## Our Young People.

Conducted by WM. GALE.

### An Inventive Superintendent Makes Things Hum.

The name of First Christian Church School, Dodge City, Kan., U.S.A., has several times recently appeared among the "Ten Top-notchers" in the news section of "The Lookout." That is quite a distinction for a school in a town which, like Dodge City, has only ten thousand people.

For having attained its present size, the school is of course indebted to numerous contributing factors. But chief among these is the personality of its genial, consecrated, talented superintendent, Frank Baird.

Speaking of this gifted superintendent, his pastor, Howard Rogers, said recently: "Our superintendent is a live one. He is active, inventive, a real leader, always planning some new thing to keep interest in all departments at high pitch."

The church at Dodge City possesses a good deal of color, for it is in one of the most colorful towns of the Middle West. In the early days of the State, Dodge City was one of the towns in which young cowboys frequently caused excitement when they wanted to have some fun by "stirring things up." Many of the old settlers still living there relate exciting experiences of those early pioneer days.

But the modern Dodge City is like any other average midwestern town—live, active, aggressive. This spirit of aggressiveness is in First Christian Church and permeates every class of the Bible school.

#### New Men's Class Organized.

About a year ago, when Mr. Rogers went to Dodge City, he suggested the organization of a new class for the younger men. This class was launched and came to be known as Everyman's Class. C. O. Vinson, a dental laboratory man, is the president, Earl Huntley is secretary, and Minister Rogers the teacher. The class meets each Sunday in the Moose Hall, on account of the overcrowded condition of the church building. It maintains an orchestra of twelve pieces, a male quartette and a male chorus. Good music undoubtedly is a factor in securing and maintaining interest.

This class has within it the spirit of growth and general aggressiveness, for during the past year it has won contests of attendance over classes in Canton, O.; Richmond, Ind.; Parsons, Kan., and Oklahoma City, Okla., and recently has proved itself a worthy opponent of a men's class at Pampa, Tex.

Other adult classes of the Dodge City church school that maintain a good average attendance are those of the Loyal Workers (young married women), the Philo Christos (older men), the Loyal Daughters and the Bereans (women).

The Loyal Workers maintain an average attendance of forty the year around, and have as their teacher Mrs. Henry Robbins. Mrs. S. R. Martin is class president. This group, like Everyman's Class, has had to seek new quarters on account of the crowded condition in the church. It meets in the Elks' Hall.

The Philo Christo Class maintains an average of thirty for the year. C. M. Jenkins is the president and R. W. Sturdevant is the teacher.

The Loyal Daughters and the Bereans maintain averages of approximately twenty-five per Sunday in attendance.

#### Adult Classes Render Service.

Taking as its cue the scriptural statement regarding the Master, "He went about doing

good," each of the adult and young people's classes maintains a service department directed by a special committee. Since the depression, the matter of caring for those in need of material help has been stressed heavily. The classes maintain regular monthly business meetings, and at these meetings reports are made regarding the sick, those in need and those out of employment. In this way, a healthy interest is maintained and a definite Christian service is rendered.

The Sunday school maintains a storeroom in the church. Stores of good, used clothing for men, women and children, and general articles of food, are gathered. A special storeroom keeper has been appointed. Books are kept which show the names of the donors, the articles given, and the names of those receiving supplies. This is good business, and the church people are responsive in their giving. No supplies are given out without investigation first having been made. This method commands the respect of the entire membership, challenges them to do their best in the field of church charity, and convinces all donors that nothing is being wasted.

Minister Rogers renders aid to the Bible school by making little "booster talks" about the school each Sunday from his pulpit. This takes only from one to two minutes of his time. The people like it, and the way in which he does it does not detract from the church service. This method is helpful, Mr. Rogers believes, when it is used moderately. But if too much time were devoted to it each Sunday, or if too much detail were given, the talks would become tedious and irksome.

Another feature which promotes interest and enthusiasm in the Dodge City school consists in frequent comparisons between this school and others throughout the brotherhood of disciples of Christ. Graphs and charts are employed, showing the relative standings of the schools. This helps a lot to maintain the morale and develops a creditable pride in the local work.

Yet another item of no small import is the Sunday school orchestra, which is composed mostly of young people. The orchestra gives the young folk a definite service to render. They delight in it, and in turn the other people greatly appreciate their music.

Young people are boosters for the Sunday school; but they are vastly more. They are for their church, and according to Mr. Rogers, attend the morning and evening services in large numbers. Many of them sing in the choir. Miss Mabel Baird, the local church pianiste, is their leader in Endeavor and also in other activities. Her speciality seems to be binding young people to the church.

#### This Plan is Good—Not Perfect.

The building of First Church is comparatively new, but already it is outgrown. Classes are meeting in lodge halls and theatre buildings, so great is the congestion. The school, with a membership of one thousand, has been maintaining an average attendance of 560. There is talk of a new educational plant. Leaders hope to keep on expanding until they "push out the walls," believing that is the surest way in the world to secure the new structure.—R. R. Yelderman in "The Lookout."



## Here and There.

We learn that Bro. W. W. Saunders has accepted, from April, 1934, a further three years' engagement with the church at Northcote, Vic.

The following telegram reached us on Monday from Gympie, Q.:—"Wet week, fine Sunday, great day, three confessions, total nine.—Bowes."

The following telegram from Annerley, Qld., reached us on Monday:—"Magnificent meetings Sunday; four confessions, Bro. Young preaching, Bro. F. Bell morning.—Bagley."

On the last night of his successful mission at Bordertown, S.A., Bro. T. Hagger asked those present who had attended mission meetings conducted by him 32 years ago to raise their hands, and no less than 22 did so.

The new chapel at Grafton, N.S.W., was to be opened on Saturday last by Bro. T. E. Rofe, vice-president of the conference. Bro. Rofe was to conduct a dedication service on evening of May 11. On Monday, Bro. E. C. Hinrichsen was expected to begin a four-days' mission.

Bro. H. G. Harward arrived in Melbourne on Tuesday from Tasmania en route for Sydney. He has for some months been rendering excellent assistance to the cause in Tasmania, having held successful missions in several centres. He will shortly take up the work of N.S.W. home mission organiser in succession to Bro. Thos. Hagger.

Mother's Day was generally celebrated in the churches on Sunday last. This may have swelled our news items considerably. In order to use all reports to hand, we have had to abbreviate many. Reporters will please understand that we simply had to delete references to white flowers, details of addresses, etc., otherwise we could not have got many reports in at all.

On May 13 Bro. T. Hagger commenced a two-weeks' spiritual campaign at Geelong, Vic. Attendances were splendid. In the morning the subject was, "What it is to be a Christian," and in the evening, "Finding God." A song service conducted by Mr. E. Mitchell is held prior to all campaign meetings. Sister Miss Jenson passed away on May 6 after a long illness. She was a devoted Christian.

Dr. Meldrum began his ministry at Enmore, handicapped by a severe cold, but all the same made a good impression. The meeting to welcome him was largely attended. The gathering was quite representative. J. Clydesdale (conference president) was chairman, and J. Whelan, M.A., and D. Wakeley gave suitable addresses. Mrs. Steer, president of the sisters' conference, presented flowers to Mrs. Meldrum and voiced the welcome of the sisters of the church. The secretary spoke for the officers and members, and also read greetings, including one from Swanswick church. The choir rendered several items, and refreshments were served.

At a meeting of the Victorian social service committee the officers of last year were unanimously re-elected, viz.: President, B. J. Combridge; vice-presidents, R. P. Clark, J. G. Hare and J. E. Austin; secretary, Will. H. Clay; asst. secretary, W. G. Graham; treasurer, J. L. Ward; auditor, W. T. Atkin. The president of women's auxiliary is Mrs. G. Gill, and the secretary, Mrs. D. Allen. These women, with Mrs. P. Dinwoodie and Miss F. Sharp, are representatives on the committee. Considerable interest was manifested in the preparation for the centenary fellowship rally to be held in the Melbourne Town Hall on Oct. 15. The department contemplates a big development during the centenary year.

With very deep regret we report that Bro. R. P. Williams, chairman of the students' committee of the College of the Bible, and preacher for the church at North Essendon, Vic., is seriously ill in Melbourne Hospital. Our brother was cycling back to college on Monday night, and in Hawthorn collided with a tram travelling in the opposite direction. His leg was broken, and he also received severe injuries to the head.

An urgent request for prayer has again come from Miss Vera Blake, our missionary in India. The case of Soondri, one of our Christian girls of the Shrigonda home, who as a little child was betrothed to a heathen who is now demanding that she be handed over to him, was recently referred to in the "Christian." The first attempts to get possession of the girl failed, but the case is to come before the courts on May 25, and the decision is uncertain. Soondri's fate will be a sad one if she is handed over, and Miss Blake requests further prayer that she may be saved from the threatened danger.

Bro. W. H. Clay writes: "The Victorian department of social service has engaged Miss Violet M. Callanan as their representative to the women of the churches. She will work in conjunction with the women's social service auxiliary, and be known in her public life as Sister Callanan. Miss Callanan has the distinction of being the first woman to be set aside for special social work in connection with our churches in Australia. After two years as secretary of the Bundaberg general hospital, she entered the College of the Bible and graduated with credit. Her intention was to serve on foreign fields, but the opportunity to do so has not yet presented itself. She did deputation work for the Queensland F.M. committee for six months, and has just completed two years' service with the Hawthorne (Qld.) church as evangelist. Already the social service department has received many congratulations upon securing the services of one so eminently suited to serve in the office to which she has been called."

The following interesting editorial note appeared in the British "Christian Advocate" of March 23:—"Last night J. W. Black was in Birmingham recounting his Australian experiences to a full audience representative of most of the local churches. He thrilled us all with his story of the progress our brethren are making in the Commonwealth in the face of untoward economic conditions, and infected us with something of his own overflowing enthusiasm for their spirit of self-sacrifice and enthusiasm. He told us that arrangements are now completed for E. C. Hinrichsen, the evangelist, to come to this country in the autumn. Mr. Hinrichsen has a wonderful record as soul-winner and church-builder, the number of conversions under his preaching in ten years totalling 11,000. On returning home after the meeting I read in my 'Christian Standard' just to hand an account of one of the Hinrichsen missions at which there were 61 confessions in six weeks. To the question, 'Could such results be obtained by like effort in this country?' the reply is simple. Just a year ago Mr. Black himself, in a fortnight's mission at Moseley-rd., had fifty confessions!"

Margaret-st., Launceston, Tas., on May 12 tendered a welcome social to Bro. and Sister Ira A. Paternoster and Miss Paternoster. The school hall was crowded with a large and representative gathering from Margaret-st. and sister churches. Mr. P. Duff presided, and greetings and messages of welcome were given by Bro. Frank Butler (church and diaconate), Bro. N. J.

Warmbrunn (Bible school), Sister Mrs. W. Libby (ladies' guild), Bro. Geoff. Foot (C.E.), Bro. T. Willmot (choir), Bro. A. E. Brown (Tas.), Bro. W. Gillam (Sandhill church), Bro. church), Bro. W. Gillam (Sandhill church), Bro. H. G. Harward brought a message of greeting and congratulation. Greetings were also received from Bro. J. E. Thomas (Vic.) and F. Collins (Brisbane). Miss Betty Butler presented Sister Mrs. Paternoster with a beautiful bouquet from the children of the church. Bro. and Sister Paternoster responded to the greetings. A splendid programme was contributed, and supper was served. On May 13 attendances were splendid. Bro. Paternoster's address in the morning on "The Uplifted Christ" was inspiring. In the evening the choir rendered music in keeping with mother's day, and the address of Bro. Paternoster on "The Mastery of Christ" was enjoyed.

### IN MEMORIAM.

CLARK.—In loving memory of my dear husband and our dear father, who passed away May 18, 1933, at Mordialloc. To memory dear.

CLARK.—In loving and affectionate memory of darling Elizabeth, who fell asleep in the arms of Jesus on May 19, 1932.

Sleep on in thy beauty, thou sweet angel child;

By sorrow unblighted, by sin undefiled.  
—Inserted by her loving parents and sister Margorie.

HOLLEY.—In loving memory of our dear sister in Christ, who passed to the higher life on May 22, 1933. "Resting in Jesus."  
—Inserted by the officers and members of the Peel-st. Church of Christ.

HOLLEY.—In loving remembrance of my dearest friend, who was called home on May 22, 1934. "Abide with me."  
—Inserted by Miss L. Sheppard, 5 Davis-st., Ballarat.

WYETH.—In loving memory of our dear mother, Winifred Wyeth, who went home on May 21, 1933. "Until the day breaks, and the shadows flee away."  
—Inserted by her children.

### FOR SALE.

A Wilkie organ, in good order, for sale by church member; would suit country church. Apply D. Wilde, Brim, Vic.

Plant now, fruit trees, 1/- each, 10/- doz.; balled citrus, 3/6 each; grape vines, rhubarb, 5/- doz.; gooseberry, currants, 3/- doz.; raspberry, 1/- doz., 6/- 100; strawberry, 6d. doz., 2/6 100; pot grown sugar gums, wattles, cypress, pines, 6/- doz.; privet hedge, green, 1/6 doz., 10/- 100; golden, 2/- and 12/-; variegated, 2/6 and 16/-; choice roses, bush, climbing, poly., 19/- doz.; lovely Peru lily and best daffodils, 2/- doz.; violets, anemones, ranunculus, 1/- doz.

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## News of the Churches.

### New South Wales News-letter. J. Whelan, M.A.

#### A Welcome Visitor.

It was a privilege and delight to meet and hear Bishop Taylor-Smith, retired chaplain-general of the British forces. He was known to some of us through Keswick, where he inspires great audiences. Dr. Mowll invited the ministers of Sydney to meet the veteran. The chaplain's ripe and varied experience was revealed in a heart-to-heart talk. It was good to hear his insistence on the centrality of Christ, personal evangelism and the necessity of regeneration.

#### The Angus Controversy.

The press has figured in bold headlines the discussions in the Sydney Presbytery relating to the views of Dr. Angus. Great interest prevails among Protestants and Roman Catholics. His book, "Truth and Tradition," was eagerly awaited. The first edition was soon sold. This book leaves even the layman in no doubt concerning the professor's position regarding the fundamentals of the faith. The orthodox view is definitely challenged. Dr. R. G. Macintyre has published a strong reply from the conservative viewpoint. The case is sub judice, the venue having been changed from the presbytery to the N.S.W. Presbyterian Assembly.

#### Union with the Baptists.

A keen discussion was provoked at the half-yearly assembly of the Baptist Union, held at Newcastle, on the proposals for union with the Churches of Christ. The Baptist people felt that their own committee on union had been somewhat lethargic. Certain proposals aiming at closer fellowship, agreed to at the joint meeting of representatives of the two churches, have not been implemented. Our committee is sympathetic with that urge towards union present in the hearts of so many of our Baptist friends. A resolution urging more activity in the promotion of unity with the Churches of Christ was carried. W. L. Ewers made a fine contribution to the cause of unity in the Newcastle district. We must always remember that the mere passing of resolutions will not make effective our plea for Christian union.

#### Farewell.

A goodly company wished bon voyage to Mr. and Mrs. Ira Paternoster and daughter upon their departure for Launceston. Travelling by the same boat to Hobart was W. J. Way, for whom deepest sympathy is felt in the loss of his esteemed son Stanley. We were glad to fellowship again with A. G. Saunders, his wife and daughter, on their way to Vivian-st., Wellington, N.Z. May these ministries be richly blessed.

#### Welcome.

Last Lord's day witnessed the commencement of three new pastorates in Sydney. Dr. Andrew Meldrum began at Enmore, D. Wakeley at Marrickville, and W. L. Ewers at Burwood. South Kensington and Hamilton hope to have their new ministers located shortly. Enthusiastic congregational welcomes inspired hope for the future. Marrickville set a fine example by instituting a beautiful induction service. We commend it to other churches in the settlement of their ministers. It is good to notice that a higher tone and better relationship is growing between our churches and their ministers. This

is due to the development of a more Christlike spirit and to an increasing culture. Our ministers are now being regarded more as servants of Christ called to the ministry of the Word, as pastors, evangelists and teachers gladly supported in their service. Those churches which still act as if their ministers were temporary employees on a weekly wage deserve to be passed on one side by every self-respecting preacher. Such churches will never inspire our best young men to enter our ministry.

#### Evangelism.

I have just returned from Queensland, where an intense spirit of evangelism prevails among the Presbyterians and Baptists and also among our own people. To see the great city hall, Brisbane, totally inadequate for a high-toned evangelistic service showed that people will respond when the gospel is given a chance. Our primary business in New South Wales as elsewhere is to evangelise. We want something more than misguided zeal. We want the best business brains applied to the task, so that a co-ordinated programme may be prepared which will challenge all our churches in the winning and teaching of new disciples. H. G. Harward has a magnificent opportunity to lead such a campaign. We all have confidence in our coming leader.

#### New South Wales.

**Hamilton.**—The church is grateful to Sydney brethren for help being given before the coming of Bro. Young. On May 6 Bro. Thomas, of Belmont, addressed both meetings, and on the 12th Bro. Carter, of Tempe, gave messages appropriate to the day.

**Paddington.**—Attendance at all meetings has been excellent, 102 being present at gospel meeting on May 6. An elderly lady confessed Christ, and two young ladies were baptised. The church rejoices in Mrs. Ashworth's return after a serious operation. Auxiliaries are all healthy and work generally is making good progress.

**South Kensington.**—Bro. Greenhalgh (Paddington) spoke on morning of May 13 on "Mother." Bro. W. J. Fox's evening message was on Elsha and Naaman. A working bee is preparing the manse for the coming of Bro. Arnold. All deeply regret the passing of Mr. H. E. Millington, late Maroubra Junction. Sympathy is extended to the relatives.

**Chatswood.**—On May 13 there was a beautiful communion service, Philip Verco speaker. At the men's fellowship tea Dr. Chen, Consul for China, gave an excellent address on "The Religions of China." At night the chapel was crowded. After a stirring address on the "Faith of His Mother" by Mr. Whelan, four confessed Christ—a husband and wife and two ladies.

**Lidcombe.**—Bible school anniversary services were held on May 6. Bro. F. Collins spoke in the afternoon and Bro. W. J. Crossman at night. On May 8 a public meeting was held, and prizes distributed. Mother's day services were held on May 13. Bro. J. Clydesdale addressed the church. Three were received into fellowship. Bro. P. J. Pond, B.A., was afternoon speaker. Bro. Crossman's evening subject was "Jesus and Mothers." Thirteen have been added to the church since conference. Bro. Crossman is to commence a mission with North Parramatta church on May 20.

**Marrickville.**—Bro. D. Wakeley commenced his ministry with the church on May 6. There were good attendances and two confessions at the evening service. On May 9 an impressive induction service was conducted by the conference president (Bro. J. Clydesdale) and representative brethren, Dr. Meldrum delivering a

most impressive charge. The girls' club conducted evening service on mother's day, and Bro. Wakeley gave an appropriate address to a large congregation.

#### South Australia.

**Strathalbyn.**—Sister M. Headland has been received by transfer from Glenelg. The church receives beautiful addresses from Bro. Wilson. At the combined Anzac service he gave the address. On morning of May 6 Bro. P. T. Saunders spoke on the needs of the College of the Bible.

**Kadina.**—On April 29 attendances at both meetings were good, Bro. J. Warren being preacher. On May 6 reference was made to the life and work of Sister Mary Thompson, Bro. Warren addressing good audiences. In the afternoon a special display and programme, arranged by Mrs. L. Gordon, were given by the young people. J.C.E. society continues its good service, and the meetings of the Y.P.C.E. are also helpful. About 80 (chiefly young people) were present at an enjoyable evening on May 9. The superintendent (Bro. C. E. Larcombe) presided in a happy manner.

**Port Pirie.**—On May 6, at morning service, special reference was made to the good work of teachers of the Bible school. In the afternoon a friendly Bible school day service was held, items being given by the school, and Bro. Killmier giving the address. In the evening part of the Bible school formed a choir, Bro. Killmier speaking. On May 13 mother's day was observed. The evening service was conducted by a choir consisting of men of the church, with special singing, and several taking part in the meeting. Bro. Killmier spoke on "Mother Love of God." One girl made the good confession. The meeting was splendidly attended.

**Queenstown.**—On May 6 Bro. W. Adair exhorted the church. In the afternoon a special service was held by Children's Hospital cot. In the evening Bro. Brooker preached the gospel. On May 1 the students reassembled for studies, and a service was held in the chapel. Students gave short messages, and various items were given. On May 2 the boys' club held a successful concert. On May 13 mother's day was observed. Bro. Brooker exhorted the church. After Bible school lessons Bro. W. Myall gave a short address to the scholars on "Mother." In the evening a male choir rendered several pieces, together with quartette and a solo. Bro. Brooker spoke on "Mother." On May 12 the sunshine club held a special evening on the theme of "Mother."

#### Western Australia.

**Kalgoorlie.**—Bro. Hinrichsen, after holidays, spoke at morning and evening services on Apr. 22 and 29, giving a resume of conference proceedings. Bro. Hill spoke on morning of May 6. Miss Baker was received into fellowship. Bro. Hinrichsen preached at night. On May 3 a concert organised by the sisters' auxiliary to augment building fund realised £5.

**Victoria Park.**—Miss F. Cameron gave a thrilling message concerning our work in India on May 1. Mr. C. Jones and Collin, and Mrs. Truss are recovering from serious illness. Mr. F. Dawson spoke at worship, Mrs. Jessie Reid afternoon and Mr. W. H. Nightingale at night. For the eleventh Bible school anniversary on May 6 the kinders gave their part nicely under direction of Mrs. Clapp, superintendent. Mr. Hickson conducted the singing for the school.

#### Victoria.

**Brim.**—On May 13 Bro. Garland at afternoon service gave an address suited to mother's day. Attendance good.

(Continued on page 318.)



## Foreign Missions.

Conducted by G. Percy Pittman.

### THE STATES' F.M. COMMITTEES.

From now until July 1 the foreign mission committees in all the States will be busy planning and praying in preparation for the annual offering. We have a fine band of missionary enthusiasts in each of these committees, and the work would be lost without them. Let us all pray for a rich blessing on their efforts. Pray also for all those speakers who will present the case for foreign missions before the churches everywhere. It is the Bible that supplies the reason and incentive for missions. The Bible is a missionary book from cover to cover. Incidents from the field are helpful in securing attention to the message, but the message itself is found in the Book, and in Christ the living Word. If our preachers will urge upon their people the missionary motive as found in the heart of the gospel the collection will take care of itself.

### IMPORTANT TO SECRETARIES OF CHURCHES.

The secretaries of all of the churches will shortly receive copies of the poster, the envelopes, the circular letters to members and other printed matter relating to the annual offering on July 1. We have always had the loyal support of the secretaries, and we value their aid very much. A successful offering depends largely on the prompt and energetic action of the secretary of the church. We ask them all kindly to display the poster at once where everyone can see it, to distribute the circulars and envelopes immediately to all the members, and to make sympathetic announcements of the offering on July 1 at all the services. In doing this they will be forwarding the work and obeying the command of our Lord to send the light to the uttermost parts of the earth.

### DEATH OF W. H. RICH.

We have just received news of the death of Bro. W. H. Rich, of Unley, who died in London on May 7. Our brother in his earlier years was in membership with the churches at Millicent, Bördertown and Kaniva. He left Australia recently for a sojourn in the old country with his daughter and son-in-law, Dr. and Mrs. P. S. Messent. Born in Kent, England, he had reached the age of 82 years. He was always deeply interested in and a liberal giver to the cause of foreign missions. Our sympathies are with those who have thus been bereaved so far from home.

### CHINESE SUPERSTITIONS.

"This place is so full of superstition and heathen worship that, at stated times, special ceremonies must be carried out. These interfere greatly with our general work, making it, more especially the women's work, of a spasmodic nature. For a few months we may have crowded meetings, and then some heathen ceremony comes along, and for several days the people worship at the shrines, and it takes several weeks for us to get into working order again. At this new year time, all go to the graves to worship the spirits of their ancestors. They offer them food and clothing, and even sometimes a grandson impersonates the dead ancestors and gifts are offered to him. But wonder of wonders, the folk themselves then sit down and eat the good things they have offered to their ancestors!"

"We have just returned from a successful trip to our Tribes' centre. These people are of a very

primitive type and have very little in the way of comfort. Their houses are only built of mud with a thatched roof. The floors are mud, with a hole in the centre for a fire, the smoke has no outlet except through the door and holes in the roof. Whilst we were there, it snowed for two days, and despite all the clothing we put on, we were still extremely cold. We have opened a school for the children there, too. Fourteen of these simple folk have joined the church. Their heathen worship is different from the Chinese. While the Chinese temples are full of grotesque idols, the idols of the Tribes are made of mud and straw painted over. The Tribes have no temples and mostly worship spirits, good and bad, consequently all sorts of things are rigged up to keep out the evil spirits, and encourage the good. The evil spirits are kept at bay by the use of leaves, fowls' feathers, goats' horns, and straw hung up over the door, whilst ropes of grass are hung across the tracks leading to the homes so that the spirits cannot find their way through.

"The hospital has been busy of late with small-pox vaccinations. This disease is very common this year. It is known to the Chinese by the name of 'Tien Hua,' heavenly flowers.

"Our children are coming on well. Four of them—Joan and Winnie Waterman, Gwen and Ray Anderson, have school every day. Little Athol and Margot Anderson are too young for school yet."—A. Anderson.

### THE GRATEFUL FARMER.

There is a neighbor missionary well known to all of us, who tries to follow the example of Mary Slessor. When she hears of injustice meted out to any of the poor ignorant farmer, and is petitioned for help, she will go personally to the heads of this or that department and work till she gets help for him. Our friend had been the means of getting a permit for a poor farmer to have the irrigation waters supplied to his field so many times a week. This made it possible for him to raise decent sugar cane crops, so he has been able to live off his land comfortably. The poor man was so grateful that he could not be satisfied until he could show his gratitude in a way he thought worthy. Last week a pail (head man) of a village not far from Baramati paid me a surprise visit. He said our friend would be visiting me the next day on her way to his fields and would I allow her to stay in my bungalow to rest a few hours,

and then would I do him the honor to go with her to the feast he had prepared. If I would also send out a cook who knew how to cook for Europeans he would be most thankful. I told him I was sure she would enjoy an Indian meal, but it was no use my talking. He had a sheep ready to kill, had brought cauliflower, cabbage, etc., from Poona, even cakes and other nice things. He was determined to prepare a big feast in our style. I told him where he could secure the services of one who had been a cook for European people, but who now was running his own lime kiln. Off went the pail very pleased. The missionary arrived the next day, and the man came again for us. It was really very hot, being about two o'clock, in these summer months. After a few miles in the car the farmer's homestead was reached. There were four missionaries and the deputy collector present, one missionary sahib belonging to another mission had come all the way from Mahabshwar to honor the occasion. Mr. Bolduan and myself represented our mission, and our friend Miss MacGregor was from still another mission. The people had borrowed a tent for us to sit under, and they first brought some fresh sugar cane juice flavored with lemon to drink, and it was most refreshing. Then they wished us to partake of a big hot dinner, but we got them to put the dinner off till evening, when we could enjoy it, so they brought us the cakes to eat instead, along with a big tray of bananas and another big tray of sweet limes. After the repast was over they garlanded each of us and sprinkled each in turn with perfume. We stayed on in the sweltering heat, not wanting to hurt the feelings of the poor villagers by hastening away. When we got into the car to go home we were surprised to see three big moulds of brown sugar for us to take with us. We were most thankful, and before we left we all stood in the open field and with bowed heads asked God's blessing upon them all, especially asking that they might be led into his light and salvation. —E. M. Caldwell.

### CHINA HOME MISSION SOCIETY.

The society with which Bro. Anderson is negotiating for the transfer of our interest in Huellichow is an interdenominational mission financed by funds raised in China. It has some features in common with the China Inland Mission, and one of these is the practice of placing workers of similar religious views in the same station, to prevent dissension. For example, our Dr. Hsueh being an immersionist, other immersionist workers would if possible be located with him at Huellichow. Up to date of going to press no further word has been received from Bro. Anderson regarding these negotiations.

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### "The Christian Quarterly."

We have received a copy of the second number of "The Christian Quarterly" edited by Principal Wm. Robinson, M.A., B.Sc. A circulation of 500 has been achieved, and the aim is to double this by the end of the year. We trust that the new quarterly will grow and become increasingly useful with the passing years. Our people ought to be represented by more than weekly or monthly papers, a great proportion of whose space is devoted to reports and news items. In a quarterly we could and should have weightier and more constructive articles. As previously stated by us, the "Christian Quarterly" is excellently printed and most attractive in its appearance. The type is almost too good, or at least too large, for such a stern magazine. The space devoted to book reviews has been increased. The contributions to the second number which interested us most were the editor's article on "Churches of Christ or Disciples" (reprinted from "The Student Movement"), and an article on "The Preacher's Perplexity" by W. W. Hendry, a former student at Glen Iris. There is variety in the contents of the number, and again much that is helpful and suggestive. We think that future issues will be of even greater value if care be taken to exclude such unwise and dangerous sentences as have been allowed into the early numbers, e.g., the criticism of one of the books reviewed because the author "never seems to distinguish between the mind of the first disciples and the mind of Jesus himself; their thoughts about him, and what he said about himself"; or this: "We have often, to our own hurt, used the New Testament as a 'guide book' rather than as a norm by which we should test all future development in thought and practice." The reading of a Christian magazine should lead to a firmer faith in the authority of our Lord and of the New Testament, and sentences such as we have quoted would be likely to have an opposite effect on the minds of readers not thoroughly established in the faith.

### Bordertown Tent Mission, S.A.

The tent mission from April 8 to May 7 was greatly blessed. Attendances throughout were large, the tent frequently proving too small. Services were held on Saturday nights—two at Wolsley and one at Mundalla. These were well attended, and there was one confession at Wolsley.

The churches of the district were fortunate in securing the services of Bren. Hagger and Maugher. Bro. A. E. Maugher, of Prospect church, proved a capable leader of song, a sweet soloist, and an encourager of local singers. He also presided very acceptably at the Lord's table. Bro. B. W. Manning attended meetings and helped at one with a solo. During the mission both piano and organ were used, players being Sisters J. Warnchen, Edna Verco, J. Hudd (from Stirling) and Bro. H. Scown. Bro. Max Dodd assisted by playing the organ on Lord's day mornings.

Bro. Hagger was an excellent missionary. "New Testament Christianity" was powerfully and lovingly presented to appreciative audiences, and numerous questions were answered in a most satisfactory manner. The amount of visiting he did was surprising. His thoroughness was an inspiration to those closely associated with him. The churches have been edified, strengthened in the faith, and encouraged for the future. Many souls have been won, the total additions being 36—7 women, 10 girls, 11 men and 8 boys. Amongst those who accepted Christ were four married couples. Each of the four churches in the circuit—Bordertown, Mundalla, Wampony and Wolsley—has had additions. There was

also one addition to Serviceton church. The thankoffering amounted to £167/12/-, which will more than defray mission expenses.

58 copies of the Book of Acts, with the missionaries' signatures, were presented to readers of the book.

Prospects have been brightened by the success of the mission. Plans for more aggressive work are already under consideration.—F. Cornelius.

### Obituary.

WAY.—On the morning of Friday, April 27, our beloved brother, Stanley Carver Way, only surviving son of Bro. W. J. Way, was called home suddenly. Our brother was well known and greatly beloved by all who knew him, for his fidelity to the cause of Christ his Lord, which he manifested in life and service. The church in Ashfield, N.S.W., where he held fellowship, will miss his bright personality and his faithful presence and help in all its activities, and many are sorrowing because of his departure. Our hearts go out in loving sympathy to those left behind—his dear wife and three sons, his father, and only sister, Mrs. Francis—praying that all needed comfort will be vouchsafed to them by the God of all comfort. The earthly remains were laid to rest in Rookwood General Cemetery, in the presence of a great gathering of friends, Bren. Childs, Thomas and the writer officiating. And so passes from our sight one of God's true servants, whom we shall meet again when day shall break and earth's shadows flee away.—J.C.

### College Notes.

For about two months the organiser of the College of the Bible, Bro. F. T. Saunders, has been in South Australia in the interests of the college. He is expected home next week.

Miss Ethel Jermyn has made a splendid recovery from her recent serious illness, and is now back at her work in the college.

The students rendered good service in the recent conference gatherings as ushers and scrutineers and in other capacities. The work of this organised body of young men was an important factor in the success of our conference meetings.

Two former students of the college, who had been for a number of years out on the fields of service, recently passed away. Bro. J. R. Leach spent some years on our Indian mission field, from which he was forced through ill-health to retire. Of late years he was preacher at Burwood, N.S.W. Bro. C. H. Pratt had labored in a number of fields in Australia, the last being Albury, N.S.W., where his death occurred.

The students have been conducting open air meetings on Friday evenings during this term in Swan-st., Richmond.

The second issue of "The Christian Quarterly," a magazine established recently among our English brethren, and edited by William Robinson, principal of Overdale College, contains an article on Practical Church Problems by Walter Hendry, formerly a student in our own college. Bro. Hendry is preacher of the Moseley-ed. Church of Christ, Birmingham.

New student appointments have recently been made as follows: C. E. Curtis and H. E. Paddick assist the churches at Bentleigh and Black Rock; Bro. E. H. G. Martin is preaching at Sunshine; D. H. Butler began at Kyneton on April 29; D. C. Ritchie has been transferred to Fairfield, and G. R. van Eerde is preaching for a few weeks at Colac.

D. G. Hammer and G. R. Stirling assist in the work of religious instruction at Glen Iris State school.

A football was recently signed by the members of the South Camberwell Football Club, and inscribed "S.C.F.C. Presented to F. Hunting as a

memento of final match, season 1933." In the final match of the season Bro. Hunting, who was then a student of the college, received a mark just as the final bell rang. His team was then three points behind. The kick was allowed, a goal was secured, and the game won.

The annual students' concert will be held in the Lygon-st. chapel on Monday, July 23.

Bro. K. A. Jones, preacher of Hampton church, who graduated from the college in 1930, has been appointed full-time organiser of the Bible school and young people's department. He is the third of our college men to hold this position. He will succeed Bro. W. Gale, and an earlier organiser was Bro. L. C. McCallum. Bro. Jones will enter upon his work in November, after a trip to England and Europe, where he will study aspects of youth work.

College examinations were held last week, the term's work ending on May 12. The second term will begin on Tuesday, May 29.—T.H.S.

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## News of the Churches.

(Continued from page 313.)

### Victoria.

**Colac.**—On May 13 Bro. G. van Eerde gave appropriate addresses for mother's day. At evening service a man was baptised.

**Ararat.**—Good meetings on May 6. On mother's day appropriate addresses were given by Bro. Lang, who also sang a solo at evening service.

**Carnegie.**—Very well attended services on May 13. Bro. Shipway's topics were suitable to mother's day. Plans are well in hand for 21st anniversary of church.

**Fitzroy (Gore-st.).**—Good meetings on May 13; mother's day service at night. Solos, quartette and trio rendered. A baptismal service was held. On May 12 the church held an enjoyable social.

**Pyramid Hill.**—On May 13 Bro. and Sister A. A. Broad and Bro. John Broad, of Sutton Grange, had fellowship with the church. Bible school has made good progress. Mother's day was observed on May 13.

**Burnley.**—Excellent meetings for mother's day, addressed by Bro. Stewart. One young man came forward. C.E. and prayer meetings are well attended. All regret the death of Sister Clarke. The work is going on splendidly.

**Ivanhoe.**—Dr. Killmer conducted both services on May 6. Bro. Graffen addressed the church on May 13. Bro. Abercrombie speaking at night to a good audience. A lad from the Bible school confessed Christ. Mother's day was observed.

**Moreland.**—Bible School concert held on May 9 was largely attended; splendid programme provided by members of school. Morning and evening meetings on May 13 were well attended. Bro. R. L. Arnold speaking. One confession at night.

**Berwick.**—Mr. Bate, a student from New Zealand, spoke at both services on May 6, his messages being thoroughly enjoyed. On May 13 Mr. McDiarmid spoke to well attended meetings, and at the conclusion of the gospel service one confessed Christ.

**Northcote.**—One young man came to the Lord at gospel service on May 6, and four young ladies were baptised. Bro. Vinay conducted services on May 13 in the absence of Bro. Saunders, on holiday with his family at Redcliffs. Mother's day was observed.

**North Melbourne.**—On May 13 Sister Stewart (Shepparton) was received by letter. Mother's day was observed. Bro. Turner gave suitable addresses. Sisters D. Reekie and M. Woodbridge and Bro. S. Fordham and C. Wright assisted in the evening. Good attendances.

**Hartwell.**—Meetings are well attended. During Bro. Baker's leave of absence Sunday services were conducted by Bro. Banks, Theo. Fisher and Arland, whose messages were much appreciated. C.E. anniversary was held on May 7, when Bro. Waddingham, of Canterbury Baptist church, delivered a fine address.

**West Preston.**—Splendid meetings on May 13. In the morning 66 members broke bread, and several visitors were welcomed. Bro. C. Watson gave a helpful message. In the evening mother's day was celebrated with a large attendance. Members of Y.W.L. and P.B.P. took part. Bro. Robbins gave an inspiring message on "A Great Woman."

**Maryborough.**—Increased attendances are reported. Exhortations of Bro. Hughes on the Epistle of Peter are helpful and interesting, and the gospel is proclaimed faithfully. Mother's day was celebrated on May 13 with increased attendances. Funds for erection of a fence dividing the property were raised by the sisters. The work was completed by the men of the church on May 12. The cricket club has been formed into a men's club for winter months, and good work is being done. Attendance in Bible school is increasing steadily.

**Montrose.**—On May 6 the church had fellowship with Bro. and Sister Pratt. Bro. Pratt at morning service gave a fine address on "Compulsory Cross-bearing." May 13, very nice meetings, Bro. Church speaking. Sunday school attendances keep up well, and fine interest is maintained.

**Carlton (Lygon-st.).**—Splendid attendances at all services on May 13. Mother's day was observed. One young man, baptised previously, was received into fellowship. Fine messages from Bro. Ennis, in the morning on "The Marks of a Christian," and at night on "True Womanhood." Intermediates have presented a new pedestal to the church.

**Swan Hill.**—Preparations are in hand for a mission conducted by Bro. J. K. Martin and J. Anderson. Bro. Martin gave a very fine exhortation on May 13. In the evening Bro. J. Anderson and Theo. Fisher, of the college, conducted the gospel service. Bro. Fisher gave the talk to Y.W.L.; Bro. Anderson preached a fine sermon to a good congregation.

**North Richmond.**—Splendid meetings on May 13, messages appropriate to mother's day being given by Bro. Sparks. Kinders gave a display in the presence of their mothers in the afternoon. The special effort appeal has reached £30. All auxiliaries are flourishing. The church regrets the passing of Sister Mrs. Baines, and extends sympathy to all who mourn.

**Doncaster.**—The young people's club is meeting weekly, with attendance of 30 to 35. Much interest is shown by members. Bro. Connor is supervisor. On youth Sunday Dr. Kemp gave a fine talk on young people and their problems. Good meetings on May 13. At evening service the married ladies rendered a chorus. Bro. Connor spoke on "A Mother's Wage."

**Hampton.**—On May 13 the church was saddened by news of the home-call of Mrs. L. Trinnick. Bro. K. A. Jones delivered farewell addresses to very good audiences. A lady was baptised at night. Teachers had tea in the chapel and made a present to Bro. Jones, the superintendent. Boys' and girls' clubs joined in a farewell on May 9, and gave parting presents.

**Dandenong.**—After careful training by Bro. Tinkler, with Miss Werner at the organ, the Sunday school held its anniversary on May 6 with Bro. Andrews as speaker for the afternoon, and Bro. Robbins in the evening. Bro. Arnold addressed the service on May 9, when prizes were distributed. All meetings were well attended. Bro. Atkin addressed both services on May 13.

**Collingwood.**—May 13 commenced a series of special meetings covering a fortnight, the first week devotional, the second devoted to second coming studies. Bro. J. C. F. Pittman spoke in the morning on "God's Family." In the evening Bro. T. A. Fitzgerald's topic was "The Man who Said he Would and Did Not." Mother's day was observed. With regret members learned of the death of Bro. McLaughlin's father.

**Drumcondra.**—On May 6 a young people's service was held at night; Bro. R. A. Banks gave a special address; a duet was rendered by Sisters Enid and Jean McKay. On May 13 fellowship was enjoyed with Bro. and Sister Freeman and sons, who have come to the district. Mother's day was observed in the evening; Bro. Banks delivered the address; message in song from Sisters Jerram and V. Dunn appreciated by the large congregation.

**Essendon.**—A young lady came forward on April 29. On May 6 and 13 the Bible school anniversary was held. Bro. K. A. Jones spoke in the afternoon of May 6 on "The Palace Beautiful." On May 13 Bro. Shipway spoke on "Something that Came Down from Heaven." In the evenings Bro. Neighbour gave very interesting addresses. Singing by the scholars was a noteworthy feature under leadership of Mr. A. W. Stevens. The building was crowded at all services.

**Melbourne (Swanston-st.).**—Good meetings on May 13. Special addresses for mother's day. At morning service a message to mothers of Swanston-st. church was read from Dr. A. Meldrum, a former preacher. Several visitors were present. On May 9 Bro. A. W. Connor gave an interesting Bible exposition. The young people have arranged fortnightly meetings in which various members take part.

**Yarrowonga.**—Mother's day services were held on May 13. Endeavorers visited every house in the town. At a fine worship service Bro. Searle spoke on "God and Mother." Gospel service was well attended, and Bro. Searle's address on "Memories of Mother" appreciated. Solos were sung by Sister Tessie Walthouse and Bro. Searle. Attendance at Bible school is improving, and fine prayer meetings are held.

**Malvern-Caulfield.**—On May 13 attendances were above average. Special observance was made of mother's day. Bro. Graham gave fine messages morning and evening. Two young women confessed Christ. Miss Edna Forbes sang a solo. Sympathy was expressed to Bro. and Sister Collier, whose daughter-in-law passed away during the week. Mrs. Geo. Bremner is in hospital recovering from a successful operation. Bro. Lew Milne has returned after an interval in the country.

**Mildura.**—On the morning of May 6 two were received into fellowship; at the evening meeting a man was baptised. Adjutant Gardiner, of Salvation Army, delivered an address to Y.P.S.C.E. on Monday night. Mid-week meetings were recommenced on Wednesday with splendid attendance. On Friday an all-day working bee was held, resulting in much improvement to church property. Mother's day services were held on May 13, and at night a man made the good confession.

**Hawthorn.**—Mrs. Wilson gave an appreciated talk to the mission band on April 26. On May 5 the cricket club conducted a social and supper to celebrate their premiership. Association shield and trophies, and club trophies, were presented. On May 6 Mr. Williams began a series of educational addresses and special services. A duet by Mrs. Williamson and Mr. Haskell, and a solo by Mr. Haskell, on May 6, were appreciated. Meetings well attended on May 13; successful mother's day service conducted in evening.

**Bentleigh.**—Bro. Quirk addressed morning service on May 6. It being youth Sunday special singing was rendered by scholars. Bro. Curtis preached a fine message to young people. Bro. Machin was morning speaker on May 13. Mrs. Tomlinson was received by letter from Cheltenham. The kindergarten held a mother's day service in the afternoon. Fine attendance at gospel meeting. Bro. Lawrie, from the college, preached on "Mother"; soloists, Sister Mrs. Guenther, from Cheltenham, and Bro. Lawrie.

**St. Arnaud.**—On May 6 the church anniversary was held. Chapel crowded at night, when Bro. Jackel's fine address was entitled "Amid the Shifting Scenes of Life." A duet and a solo were rendered. Next evening a tea was held, followed by a concert in the chapel. On May 9 the annual meeting of W.M. band was held, with election of officers. On May 13 mother's day was observed. Appropriate addresses were given by Bro. Jackel. A solo was rendered by Miss Olive McLean, of Woomelang.

**Blackburn.**—Bible school anniversary services held on afternoons and evenings of May 6 and 13 had record attendances. The scholars, under the baton of Bro. John Smith, sang splendidly, and solos by Dorothy Miller, Violet Innes and Stan. Ketchell were sweetly rendered. Kindergarten items were enjoyed at each service. Interesting and instructive addresses were delivered, speakers being, on May 6, H. J. Patterson, M.A. (afternoon), and Dr. W. A. Kemp (evening); and on 13th, Mr. B. J. Combridge (afternoon), and Mr. C. C. Dawson, M.A. (evening).



**Shepparton.**—Increasing attendances at church services and all auxiliary meetings. At gospel service on May 6, a brother came for reconsecration and a young man confessed Christ before a large audience. On May 13 the greatest number since Bro. Baker's ministry commenced broke bread. At gospel service a large gathering listened to Bro. Baker's address on "A Mother's Faith." At the close a baptismal service was held.

**Thornbury.**—Bible school anniversary took place on May 6 and 13. Large meetings at all services. Speakers on May 6 were Bren. Webb and Gibson, and on 13th Bren. Morris and Jackel. Special singing was ably led by Bro. Barber. Prize distribution and cradle roll presentations on May 13 were particularly interesting. Presentations were made to Bro. and Sister Batty and Bro. Swan to commemorate long periods of service as Bible school workers. Kindergarten delighted all with their special item. A fully equipped junior department under Miss Nancy Baker, and weekly preparation class for staff, are commencing.

**Middle Park.**—On May 9 Bro. Burden gave an interesting address to the prayer meeting on behalf of Commeraganja mission. A prayer meeting was held on May 12 in preparation for fortnight's evangelistic services. On May 13 a sunrise prayer meeting was held in response to suggestion of F.M. Board. Excellent attendances on May 13. Mother's day was observed. In the morning an address by Bro. Burgin was appreciated. At the close of Bro. Westwood's impressive gospel address on "The Mother Love of God" three lads from the Bible school made the good confession. Bro. L. Hollow rendered an enjoyable solo.

**Parkdale.**—Bren. Shipway (Carnegie) on May 6 and Bryce, sen., on May 13 gave helpful messages at worship services, and A. W. Stephenson gave good gospel messages. Bro. Paddock, College of the Bible, gave a splendid consecration message to Y.P.S.C.E. on May 7; £1 was donated to B.S. and Y.P. department appeal. On May 9 the S.S. teachers' annual meeting was held, all office-bearers being re-elected; 15/- was donated to B.S. and Y.P. department. At worship service on May 13 Sister Mrs. Ferriff (Frankston) was welcomed into fellowship. Billy Stephenson is recovering slowly. The Y.P.S.C.E. society held a happy mothers' service on May 14. Mrs. Bryce, sen., was the speaker.

**Balwyn.**—Sunday school anniversary services on May 5 and 13 were splendidly attended, and services were inspiring. F. A. Youens and H. A. G. Clark, M.A., were afternoon speakers and most interesting. Dr. W. A. Kemp gave a beautiful address on mother's day. Jas. E. Thomas spoke at each evening service. One scholar confessed Christ. Scholars under J. E. Austin, superintendent, with Miss Mavis Austin pianiste, and school orchestra, excelled in singing. Prize distribution on May 9 was a great gathering. The church is preparing for a mission with Andrew A. Hughes. Intermediate Endeavor society had mother's day service on May 10. Miss Ellis spoke. Junior Endeavor had mother's day service on May 13; Mrs. McDonald spoke.

**Ballaarat (Yerk-st.).**—Bible school anniversary was held on May 6 with crowded meetings. Scholars sang special hymns. Bro. Wiltshire delivered two fine messages. Distribution of prizes took place on May 8. Reports showed school to be in healthy condition; average attendance for year, 128. A birthday fund arranged by school to assist social work resulted in £1/17/6 being raised in eight months. Three new classes have been formed. New year aim for school is 150 present on one Sunday within three months. Owing to ill-health Sister Rowell has resigned as organist for the church. The church appreciates her long and valued service. Sister M. Barrett has been appointed. Meetings were good on May 13. Bro. W. Feary spoke at night on "Hidden Treasures."

**North Essendon.**—Bro. W. Gale took part in the morning service on April 29, and Bro. Hammer gave a fine message. At church quarterly business meeting, healthy reports were given. The ladies' guild presented £3 to the land purchase fund. The Phi Beta Pi also presented £1 toward rates on the property. The church regrets the departure to Geelong of Mrs. and Miss Doris Hoeking. A small presentation of a tea-set was given to them. Bro. R. P. Williams delivered a forceful message at J.C.E. first anniversary on evening of April 29. Special items were rendered by the Endeavorers. A fine K.S.P. installation service was conducted on May 6. Bro. H. Campbell (assisted by Bro. Long) installed the officers, and he also delivered the gospel message to an appreciative audience. The church regrets the death of Mrs. Carter, mother of two Bible school scholars. Bro. Williams conducted the burial service.

### Queensland.

**Brisbane (Ann-st.).**—May 6, Bro. Mason's last Sunday with the church, was a time of great blessing. A sister was received by letter. Two young ladies were baptised at gospel service, and one man confessed Christ. Young ladies' club has started successfully. The choir is rendering excellent service.

**Hawthorne.**—Bro. G. E. Burns commenced his week with the church on May 6. In the morning he spoke on the church, and in the evening on "The World's Greatest Question." There was a good attendance at gospel service. Bible school is practising for anniversary. On May 7 an enjoyable Bible school picnic was held at Hornbrook's paddock.

**Kedron.**—There were splendid services on May 6. At morning meeting, Bro. L. J. Sanders (chairman of F.M. committee) gave some impressive facts from recent personal observations in India. In the evening Bro. N. G. Noble spoke to a good audience on "How Escape?" The organist, Bro. Bert Taylor, rendered a solo. Bren. R. T. Edwards and N. G. Noble conducted Hedcliffe services during last fortnight. About 190 adults and children enjoyed the Bible School picnic on May 7.

**Stone's Corner.**—The anniversary was held on April 29 with good attendances. Children rendered items at both meetings. The gospel address on "A Hive of Bees," by Bro. G. Burns, was his farewell message, as he is taking up full-time preaching at Hawthorne. His two years' work has been much appreciated. Bro. Arnold is preaching during May. His message on May 6 was "Jesus Speaks." At anniversary concert on May 1 a good programme was rendered by children, and a teachers' dialogue was well played. Bible school picnic was held on labor day in Holland Park.

**Roma.**—On April 29 the Bible school held its anniversary services. Bro. Chas. Young, from Annerley, conducting all meetings. In the morning Bro. Young gave a powerful message, the attendance being the greatest for a considerable time. In the afternoon several items were given by the children, and Bro. Young delivered an address on "Tall-tale Marks." The attendance service was a record. At gospel service practically every seat was occupied, and Bro. Young gave a particularly fine address on "The Church Purchased with the Precious Blood of Jesus." The young people rendered special singing, and Miss Ada Ferguson sang a solo. On April 30 Bro. Young again addressed a very good congregation on "The Work Among the Unemployed at Annerley." On May 3 the children's concert took place. A varied programme was submitted, and prizes were distributed to all the children. On May 7 the school held its annual picnic, about 150 being present. All church auxiliaries are in a very healthy condition.

### COMING EVENTS.

**MAY 20.**—Balwyn. A mission commences in the chapel, conducted by Andrew A. Hughes, of India. Services every night but Saturday for three weeks. Wilfrid Dimond will conduct singing. Please pray, and if possible come.

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

**May 20 and 23.**—Mont Albert Church of Christ, Whitehorse-rd. Sixth Anniversary Services. Sunday, May 20, 11 a.m., preacher, H. B. Robbins, conference president; 3 p.m., Reg. Clark, children's hour; 7 p.m., preacher, F. J. Goodwin, gospel service, "The Master Builder." Wednesday, May 23, church social, Musical Items, supper. Church members and friends heartily welcome to all gatherings.

**MAY 20, 24, 27 and 28.**—Prabran Church of Christ Bible School Anniversary. Sunday, May 20, 11 a.m., Mr. A. W. Ladbroke; 2.45 p.m., Mr. L. Williams; 7 p.m., Mr. H. R. Fitch. Old scholars' night, Wednesday, May 24, junior and senior prize-giving night, 8 p.m.; Mr. F. A. Youens. May 27, 11, Mr. G. Payne; 2.45 p.m., Mr. R. Westwood; 7 p.m., Mr. H. R. Fitch. Monday, May 28, concert, Prabran Town Hall, 8 p.m. Admission, adults 1/-; children 6d.

**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 reminiscent night. Splendid programme, Birthday cake. You are quite welcome to come and bring your friends to any of these meetings.

**MAY 26 (Saturday, 8 p.m.)**—Blackburn Bible School Concert, held in Methodist school hall, Railway-rd., Blackburn. Admission, Adults 1/-, children 6d.

**MAY 27 (Sunday).**—Malvern-Caulfield home-coming day. All past and present members urged to be present. Hospitality provided.

**MAY 27.**—Maryborough Church 72nd Anniversary and Home-coming Day. Will all old members accept this as a personal invitation to attend special services on this date? Bro. H. Earle speaker morning and evening.

**JUNE 4 (Public Holiday).**—Second-coming Convention at Balwyn. 11, Jas. E. Webb, J. E. Shipway, Robert Kelly. 1, lunch; milk, tea and sugar provided. 2.30, J. Wiltshire, C. H. Naab, M.A., W. H. Hinton. 5.30, tea. 1/-, 6.30, missionary hour, Andrew A. Hughes. 7.30, Dr. J. J. Kitchen, H. B. Robbins (conf. president), A. L. Gibson. Everybody welcome.

**JUNE 17.**—Back to Box Hill. 11 a.m. and 7 p.m. Special meetings and messages. Don't miss this feast of fellowship. Hospitality arranged.

### BETWEEN SUNDAYS.

#### SWANSTON-ST. LECTURE HALL.

May 23, Wednesday, Open Forum Night.  
Mr. C. C. Dawson.

Subject, "Will the Restoration Movement Survive the 20th Century?"  
Duet, Misses P. and M. Thompson.

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## Victorian Women's Conference Executive.

The usual monthly meeting was held on Friday, May 4. There was a large attendance, 150 being present. Mrs. J. Abercrombie, president, presided. Mrs. F. Youens led the devotions. Our president welcomed all visitors, new and old delegates, also Mr. H. Robbins, president of general conference, who conveyed cordial greetings and good wishes for a happy year of service.

Correspondence included letters of thanks and appreciation, also from Mrs. Waterman, Mr. and Mrs. Anderson (China), the Premier's office and Prohibition League.

Conference echoes were given by Miss Smedley. The best thanks of executive were tendered Mrs. W. Lawson, who for the past two years has brightened our room with beautiful flowers. Messages of sympathy were sent to Mrs. Trehearne and Mrs. P. Pittman.

Home Missions.—The committee visited St. Kilda mission band on April 18. There was a splendid attendance. To carry out the resolution of conference that evangelism be stressed during the centenary year, the committee hopes to announce shortly that two of our leading preachers will be set aside to conduct evangelistic services in this State.

Foreign Missions.—The women of each State are being asked to contribute to a fund for Mrs. Waterman to help provide for her and the children on her return to Australia. W.M. bands are conducting the Victorian appeal.

Hospital Visitation.—The committee paid 91 visits to the various institutions, and distributed many kinds of comfort and cheer to patients. We gratefully acknowledge and thank the General Dorcas, Gardiner mission band and others for gifts of gollywogs and writing-pads.

General Dorcas held their monthly meeting in March. There was a good attendance of willing workers. We gratefully acknowledge the sum of £1/1/- from Glenferrie ladies' guild, interest on the Annie Moysey memorial fund (£1/5/-); and several donations from committee women. Distributed to convalescent home, City Mission (per Sister Patterson), hospital committee, and four private cases, 54 articles and three lengths of material. On April 18 there was another large attendance. Many parcels of useful goods were received from Mesdames Oliver, Carr, Martin, Willoughby, Hocking, Vale, and the Misses Hunter, Enniss, Crichton. Received £1 towards Annie Moysey memorial fund from anonymous donor, and other donations from interested friends. 69 articles distributed to City Mission, convalescent home, hospital committee, "Pilgrims' Rest" and Travellers' Aid. The sum of £2 was received from Margaret Goudie fund to assist two needy cases.

Social Service.—Goods received, 228 garments, 52 pairs socks, 17 pairs boots, 8 cases fruit, 4 bags vegetables, groceries 32/-. Goods distributed, 209 garments, 17 pairs socks, 10 pairs boots, 2 pairs blankets, 2 men's suits, 1 rug, groceries £2/11/6, and all perishable goods.

Temperance committee met early in April to make arrangements for future work. A meeting of mothers was held at Ascot Vale arranged by W.M. band. Speaker, Miss H. Bell, of W.C.T.U. There was a very good attendance. Meetings have been held at Gardiner, Balwyn and Boronia. We ask other churches to arrange temperance meetings.

Women's Mission Band superintendent visited Boronia and Surrey Hills. Mrs. S. J. Wilson has been the speaker at meetings held at Footscray, Surrey Hills, Glenferrie, Box Hill, Malvern, Essendon, Cheltenham, Swanston-st.

Next meeting of executive, June 1. Mrs. W. A. Kemp leads devotions. Speaker, Miss A. Baker; topic, "Chinese Work in Melbourne."—Miss Rometch, secretary, 11 Florence-ave., Kew, E.4.

### SYLLABUS, 1934-35.

June 1.—Devotions, Mrs. W. A. Kemp. Speaker, Miss A. Baker; topic, "Chinese Work in Melbourne."

July 6.—Devotions, Mrs. Millis. Speaker, Mrs. Scambler; topic, "How Best to Create and Maintain the Interest of Our Girls."

August 3.—Devotions, Mrs. Hinrichsen. Speaker, Mr. A. P. A. Burdeu; topic, "The Mission at Cummeragunja."

September 7.—Devotions, Miss Christensen. Speaker, Miss Payne; topic, "Our College."

October 5.—Devotions, Mrs. Henshilwood. Speaker, Mrs. Monsbourgh, State secty. W.C.T.U.

November 2.—Devotions, Miss Sheehan. Speaker, Mr. T. R. Morris; topic, "Home Missions."

December 7.—Devotions, Mrs. Cartmel. Speaker, Mrs. H. Clark; topic, "Hospital Work."

February 1.—Devotions, Mrs. R. P. Clark. Speaker, Mr. F. Youens; topic, "Social Service."

March 1.—Devotions, Mrs. Nash. Conference business.

April 5.—Devotions, Mrs. Washford. Speaker, Mrs. S. J. Wilson; topic, "Woman's Place in Church Life."

### OFFICERS.

President.—Mrs. J. Abercrombie, 23 Rose-st., Ivanhoe, N.21.

Vice-presidents.—Mrs. C. C. Dawson, 25 Oswin-st., E. Kew, E.5; Mrs. F. Youens, 200 Bamberd., Caulfield.

Past president.—Miss Ellis, 207 Union-rd., Surrey Hills, E.10.

Secretary.—Miss Bometch, 11 Florence-ave., Kew, E.4.

Treasurer.—Mrs. F. Lee, 108 Greville-st., Prahran, S.1.

Assist. and financial secretary.—Mrs. Strongman, 3 Creswick-st., E. Malvern, S.E.6.

### SUPERINTENDENTS OF COMMITTEES.

Home Mission.—Mrs. Scarebrook, Havelock-rd., Hawthorn, E.3.

Foreign Mission.—Mrs. D. Pittman, 87 Orlando-st., Hampton, S.7.

W.M. Band.—Miss Ellis, 207 Union-rd., Surrey Hills, E.10.

Hospital Visitation.—Mrs. Meyer, Hunter-st., Richmond, E.1.

Prayer Meeting.—Mrs. Jackson, 243 Glenlyon-rd., E. Brunswick.

General Dorcas.—Mrs. S. J. Wilson, 69 Union-rd., Surrey Hills, E.10.

Social Service.—Mrs. C. Gill, Springfield-rd., Blackburn.

Isolated Sisters.—Mrs. E. Jeffery, 185 Union-rd., Ascot Vale.

Benevolent Home.—Mrs. L. G. Adams, Pt. Nepean-rd., Cheltenham, S.22.

Temperance.—Miss E. Anderson, 1 Royal-cres., W. Brunswick, N.12.

Nominating.—Mrs. C. Dawson, 25 Oswin-st., E. Kew, E.5.

### ADDRESSES.

E. J. Bearsby (secretary Victoria Park church, W.A.).—247 Fremantle-rd., South Perth.

Maston Bell (secretary W.A. Foreign Missionary Committee).—7 Ocean-rd., Buckland Hill, W.A.

R. E. Burns (secretary Collingwood church, Vic.).—153 Charles-st., Abbotsford, N.9.

W. L. Ewers (preacher Burwood church, N.S.W.).—17 Nicholson-st., Burwood.

D. S. Inman (secretary Oakleigh church, Vic.).—6 Poth-rd., Oakleigh, S.E.12.

Geo. McPherson (secretary Brim church, Vic.).—Box 37, Brim.

W. H. Morton (secretary Ann-st. church, Brisbane; secretary Queensland Advisory Board).—Sunnybank, Brisbane.

J. Hodger (secretary Manly church, N.S.W.).—17 Victoria-par., Manly.

## CONSIDER THE PRICE JESUS PAID!

"And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt."

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

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

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

The Objects of the Fund are:

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

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Please forward contributions to W. H. Hall, 113 Pitt-st., Sydney, N.S.W., making money orders and postal notes payable at G.P.O., Sydney. Contributions may also be sent to A. R. Lyall, S. Price Weir and D. M. Wilson.

### S.A. SISTERS' AUXILIARY.

The sisters met at Grote-st. on May 3 for their monthly meeting. There were 68 sisters present, including 48 delegates. The secretary (Mrs. H. T. Brooker) led devotions, her theme being, "The Power and Influence of Doing Good," her address being much enjoyed. During devotional session a solo was rendered beautifully by Miss Oatway. Collection for the afternoon amounted to £1/3/1. Visitors welcomed were Mrs. Garnett, Dulwich; Mrs. Greenshields, Victoria; and Miss Winter, of Young Women's Christian Association, who gave an interesting talk on the work of the Y.W.C.A. Letters were read from Mrs. Waterman, of China, and from Mrs. Sandells, New Hebrides; also from Mrs. Schwab, who is recovering from her recent operation. Mrs. Green moved a vote of thanks to Miss Winter for coming to address the meeting. Mr. F. T. Saunders gave a greeting on behalf of the College Board. Receipts for April are as follows: Home mission, £25/16/10; foreign mission, £22; general fund, collection for hospital committee, £1/7/-; in hand, £2/16/9; total, £4/3/9. Paid hospital committee, £1/7/-; book for missionary, 6/3; balance, £2/10/6. Next meeting is to be a foreign mission rally, at which Mrs. Pittman will be the speaker.—F. M. Bristow, asst. sec.

### W.A. WOMEN'S AUXILIARY.

The first auxiliary meeting for conference year was held in Lake-st. hall on May 1. There were over 100 sisters present. The new president, Mrs. J. K. Robinson, occupied the chair, and welcomed Miss Cameron, who gave an interesting talk on her work amongst the women and girls of India. Mrs. Hugh Gray was welcomed to the meeting, also Mrs. Mudge, from the eastern States. Mrs. Black sang a solo, "If we but knew." Conference echoes, compiled and read by Mrs. Piper, were much appreciated. It was decided to send reports of auxiliary meetings to country sisters during the year. The secretary thanked sisters for letters during her illness, and also thanked the Misses Thora Louey, Kathleen Luerast and Elma Elliott for helping with the correspondence.

The treasurer's statement showed an increase in finances and £2/10/- received from ice-cream stall at conference picnic.

Prayer meetings for May to be held at Bassenden and Inglewood.

It was decided to send a letter of thanks and donation to the "Australian Christian."

Loving sympathy is extended to Sister Mrs. Foster, who has been called upon to part with her mother.

As a result of conference resolution protesting against the type of pictures now being shown, we have been invited by the W.A. Good Films League to send two delegates to their meeting. Sisters P. Jefferies and Foster (social service committee) were appointed to act.

Next meeting, on June 6, will be in charge of foreign mission committee, with Mrs. H. J. Yelland leader of devotions.—A. C. Elliott, secy.

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