

# The AUSTRALIAN CHRISTIAN

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## The Spirit and Pentecost.

WE write on the day of Pentecost, the anniversary of the establishment of the church of the Lord Jesus. Throughout the world to-day sermons will be preached both on the descent of the Holy Spirit upon the apostles of Christ and on the mighty consequences following on their reception of "the promise of the Father." In some quarters the word "Whitsuntide" has nearly ousted the word "Pentecost." "Whitsunday" is simply "White Sunday," the name originating from the white garments in which candidates for baptism were arrayed. But this was at a time when they had a catechumenate and held over candidates for baptism till special seasons—a practice far removed from the New Testament order.

To the Jews of Bible days Pentecost was "the feast of harvest" and the "day of first-fruits," celebrated fifty days ("Pentecost" means "fiftieth") after the Sabbath following on the Passover feast. It naturally also, because of the intervening weeks, was called "the feast of weeks." Later the Jews regarded Pentecost as a commemoration of the giving of the law on Mount Sinai.

Christians too regard the day as a day of first fruits. The three thousand precious souls won to Christ on that day may well be considered the representatives of a great spiritual harvest. Some of our readers may have noted, and used with effect, Weymouth's rendering of Acts 2: 1, "On the day of the Harvest Festival." Again, we frequently have our attention directed to the fact that on this day the "new law" went forth from Jerusalem, just as on it the Jews believed the "old law" was given at Sinai.

### The day of the Spirit.

Pentecost was the great day of the Spirit. Then came the fulfilment of two of our Lord's gracious promises. First, that of the baptism in the Holy Spirit. The Lord

measure that the effect is described as a "baptism." It was an enveloping, an overwhelming. Accompanying the bestowal were supernatural manifestations. There was the sound as of a rushing wind, and tongues as of fire appeared distributing themselves and alighting on the heads of the disciples. Immediately, filled with the Spirit, they began to speak in foreign languages and so attracted the attention of the crowds of Jews and proselytes who then were in Jerusalem in celebration of Pentecost.

That was a wonderful phenomenon, but it was not the best thing of Pentecost. Men have been prone to love the spectacular and seek the showy. They have at times sought more the perpetuation of the tongues and the miraculous than for the deeper things of the Spirit. There is no evidence—whether in the letter of the Scripture or in the experience of the church—that God intended the miraculous accompaniments of Pentecost to be perpetuated. Rather these served their purpose by attracting the attention of the multitudes to whom the Gospel was to be presented and by accrediting the apostles as the ambassadors of Christ.

Such was necessary at beginning time in a way in which it is not needful to-day.

### The abiding gift.

The promise of John 7: 39 was also fulfilled on Pentecost. Then there began what may be termed the dispensation of the Holy Spirit. The Spirit of God led the Apostle Peter to promise "the gift of the Holy Spirit" to all who accepted the Lord Jesus Christ and his salvation. To as many as the Lord should call was this promise made—it is subject to no limitation of time or place or nationality. This gift of the indwelling Spirit shows the immeasurable superiority of the Christian age to Old Testament dispensations. Here is the highest token of divine favor; here is the very badge of the Christian. "Because ye are sons, God hath sent forth the Spirit of his Son into our hearts." "If any man have not the Spirit of Christ, he is none of his."

It would be a great mistake so to dwell on the miraculous and evanescent elements in the phenomena of Pentecost as to miss or dim the glory of the world-embracing and age-abiding promise of the indwelling Spirit, the Advocate, the Comforter, the Helper of the Christian in every time of need.

### The great things of Pentecost.

We have been accustomed, and rightly, to emphasise the importance for the church of the second chapter of Acts with its account of Pentecost. Here was the beginning time, the fulfilment of Christ's promise to build his church; here for the first time the Gospel of the crucified and risen Redeemer was proclaimed by Spirit-filled men who infallibly guided inquirers for salvation into the right path. The theme of Peter's sermon was Christ, and in that he set an example for all time. The instructions of the apostle to inquirers to repent and be baptised in the name of Jesus Christ unto the remission of sins were also given for our guidance, and show us how inquirers should be taught to-day. We prize the second chapter of Acts also because it tells us so clearly of the things the first church "continued stedfastly in," viz., the

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apostles' teaching, the fellowship, the breaking of the bread and the prayers.

We cannot but notice that many men to-day who talk much of the Holy Spirit's work and guidance yet either reject or neglect to give the teaching which the Holy Spirit himself gave. This is a grave error. We may confidently believe that any message through or guidance from the Spirit to-day would harmonise with the words of the Spirit through the apostles on Pentecost.

But may we too not err, if not by deletion, then by disproportionate emphasis? The great themes of Pentecost are the lordship of Jesus the Christ, the enjoyment of remission of sins by obedient believers; and the glorious privilege which is theirs, the

called of God, who receive the gift of the Holy Spirit.

There was a rich ingathering on that first Christian "Harvest Festival." Let the Spirit of God control our lives, direct our thoughts, and yield the fruit of a holy character, and we may expect Pentecostal results in our preaching.

In addition to restoring the faith and order of the early disciples, let us revive the life and spirit of apostolic Christianity. Then our work will be greatly blessed and prosper exceedingly.

It was the coming of the Holy Spirit which made Pentecost the great day for the world and the church. It is the infilling of the Holy Spirit which will make our lives fruitful and be a blessing to the world.

## How to Use the Rule.

A. W. Stephenson, M.A.

When Hillel, the famous Jewish teacher, was asked to sum up in a few words the teaching of the law, he replied, "Whatsoever thou wouldest that men should not do to thee, that do not thou to them. All our law is summed up in that." If a man is guided by this negative rule, he may live in self-complacency while all around him there are folk in dire need, and he would not feel called upon to assist them. Such a rule cannot be compared with the positive statement of Jesus, "All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." While many maxims approach what Jesus said, for all that, the originality of the Lord's principle does not reside merely in the form of expression, but rather in the unique setting and in the range of its implications.

### **The rule implies the spiritual nature of man.**

The application of the "Golden Rule" demands that a man view himself in the very best light. If a man considers himself a pig, then he would desire to be treated as a pig, and would treat others as pigs. Fill up his trough with garbage and he will be satisfied. Hence others will be contented provided they, like pigs, have full stomachs. But a wise teacher said, "Better to be a man dissatisfied than a pig satisfied." And again a man must not think of himself as on the level of a drunkard, craving for drink. On such a level he may consider himself justified in satisfying the cravings of another for drink, because he himself, as a drunkard, would desire similar treatment. Now, if a man believes that he is a creature made a little lower than the angels, a person bearing the image of God, a son of the great King, he will desire to behave in a manner in keeping with the dignity of the office of a prince, and will also be anxious that others will assist him in his ef-

forts to realise the fullest expression of the highest and best within his inner being. On the other hand, he will respect the divine personality in others, and so act toward them that they will be able to attain the mature dignity of true manhood.

In the application of the "Golden Rule" we must hold ourselves to be as Wesley taught, "spirits come from God." Thus we will desire all things which will add grace to our highest nature, and then in turn consider all others to be on this high plane, and so act toward them that they will be able to enter into their full estate.

### **The rule demands that others be treated as persons not instruments.**

Supposing we desire an apple which is hanging beyond our reach on a tree. We may perhaps take a stick and by means of it secure the desired fruit. We use the stick as a means to an end, as an instrument. Maybe we are in a business which needs the use of a horse. We will feed the horse and care for him only from the point of view that to do so will enable the beast to perform his work efficiently. When a horse becomes too old to work we have no further use for him. We will either sell or else shoot him. Of course sentiment may stay in some instances the cruel hand of utility. In the main, however, the horse is looked upon as an instrument, a means to an end. When he ceases to render service he is cast aside like a broken tool. Must we look upon a fellowman in such a light? God forbid. The "Golden Rule" urges us to so respect other personalities that we will never use them as instruments or means to an end. When seen from this point of view this principle has a very wide application. For instances, an employer is not to look upon his employees as "hands." No business should be run in the interests of one individual, but rather in the interests of all concerned. A business firm must be

a co-operation of all the members working for a common end, not merely an organisation serving the interests of one man. In it the employee must respect the personality of the employer, and the employer the personality of the employee. It is in violent opposition to the spirit of the Rule for a person to use another as a means to his own personal end.

We are indebted to Jesus for his constant insistence upon the value of personality. In his teaching on divorce this is made clear. The Jews did not hold in high regard the personality of the woman. She was often treated merely as a means to an end, and not an end in herself. A man may marry a woman, but if she did not please him he could, without taking her into consideration, divorce her. Provided he wrote out a bill of divorcement he was at liberty to dismiss her without any thought of her future welfare. Jesus said to the men of his day, "You have no right to treat the personality of a woman in such a manner. Only when she has debased herself by the sin of fornication have you grounds for dismissing her."

The recognition of personality in all men, no matter what their nationality or station in life may be, has been one of the mighty leavening influences of Christianity throughout the ages.

### **The rule demands respect for God.**

We are obliged to respect all persons; consequently the personality of the God-head. Too many by their attitude regard God as an instrument or a means to an end. Yes, they only need a God to provide a basis for their philosophical speculations, to sustain the universe and furnish the conditions essential for life; so to them he is little more than a convenience, serving the interests of man. Such an inadequate conception of the nature of God breeds contempt for church worship. Let men grasp the significance of the implications in the "Golden Rule" and the nature of the personality of God, then they will seek to worship him in spirit and in truth.

A person is not necessarily egotistical because he desires gratitude for any service rendered on behalf of others. Only when he does anything just to win approval and applause is he open to condemnation. To express and receive gratitude is therefore in keeping both with the dignity and nature of personality. Is it not evident that every man is indebted to Jesus for his revelation of the Father, his incomparable teachings, and above all his act of atonement? Now an application of the "Golden Rule" makes it incumbent upon a man to express his gratitude for the many blessings flowing from the personality of the Christ.

# The Valley of the Shadow.

"Yea though I walk through the valley of the shadow, I will fear no evil for thou art with me."  
—Psalm 23: 4.

For many people this verse is the climax of the Psalm. The valley of the shadow of death is doubtless some deep gorge where the sunlight never penetrates, in whose dark depths all kinds of perils might lurk. There the sheep need have no fear, for the shepherd is with them, watchful where they cannot see, able to guard them with his rod and his staff.

For most of us this valley means one thing. It means the hour when death throws his grim shadow over our life. It lies ahead for us all. It is the last enemy. Most people with sensitive minds have a natural shrinking from death. In a sense it is good that it should be so. For it is part of that instinct of self-preservation which keeps us alert amid a world of risks and dangers. Some are afraid of the process of dying. They fear what the Bible describes as the pangs of death, though doctors assure us that in most cases it is as painless and natural as sleep. Others again think little of death because for them there is no future. It writes *finis* to the chapter and there is nothing more.

The fact remains that death is a tremendous adventure. It brings a change, such as we have never experienced. How shall we meet it? How shall we be able to endure it?

• How will the change strike you and me  
In that house not made with hands?

The fear of death takes various forms. For us one form of the fear has gone through the influence of Christ, even though we may not be aware of it. The world of the ancients was supposed to be filled with evil spirits, who haunted the shadows. The same dread fills the minds of many in heathen lands to-day. Christ has delivered us from the fear of the demons. A missionary was teaching a Hindoo woman the Lord's Prayer. When he got to the end of the first clause, "Our Father which art in heaven," she stopped him. "If God is our Father," she said, "that is enough. There is nothing now to fear."

The same comfort meets us in face of the fear that may lurk round the last bend in the road. It is the fear of the mysterious, the unknown. If only we could know what lies beyond! But there is nothing but the darkness. And the thought of what ills may lurk in that darkness is still menacing. Some have tried to interpret what lies beyond, and have tried to describe the other side of death. The best way is to rest in quiet faith under the shadow of the everlasting love. God's love is big enough to cover all the needs of any future. It may be we do not know, because the truth is so wonderful that we cannot grasp it at our present stage. When Franklin the scien-

tist, who had been the pioneer of so many discoveries, was dying, someone asked him what were his speculations now. He replied: "I am not resting my dying head upon a pillow of speculations. I know whom I have believed." The soundest reply to all these questions is there.

Perhaps it is the loneliness of death that makes us afraid. "We sin alone, we suffer alone, we die alone," said Amiel. This is hardly true even of sin or suffering, though there is a sense in which both sin and suffering are isolating experiences. But it is true that we die alone. Christ felt that sting of loneliness as he stood facing the cross. And yet he said: "I am not alone, for the Father is with me." It may be that just this experience of loneliness is needed to shut us up completely to the presence of God, before we can be fit for that fellowship in which there are no separations. In any case, there is no lonely place so deep that it can shut God out. "I will fear no evil for thou art with me."

But there is another fear that rises in the heart. It is the fear that comes from sin. Sin and death were bound together in the mind of Paul. His theory was that death had entered the world through sin. Whether we can accept that or not, it is still true that the sting of death is sin. The approach of death brings our sins to mind. The evils that pursue us to the very gates are those that reside in our own memories. What have we made of the life that has passed so swiftly? How have we used its golden opportunities? These questions will rise.

The thought of death brings to mind the fact of the Judgment. To cut out the Judgment, as some try to do, is to make life trivial and cheap. But the shadow of the Great White Throne brings fear. Our virtues can give us no comfort in that piercing light that penetrates all masks. The memory of our good deeds brings little cheer. Only God's utter forgiveness can banish the last shadow. "I will never leave thee nor forsake thee." That word covers everything. Nothing can change his love. To know his forgiveness now, to make it our own in utter faith and quiet acceptance is an experience that disarms the last enemy. It is only faith in that love that can see us through victoriously. Most people reading the "Pilgrim's Progress" will be interested in the end where the river is finally crossed. Some came to it full of fear and found it shallow and sunlit. But one of the pilgrims, we are told, found that the waters were higher or lower according as he believed in the King of the place. He who has passed already through the shadows of utter nothingness, in which he had found his only hope in the mercy of God, can walk the last valley unafraid. For when sin is forgiven and conquered, there is nothing else to fear.—Dr. James Reid.

'Tis mystery all, and fruitless search as well;  
to try and find the spirit past of man is  
far above the mortal power of flesh and  
blood.

Yet our hope is bright with joys to come, which  
lives within the vale.

Where the depth and height and length and  
breadth of the riches of God are known.  
But when shall it be, that I the Saviour's face  
shall see?

And where that realm of purity which so  
inspires?

Ah! these are veiled.

And no man knows the hour or glory of the  
scene.

But when the little while is passed, and earth  
rolled as a scroll with all its blots of sin,  
Whene'er it be, then (if not till then) the  
mystic veil shall flee;

Then shall eternity dawn, and the Sun of  
righteousness shall rise to set no more;  
Then shall the starry heavens pass away and  
the moon shall wane its last.

Then shall the brightest orb of light be lost  
in the brighter beams of glory.

And the unsearchable things of God be fur-  
ther seen and known;

Then shall we see in beauty the King and all  
his subjects who have crossed the narrow  
stream;

— "— the depths of the riches both of

## Prayer Corner.

Casting all your care upon him; for he  
careth for you.—1 Peter 5: 7.

⊙

She was not accustomed in these days to  
meet troubles, small or great, with the small  
stock of strength her mind or body could  
afford. She had acquired, by long habit,  
the power of putting them from her until  
she could take them into the pre-  
sence of her Lord, and there, in secret,  
commune with him of all that was in her  
heart.—Sarah W. Stephen.

⊙

So should we live that every hour  
May die as dies the natural flower,  
A self-reviving thing of power—  
That every thought and every deed  
May hold within itself the seed  
Of future good and future need.

—James Russell Lowell.

⊙

My Father, help me as a follower of  
Christ to say, "Thy will be done." Thou  
wouldest not have me accept thy will be-  
cause I *must*, but because I *may*. Thou  
wouldest have me take it, not with re-  
signation but with joy, not with the ab-  
sence of murmur, but with the song of  
praise. How shall I reach this goal? I  
shall only reach it by feeling what the  
psalmist felt—that thy will comes from a  
"good Spirit," and goes towards a "land  
of uprightness." Teach me that thy will  
is love; teach me that thy love is wise.  
Guide me not blindfold, but with open eyes.  
Grant me the power to look both behind  
and before—behind to "thy good Spirit,"  
before to "the land of uprightness." Give  
me the blessedness of the man whose de-  
light is in thy law, who can tell of thy  
statutes rejoicing the heart. I shall obey  
thy will in perfect freedom when I can say,  
"Thy Spirit is good." Amen.—George  
Matheson.

# Worship on the Lord's Day.

enrichen.

is abolished (Gal. 6: 15), and consistently we conclude that the lesser is repealed also. Positive evidence to that effect confirms this rational inference, Rom. 14: 5, 6; Gal. 4: 9-11; Col. 2: 14-17.

"That it was the custom for Christians to meet together for worship on the first day of the week appears also from 1 Cor. 16: 2 (kata mian sabbaton), where the Corinthians are bidden each to 'lay by him in store,' that there might be no collection when the apostle came. This would point probably to a weekly assembly at which alms were collected. Otherwise there is no reason why any one day of the week should be specially mentioned" (Hastings' "Dict. of Christ and the Gospels"). "The collection mentioned by Justin is founded on 1 Cor. 16: 2, where E.V. 'lay by him in store' conceals the fact that it must have been at the weekly meeting, otherwise collections would have been necessary on St. Paul's arrival, the very thing he was anxious to avoid. Par eauto titheto thesaurizon means 'let him assign a certain sum as he is disposed, and put it into the church treasury'" (Hastings' Bible Dictionary).

Understand the passage in the light of Sunday observance, and all difficulty vanishes. But tortured interpretation and fallible speculation are needed if the church had met on the previous day. Our practice must be apostolic, for it accords with the facts. An offering for the poor saints taken up when the church were assembled on the Lord's day morning explains why the first day is mentioned by Paul, and accomplishes his object, the eliminating of collections and delay.

apostolic age. May not the phrase in Acts 2: 46 be but a reference to the custom of breaking the loaf at an ordinary meal? (Luke 24: 30, 35.) It certainly cannot be proved that its meaning was at this early date restricted to the memorial rite. It has no such context of items of worship as in v. 42 (the kiasion artou) where undoubtedly it refers to the Lord's supper.

Another explanation is suggested, that the words "day by day" do not apply to the "breaking bread at home," but apply to the continuing " . . . in the temple" in the first clause. N. C. Deck states the case and cites the great Baptist scholar of Greek:—"The Greek original is quite clear. The conjunctions 'and' and 'and' are the translation of the Greek postpositive enclitic conjunctions 'te . . . te' which Prof. A. T. Robertson says are 'strictly correlative' (see Acts 2: 46), where the two participles are co-ordinated, i.e., of the same rank or force. Hence the words 'kath hemeron' ('day by day') to which the first enclitic 'te' is suffixed belongs to the first co-ordinate clause and not to the second, and so does not apply to the 'breaking bread at home'" (see "A Grammar of the Greek New Testament," A. T. Robertson, 3rd edition, p. 1779). Sufficient has been said to make one doubt the correctness of the flimsy interpretation appealed to by those who would weaken the scriptural authority for our practice. Neither scholarship nor scripture is opposed to our view of this solitary and somewhat ambiguous construction as having reference to daily ordinary meals. Certainly this obscure passage must not overrule the clear practice of Acts 20: 7. The case for daily observance is unproven.

## Sunday and 1 Cor. 16: 2.

This verse, standing alone, may not be a weighty support for the observance of the first day of the week, but when its circumstances are considered, and when coupled with passages such as 1 Cor. 11: 17-34; 14: 23; Acts 20: 7; Heb. 10: 25, it cannot be lightly dismissed, and has more significance than is usually given to it. Those who would count verses that contain the phrase "the first day of the week" and those referring to the sabbath, and conclude that the latter (being more frequently used) teach seventh day observance, ought consistently to keep circumspection the word occurring many times in the N.T., and that ceremonial law betimes both older and greater than the sabbath law (John 7: 22, 23). But all agree the greater

## Forward.

Thomas Hagger.

"Things are not too bright anywhere just now!" How often we hear a remark similar to the above concerning the work of our Lord, and the cause of New Testament Christianity, at the present time! But is it true? Or are those who utter it suffering from an obsession which they have obtained from the world which has cried "depression," "poverty," and such like, all too long.

The fact is that in some places excellent work is being done, and splendid progress is being made. But the pessimistic croaking of some is hindering greater progress and success.

It is quite true that our home missionary committees are, for the most part, content just now to mark time, instead of seeing in the present situation a golden opportunity, and seizing it for the glory of God, and the advancement of the great cause with which we are identified. In this we are not as wise as some of our fellow believers in the denominations, for they, in spite of debts and overdrafts, are planning for "forward movements." It would appear that the children of the denominations are wiser than the sons of the restoration in this matter.

The opportunity to spread the gospel and the plea to which we are committed is great at the present time, but let greater material prosperity return to the community, and the work will be harder, and consequently, the opportunity will not be so great.

This is the hour to do something; this is the time to strive for God and truth. Then "Forward!" should be the word heard all along the line. And in this our Federal and State home missionary committees should be the optimistic leaders. Let them plan for the opening of

new centres of work, for there are hundreds of promising waiting fields all over our Commonwealth! Let them plan to strengthen existing churches which are weak! This will mean the location of full-time preachers, and the conducting of tent and other missions.

In spite of what some timid, hesitating souls may say, our progress has been largely a progress through aggressive evangelistic work. Then let us arouse ourselves from slumber, and let us go forward in the name and strength of the Lord!

## Our Book Table.

### TRAINING FOR SERVICE.

Every Christian should seek a better knowledge of the Word of God, and each should endeavor to qualify for some kind of service for the Master. We recommend the use of the three following books which have been written for the assistance of those who would learn and serve.

#### "New Training for Service."

This is the title of an admirable book of forty lessons prepared by C. J. Sharp and published by the Standard Publishing Co. To many readers the names of writer and publishers will be a guarantee of efficiency. The book is what it professes to be—"a practical first course of teacher training."

No text book for study classes was more popular than Herbert Moninger's "Training for Service," of which more than half a million copies were sold. Many hundreds of people used it with good results in Australia. C. J. Sharp follows the general outlines of Moninger's little book and seeks to preserve his simplicity and definiteness of presentation. More lessons are included, and fuller treatment is given. When we write of it as a more attractive and improved Moninger, it will be understood that the phrase is a strong recommendation. The divisions of the book are The Bible, Evidences of Inspiration, Old Testament Geography and History, O.T. Institutions, The Christ, The Church. Running through the book is a treatment of points in Christian Pedagogy, containing helpful paragraphs on the teacher, the pupil, teaching and the Bible school generally. The Austral Co. will be glad to fill orders as soon as copies can be secured from America. It will be well for preachers and superintendents of schools to secure samples and consider the use of this book. Price, 2/-, posted 2/2.

#### "A Handbook of New Testament Teaching."

We again commend this handbook, dealing with twelve themes of first importance, prepared especially for the Youth Movement of New Zealand Churches of Christ. The writer is Bro. J. Inglis Wright, of Dunedin, and the publishers are the Austral Publishing Co. There is great need of a grounding of our young people in first principles. Here is a book of clear and definite instruction. Price, 1/-; posted, 1/2.

#### "Hints and Helps for Those Who Desire to Serve."

For those wishing to serve the church as presidents, speakers, readers, etc., a very helpful little volume, prepared by Bro. T. Hagger, is on sale by the Austral Publishing Co.; price, single copy, 3d.; posted, 4d. We strongly recommend young Christians who have a desire to prepare for participation in the public services of the church to read this book, which contains a host of useful hints and suggestions.

"While it is true that religion needs learning, it is true that learning needs religion."—Bennett H. Branscomb, D.D.

# Deep Things of God.

E. J. Paternoster, Sen.

"Oh, the depths of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out."—Romans 11: 33.

His wonderful works declare his greatness and his glory.

The heavens above o'erspread his handiwork, and the howling tempest speaks of his might;

The sparkling waves, the silent dews and every drop of rain speak of God,

The sun, and rays of light,  
The shadows and the darkness.

The seasons of the year and the germ which hides its existence from man quickens and springs into life by order of the one true God;

And birds of various kinds which live on sea and land,

The insect life or seed on which they feed,  
The fish and all the waters of the briny deep,  
The mighty cataract or silent stream,

The iceberg cold or softer flake of snow  
All speak to us that we our God should know.  
Then beasts of prey and beasts of burden too,  
And all the flocks which graze on plain and hill,

And all the lovely tints of floral life  
Are given to us by One who knows our wants,  
But is this all he gives? None can answer,  
"Yes."

For the very air we breathe from day to day  
But tells of the riches of his wisdom and knowledge,  
and of his care for us.

And yet, how oft we lose the sight and thought  
of God.

God moves in mystic circles far and near,  
He moves no end of ways for human good,  
He is the Head, the Cause, and was before  
creation.

For he is Alpha and Omega,  
And therefore will continue ever,  
And just as all the natural world was made  
for use of man,

So from this natural earth man was made  
for God.

But, oh! how frail the mortal flesh when left  
to choose its course,

For this we look to Paradise, and there behold  
a picture of ourselves.

Unstable, thoughtless, wayward souls  
Forgetting God too oft are we,  
And though we did not pluck the fruit in  
Paradise,

In days of old, we share the crop increasing  
year by year, and thus we've spoiled the  
handiwork of God, defaced and blurred  
the impress of his name;

Yet still we see God moved in love to men,  
And while a helpless world was sunken low,  
God moved on our behalf and found a way  
to lift us (if we would) to dwell with him.

Thus, having made the way of life quite clear  
And leaving us a chart by which to steer our  
course

He wants us now to choose that better part  
which shall not be taken away;

That part is Christ, the only One who can  
give us a title to the world above,

For whose hath him hath life, the greatest  
gift of all, reinstating us to God's favor,  
making us in spirit one.

And so we rest in Christ, while yet we labor  
hard to gain our daily bread,

But all through God moves in such a way that  
perfect rest must come, and everlasting  
day; so as I think of Christ in God I think  
of Christ in me;

But now I bear the image of the earthly,  
One day I shall bear the image of the  
heavenly.

Being changed from glory unto glory when I  
see him face to face;

Thus at death my soul shall take its flight  
to realms of endless light,

Away beyond the starry skies,  
And there in blissful robes I'll see  
The Lamb of God who died for me.

The soul—and as I speak this word I pause:  
it is not substance, or at death, decay  
would change it into that of earthly clay.

For from the dust came man and to the dust  
he hastens on;

But can it be that like the animal my end shall  
come

And never rise to greater might than earth  
affords?

This cannot be.

Then soul of mine, thou art something more,  
and higher than this earth thou must  
aspire,

For just as sparks fly up towards the sky, so  
must thou aspire to heights where the  
hand of God can touch the Spirit of Life,  
and thus transpire it into his likeness.

For eye hath not seen, or ever will, while here,  
The mystery of life, the germ of which is God.

'Tis in him we move and have our being day  
by day.

Just as the tiny blade of grass which springs  
beside our way;

In this we see the wisdom, power and might  
of him who rules on high.

'Tis mystery all, and fruitless search as well;  
to try and find the spirit past of man is  
far above the mortal power of flesh and  
blood.

Yet our hope is bright with joys to come, which  
lives within the vale,

Where the depth and height and length and  
breadth of the riches of God are known.

But when shall it be, that I the Saviour's face  
shall see?

And where that realm of purity which so  
inspires?

Ah! these are veiled,  
And no man knows the hour or glory of the  
scene.

But when the little while is passed, and earth  
rolled as a scroll with all its blots of sin,  
Whene'er it be, then (if not till then) the  
mystic veil shall flee;

Then shall eternity dawn, and the Sun of  
righteousness shall rise to set no more;

Then shall the starry heavens pass away and  
the moon shall wane its last.

Then shall the brightest orb of light be lost  
in the brighter beams of glory,

And the unsearchable things of God be fur-  
ther seen and known:

Then shall we see in beauty the King and all  
his subjects who have crossed the narrow  
stream;

Then shall the depths of the riches both of  
the wisdom and knowledge of God, as well  
as his ways and his judgments, be better  
understood.

To be misunderstood even by those whom one  
loves is the cross and bitterness of life. It is  
the secret of that sad and melancholy smile on  
the lips of great men which so few understand.  
It is what must have oftentimes wrung the heart  
of the Son of Man.—Amiel.

## At the Lord's Table.

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

### THE PIONEER.

"Ye . . . killed the Prince of life,  
whom God raised from the dead."—Acts  
3: 15.

Strange anomaly! The Author of life  
had come, and men had put him to death!  
He who is before all things, and by whom  
all things consist, placed himself in the  
hands of frail and sinful men, and they,  
not knowing what they did, killed him!  
In some strange way divine purpose was  
intermingled with human sin. He be-  
came a partaker in flesh and blood, in  
order that by means of death he might  
destroy him who had the power of death,  
that is the devil, and thus deliver them  
who through fear of death were all their  
lifetime subject to bondage. Thus he was  
not only the Prince, or as the marginal  
rendering has it, the Author of life in its  
beginnings; he was, as another transla-  
tion suggests, the Pioneer of life through  
death. He did not lead the way to the  
portals of death. Men had always been  
subject to death. But he pioneered the  
way through death to endless life.

How much is included in that fact for  
us! We may catch a glimpse of the won-  
der of it all by reading the passages in  
the New Testament where this great word  
occurs. Moffatt's translation uses the  
word Pioneer in each instance. Let us  
read them thus.

Acts 5: 30, 31: "The God of our fathers  
raised up Jesus, whom ye slew, hanging  
him on a tree. Him did God exalt with  
his right hand to be a Pioneer and a  
Saviour, to give repentance to Israel and  
remission of sins."

Heb. 12: 2: "Looking unto Jesus the  
Pioneer and Perfecter of our faith."

Heb. 2: 10: "It became him . . . to  
make the Pioneer of their salvation per-  
fect through sufferings."

It means, of course, that Jesus has trod-  
den the path which all must tread, who  
would be victors over sin, and enter into  
life. He has blazed the trail. He has  
opened the way. I remember some word  
of Dan Crawford, the African missionary,  
telling of the man who led his company  
in the early morning through the dew-  
laden grasses of the jungle. He was the  
pioneer—they called him the dew-drier,  
because he opened the path, shook off the  
dew, and made it possible for others to  
follow in comfort. Our Lord Jesus has  
opened the way of faith and of victory  
over sin—the way that leads through  
death to deathless life, by treading that  
path himself. Is not this the secret of his  
power over men? It is not the whole of  
the secret, of course. But it is an aspect  
of the truth that will help us and bless  
us this morning as we remember him.

## The Home Circle.

Conducted by J. C. F. PITTMAN.

### THE BROOK.

How it softly murmurs  
As it ripples down the glade;  
How mirthfully it babbles,  
This brook that God has made.  
Slowly it winds its way  
Across the meadows long.  
How marvellous this miracle!  
All things to God belong.  
And in the bursting green of spring,  
It overflows its bed.  
And onward to the sea it flows  
Where the hand of God has led.  
Still noisily it chatters on,  
Making music for the trees.  
One of the many miracles;  
And God made all of these.  
It winds its way to the sea,  
Across the dark-brown sod;  
Brooks and all the miracles—  
Weren't all these made by God?  
—Harold Gregg Tutterrow.

### INFLUENCE.

Influence is a mighty important thing in this world, not only the kind that enables one to obtain what he wants, but also that which has a profound effect for good or bad upon those with whom a person associates.

Few people can truthfully and honestly say, "I have my own life to live and I shall do as I please." Most everybody has younger relatives and friends who look to him as an example. Such youngsters try to emulate him, particularly if they hold an individual in high regard. The force of a good example and exemplary conduct is doubly vital during youth when the mind is in the formative stage, when it may swing either way, right or wrong, according to the example set by some one near and dear. The adolescent mind is not fixed in its ways; it is easily influenced; it has had no time to profit from experience. Thus it behooves all to traverse the upper road, to avoid those things which may have a damaging effect on some one else who looks to them for guidance and good advice. One really has a duty to discharge to himself and to others.

No one knows whose future life he is endangering when he does not follow the straightest course of honor and integrity. Young people, without their realizing the fact, frequently act as models of propriety for their associates. As long as they hew to the line their intimates do likewise. They may be strong-minded themselves and able to resist temptation. Their mates may be more easily led. For this reason they need some one strong in righteousness and character to keep them on a high plane until age and experience have charted the safe and honorable path through the years. A good start increases the chances a hundredfold of living an upright life.

If Jim, who is two years older than his chum Jack, does something he shouldn't, Jack naturally thinks it must be all right. Jack likes Jim very much, indeed. In his eyes Jim can do no wrong. Therefore, Jack may lower his own moral code a bit. Once the barriers are let down it is an easy matter to lower them again and again until moral resistance is shattered. It is always easier to go down hill than up. The upward trail requires courage, fortitude and stamina.

Human beings should live with an aim. Their objective should grow higher with the years.

Why not take a companion along in that climb to the heights? Why not lift some one else with ourselves? The journey will be more pleasant and easier. One can help the other.

Influence! It rules every one's affairs more than he realises. Surrender to the baser things of life, or even deviation from the path of honor in the slightest degree, often drags an innocent soul down, too. Christians can not live just for themselves. They have an obligation to perform for the benefit of those round about them. It is their duty to conduct themselves in such a noble way that they can never say, "Jack's trouble is something for which I am to blame. He looked up to me and I failed him."  
—H. Graham in "Boy Life."

### THE DOOR TO FREEDOM.

The subjoined striking passage was uttered by Viscount Cecil of Chelwood.

"Wilberforce was a man of no great physical strength and no great vitality, but with a wonderful and beautiful voice. He had great political courage and moral qualities, and no loss of personal friendship, much less of political friendship, caused him to deviate from the course he laid down. We could not pretend that our record as a people with regard to slavery, and the slave trade, was clean. But once they were convinced, the British people never wavered in their support of Wilberforce.

"I believe we have now open to us a great door for carrying into final effect the reforms for which Wilberforce lived and, in a sense, died. We have got the opportunity. We have got the machinery, and it rests with us to see whether that machinery is at work. If we do we shall be able to say, perhaps in the lifetime of many present, that slavery, that great reproach to human nature, no longer exists in the world."

### HOW TO BE OLD AND HAPPY.

Dr. Bernard Hollander gives interesting facts concerning the medical aspect of old age, and simple and pointed advice on growing old happily. Dr. Hollander's experience enables him to make some attractive observations, particularly for the married folk. Marriage, he says, appears to be conducive to long life, probably owing to the fact that married people live regular lives, have greater domestic comforts, and take care of themselves. Statistics prove that if a man married at twenty-seven, he would probably live another forty-two years, whereas the single man's expectation would be five years less. Unhappy marriages, however, cause worry and anxiety that is "the surest means to an earlier grave." Women may expect to live about four years longer than men, hence the usual custom of a younger wife is sound.

### IT RETURNS.

"Yes," said the young man, "I write poetry."  
"How truly devastating!" she exclaimed. "Does your poetry yield any returns?"  
"Yes," said the young man, sighing heavily. "It practically all returns."

### STRANGE.

Man is that peculiar animal who can get a good, hearty laugh out of pictures in an old family album, and then look in a mirror without as much as a grin.

## The Family Altar.

J. C. F. P.

### Monday.

And Moses and Aaron went and gathered together all the elders of the children of Israel.  
—Ex. 4: 29.

Moses and Aaron met in the place which God appointed, affectionately embraced each other, and at once commenced to carry out the divine commission. From now on they would be mutually helpful in the great task to which they had been called. Gathering together the elders of Israel, Aaron "spoke all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people," who looked and listened, and bowed their heads and worshipped.

Reading—Exodus 4: 18-31.

### Tuesday.

And Jonathan caused David to swear again, because he loved him; for he loved him as he loved his own soul.—1 Sam. 20: 17.

These two companions in distress and service for God renew their covenant.

Reading—1 Samuel 20: 16-42.

### Wednesday.

My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off.—Psa. 38: 11.

A totally different experience for David, later in life. True, he had sinned greatly, yet neither kinsmen or friends had any right to stand aloof.

Reading—Psalm 38.

### Thursday.

And if ye salute your brethren only, what do ye more than others? do not even the publicans so?—Matt. 5: 47.

The worst of men, even taxgatherers, treat their friends with the common tokens of civility, but true followers of Christ do more than this, for they are friendly even to their enemies. Thus they show to them and all with whom they associate that "religion is not selfish, but superior to all other principles of action."

Reading—Matthew 5: 33-48.

### Friday.

And he called unto him the twelve, and began to send them forth by two and two.—Mark 6: 7.

Whilst friendliness towards even enemies is enjoined, when co-operation in service is desired congenial companionship is necessary. It would be futile for two to walk or work together unless they be agreed. In the church as in the world unity is strength. In the former all service is fruitless minus the binding power of brotherly affection.

### Saturday.

We therefore ought to welcome each, that we may be fellow-workers for the truth.—3 John 8.

John, the elder, commends Gaius for welcoming visiting brethren, whom he designates as "fellow-workers for the truth." Twice before, within seven verses, he alludes to the exercise of walking in the truth.

Reading—3 John.

### Sunday.

Let each one of us please his neighbor for that which is good, unto edifying.—Rom. 15: 2.

It appears that in this instance the word neighbor has special reference to members of the church, yet the same word is frequently applied to those of the outside world. The man who needs our help is our neighbor (see Luke 10: 26).

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

## Prayer Meeting Topic.

May 30.

KNOWING BY DOING.  
(John 7: 14-24.)

H. J. Patterson, M.A.

"If any man will do his will he shall know of the doctrine whether it be of God or whether I speak of myself" (John 7: 17). Opposition was gathering against the Christ, but he had come to the feast. Not only did he come, but he openly taught, and one theme he dealt with was this, "Knowing by Doing." If any man will do he shall know. The great difficulty and the problem of leaders of to-day is to get people to do. There is much scepticism, but if only people would try out the teaching of Christ they would not long be in doubt in relation to the divine origin of the church. And we want people both without and within to practise that they may know.

### Christianity as Philosophy.

Too many of us make the approach through thought, the mind. We begin arguing about the authenticity of the Bible and the fact of Jesus. We argue that Christianity is a force in the affairs of the world to-day, and therefore it is of God. We present arguments for the being of God. But after all, does this get us very far? Ought we not to be more practical?

### Christianity as an Experience.

Surely it is the man who has the experience who ought to know. That is what our Lord taught. If any man will do he shall know. I remember once listening to the Sadhu Sundar Singh. He used an illustration to this effect: A bird in an egg sees no outside world, and the shell is the bounds of its world. It reasons thus—"Why these wings?" "Foolish one," said the Sadhu. "But we are sometimes as foolish. Why this mind, these aspirations for heaven, this spirit life? The body shall not always encompass the spirit. We are foolish to argue that there is no God. Experience shall prove that Christ is of God. Again he reasoned, using the oft-repeated statements of men, "If God and Christ be true, why the suffering and pain of men?" But if there be a broken arm we do not take away the pain and then set the bone. We set the bone and then the pain is subsequently relieved. Experience only shall prove that God is real and Christianity is true. Paul was able to say, "I know whom I have believed." "We know that all things work together for good." It was within the realm of his experience. By doing he knew. The Psalmist said, "O taste and see that the Lord is good" (Psalm 34: 8).

### To Do His Will.

It follows then that we must put into practice in its entirety the teaching of Christ. Ah! that is where we fail. We have not yet as a church put it to the test. We do not realise that in a very wonderful sense Christ came from God, the very revelation of that God and of his will. The church has come in for its share of criticism by men of the world, and that sometimes unjustly. But we must not fail to do his will. Peter said, "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men" (1 Pet. 2: 14). Pure reasoning may be left to philosophers, of which there are after all comparatively few. As for us, let us know by doing. That is, more practical and more likely to be helpful to us and our fellowmen. "Thy will be done on earth as it is in heaven."

TOPIC FOR JUNE 6.—THE DEVIL'S RELIGION.—James 2.

## Our Young People.

Conducted by W.M. GALE.

### Keith Jones Sails.

An Enthusiastic Brotherhood Youth Leader.

As a member of the Victorian Bible School and Young People's Department, Mr. Keith Jones has rendered very helpful service to the brotherhood. During the past two years he has occupied the position of chairman of the committee. He has been one of the most energetic members of the committee, ready to go to any distance to represent the committee, to speak or to conduct a school of methods. It is very fitting that we should have as our new brotherhood youth leader one who has given of his very best unselfishly and unsparingly in an honorary capacity as a member and chairman of our conference youth department.

### Keith Jones Abroad.

He has left laden with letters of introduction from all branches of the community to leaders in all parts of the old world, Canada and America. He has plans that will keep him very busy, with eyes and ears trained to learn and note matters that will be of interest to youth work in these southern seas.

Mr. Jones has promised to keep us informed as to his travels and of his impressions. From time to time we hope to publish messages from his pen. Victorian young people now have the very happy prospect of being led by one of our most popular young men as our own youth leader. We face the future with great satisfaction and keen anticipation as marking a great youth advance in Christian education and leadership.

With the sailing of the "Moreton Bay" on May 19, Mr. Keith Jones sets out upon a definite course of investigation and preparation to enable him to efficiently undertake his duties as youth leader of the Victorian churches. As Federal Bible school secretary, his influence will be felt throughout the Commonwealth.

### Very Popular Appointment.

It is very gratifying to the young people's committee to note the unanimous approval that has greeted the announcement concerning Mr. Jones' appointment as the new youth leader. In city and country alike great satisfaction has been expressed. Preachers, superintendents, church officers, teachers and Endeavorers, young and old, have voiced congratulations to the young people's department upon its venture of faith and upon the choice that has been made.

### Friend of Youth.

Mr. Keith Jones revealed a keen interest in young people even in his college days at Glen Iris. It was during his days at Glenferrie church, as student helper to Mr. T. H. Scambler, that he became a Scoutmaster and led a troop in that district. This definitely marked him as a friend of youth. This interest in young people has characterised his ministry at Hampton. It will be remembered by the host of young people who enjoy Easter Monday, at the conference picnic at Wattle Park that Mr. Keith Jones is the convener and organiser of the picnic committee in association with the college sports committee.

### DOMINION YOUTH AFFAIRS.

Over 200 young New Zealanders were encamped during the Easter season. 131 attended the Dominion Y.W. and Y.M. camps held this year at Christchurch under the leadership of Mrs. E. P. Aderman and W. R. Hibbert, Dominion youth leader. Bren. P. Silyer and T. Bamford gave leadership to a strong local unit at Tadmor, Nelson. The camps are run along Christian convention lines, and being inspirational in objective account for spiritual enterprise in the lives of New Zealand youth, and are a decided factor in building to-morrow's church by training its leadership. The group system is used in the study periods. In the study work the Dominion camp sets out to face up to the practical issues in Christian living. The basis of study this year was a series of studies prepared by W. R. Hibbert in booklet form and carrying the title, "Making Profit Out of Recreation."

To gather 131 young people from the North and South Islands at a given centre is quite an undertaking, involving about £300 upon the part of individuals for travel expenses. The amount of £78 was handled by camp officers. The camp yielded a credit balance of £6. This is the sixth year of Dominion camps, and so far they have not proved a charge on the department.

The general conference in receiving the department's report passed on words of commendation. The Dominion Bible school figures showed a membership of 3,694. A survey revealed that over 1,000 of that number are in the middle and later adolescent period of life. The Y.P. department is giving special attention to provide adequate leadership for this group.

The Dominion C.E. figures reveal that Churches of Christ stand third on the list in number of societies.

### SEVERAL THINGS THAT BRING NO SORROW.

1. Doing good to all.
2. Being patient always.
3. Hearing before judging.
4. Thinking before speaking.
5. Holding an angry tongue.
6. Being kind to the troubled.
7. Speaking evil of none.
8. Asking pardon for wrongs.
9. Stopping the ears to a talebearer.
10. Disbelieving ill reports.



Church of Christ Cricket Club, Hawthorn, Vic. Premiers 1933-1934.

## Here and There.

Mr. and Mrs. F. T. Saunders arrived home on Tuesday from South Australia, where Bro. Saunders has been visiting churches in the interests of the College of the Bible.

The following telegram from Queensland reached us on Monday morning:—"Had four enthusiastic meetings at Grafton; three further confessions Toowoomba.—Hinrichsen."

On Monday Dr. A. C. Garnett, of South Australia, arrived in Melbourne, where he was due to read a paper before the annual congress of the Australasian Association of Psychology and Philosophy.

Victorian women's executive will meet on Friday, June 1, promptly at 2.30 p.m. Mrs. W. A. Kemp will lead devotions. Speaker, Miss A. Baker, "Chinese Work in Melbourne." All women are cordially invited.

Bro. J. K. Robinson, preacher of the church at North Perth, W.A., contributes to this issue the first of his Western Australian News-Letters. He has kindly consented to act as successor of Bro. A. G. Saunders, now of Wellington, N.Z.

The mission at Balwyn, Vic., conducted by Andrew A. Hughes, commenced on Saturday night, May 19, with a prayer meeting. A prayer meeting was held on Sunday at 7.30 a.m. The missionary spoke morning, afternoon and evening to splendid audiences. The evening meeting was inspiring, and Bro. Hughes gave a great message. A Sunday school scholar confessed Christ. Meetings are to continue every night but Saturday for three weeks.

At Hampton, Vic., on May 17, Bro. K. A. Jones was tendered a farewell by members and friends, a large number of whom assembled. R. T. Pittman presided and expressed regret of the church at losing its preacher and satisfaction that he had been called to the work of organising youth activities in Victoria. Speakers represented the local ministers' fraternal, Christian Crusaders, and church auxiliaries, and Bro. Jones was presented with a leather case and a few bank-notes. On May 20 Bro. R. T. Pittman spoke at both services.

Spiritual campaign meetings were continued through last week at Geelong, Vic. Attendance was good. On Monday evening one young lady made the good confession. On Sunday morning Bro. Hagger spoke on "The Great Test." In the afternoon he addressed the young people, and four young boys made the confession. In the evening his subject was "The Kingship of Jesus." All meetings on Sunday were largely attended. At the morning service Sister McArthur, aged 93 years, was present. On May 19 Sunday school teachers and friends held their annual picnic to Anakie Gorge.

At Castlemaine, Vic., on Youth Day (May 6) the young men were in charge of morning service, and the young women led in gospel service. Two aims are before the church for winter: to double the Sunday evening congregation, and to fill the centre seats of chapel for Tuesday prayer meeting. Mother's day was a great day. The mothers formed the choir, and took charge of evening service. This meeting was the best for many nights. Appropriate sermons were presented. The ladies' help assembly held a birthday party on May 10. The Endeavorers held a grocery night on 10th, and attended district rally at Maldon on 12th, making it possible for the grandmothers of the church to have a motor outing round Harcourt on mother's day, and then entertaining them to tea at the chapel on their return.

Bible school anniversary services at Thornbury, Vic., were concluded with a splendid display by scholars. To meet the demand of those desirous of witnessing the entertainment it was given on two different nights, both meetings overcrowding the building. Large attendance on May 20; new scholars enrolled; classes regraded; 25 scholars added to main school from kindergarten. The school is planning a visit to every home in the district for new scholars. Bro. W. Jackel spoke at both services on May 20. Splendid meetings. One confession.

C. R. Burdeu, secretary of our Queensland social service committee, writes:—"I feel I must congratulate the Victorian churches, and particularly the social service department, in the appointment of a full-time sister in their work. The selection of Miss Callanan, too, is fortunate, for she is greatly esteemed in Queensland for her all-round ability in demonstrating Christianity. I am interested in all our brotherhood work, though I long for the day when we will be known for our passion for winning souls and our fervent desire to express our faith in good deeds."

A training class to fit leaders to conduct boys' clubs in suburban churches is conducted by the physical and boys' departments of the Young Men's Christian Association of Melbourne. This class is a part of the suburban boys' club scheme for leaders of church clubs or other young men desiring to lead boys' clubs. The course commences on June 12, and finishes on Nov. 6. The class will meet every Tuesday evening at Y.M.C.A. building from 7.15 to 8 for practical physical work, and from 8.20 to 9.15 for lectures covering boys' work and special subjects. The course will cover practical and theoretical physical education; elementary physiology and anatomy; boys' work (grouping of boys according to interests, practical competitions, club programmes); boy psychology and public speaking. Application should be made to Mr. R. R. Way, boys' work director, Y.M.C.A., S.C.A., Vic.

Mrs. J. R. Leach, of Sydney, desires to thank the many friends who in various ways—by sending letters, cards, telegrams, and otherwise—showed their loving sympathy to her and her children in their recent sad bereavement. Our sister, who herself was for a time prostrated and ill, has not been able to make personal acknowledgment of the messages received, but wishes one and all to know that their kindness was much appreciated and their interest and love was most helpful. For the first two weeks after Bro. Leach's home-going, Mrs. Leach and children were lovingly cared for in the home of Mr. and Mrs. E. Millar at Ashfield, and for the five weeks since then have with similar kindness been received into the home of the Misses Rofe at Dulwich Hill. To these kind friends, and to all who in any way have expressed sympathy or helped to make the burden lighter, grateful thanks are expressed.

At Fremantle, W.A., on Apr. 25, Bro. Cliff Taylor gave an excellent talk to the church, and on the following Wednesday, to a large gathering, gave a farewell talk prior to leaving to undertake a six-months' engagement as the preacher of Brooklyn church. He was presented with a copy of Cruden's Concordance by the C.E. society and the official board. Palmyra held a very successful anniversary on April 22 and 24, the first in the new building, this being too small for the crowd. The singing of the children, led by Bro. Wesley, was a delight. This school had 112 present on May 6. Palmyra women recently com-

menced a Dorcas society. On April 27, to assist in paying for the new lighting scheme, Subiaco choir, led by Bro. C. Nelson, gave a magnificent rendering of the cantata "Naaman." Miss Florence Cameron paid a much appreciated visit on May 9. She was presented with a beautiful jarrah and gum wood inkstand by the Dorcas and church aid society. The church sympathises and church aid society in the loss of her with Mrs. Foster and relatives in the loss of her dear mother. Miss Kitty Meyer and Mr. Melville Hobbs were united in marriage by Bro. Raymond on April 26, and are now living at Merredin.

### COMING EVENTS.

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.

MAY 27.—A special service will be held in Essendon Church of Christ, Buckley-st., on Lord's day evening next, May 27, to pay tribute to the memory of our late Bro. R. P. Williams, preacher of the church at North Essendon.

MAY 27 and 30.—Carnegie Coming-of-age anniversary services. Special meetings. 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 provided. May 30, thanksgiving and reminiscent night. Splendid programme. Birthday cake. You are welcome to come and to bring your friends.

JUNE 3.—Bentleigh church, Gilbert-grove. Sixth Anniversary. Tea at 5.30 p.m. All visitors welcome.

JUNE 3 and 4.—Cheltenham 77th church anniversary. Services 11 and 7; preacher, Bro. J. E. Allan. Monday, June 4 (King's Birthday), anniversary tea 6.30. Tickets 1/-. Public meeting 8 o'clock; speaker, Bro. H. J. Patterson, M.A. Music and elocutionary items. Conductor, Bro. Val. Wolf.

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. Nash, 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 10.—Hawthorn—Glenferrie-rd. Church Anniversary services. Sunday, June 10, at 11, 3 and 7. Hospitality provided. Past members are invited home for the day.

JUNE 10 and 12.—Hindmarsh. The 79th anniversary of the church and the commencement of Bro. A. E. Illingworth's fourth year of ministry will be celebrated on Sunday, June 10. Speaker (a.m.), Bro. G. T. Fitzgerald, Tuesday, June 12, concert and coffee supper. Old Hindmarsh members will be welcome to these "Home-coming Meetings."

JUNE 10 and 12.—North Melbourne Bible School Anniversary. June 10, 3 p.m., speaker, Mr. H. B. Robbins; 7 p.m., Mr. F. G. T. Turner. Special singing under leadership of Mr. E. Tippett. Tea provided. June 12, 8 p.m., demonstration and distribution of prizes. Spend a happy day of fellowship with your friends at North Melbourne.

JUNE 17.—Special. Back to Box Hill. Church services, Sunday, June 17. Heartily invitation to all past members to keep this date free and by their presence make reunion a happy success.



## News of the Churches.

### Western Australian News-letter. J. K. Robinson.

It is with appreciation of the honor conferred upon me that I commence duty as the writer of this letter each month. I trust that God will bless the writing of it, and make it worthy of its fellows from the sister States.

#### Forward Move by Brookton Church.

Having applied for, and received, some small financial help from the home missionary committee, Brookton church is to have a regular preacher in the person of Bro. Cliff Taylor, of Fremantle church. Brookton is 118 miles from Perth, and the loyal band of brethren there have been carrying on the work for a great many years with varying success. During the past two or three years monthly visits have been paid by preachers from Perth, and the cause has been strengthened. Bro. Cliff Taylor is a young man of great promise. His heart is turning to the full-time ministry, and he already preaches most acceptably. He is a good student, having matriculated for the Western Australian University at the Perth Modern School. He is looking forward to entry into the College of the Bible, and is going to Brookton at a remuneration of a few shillings per week to gain experience and have time for further study. It was at Brookton that the present writer preached his first gospel message.

#### New Foreign Mission Secretary.

The departure of Bro. A. G. Saunders from these shores forced the foreign mission committee to look for a new secretary. Bro. A. M. Bell has been elected. The appointment recalls the fact that Bro. Bell filled the position immediately preceding Bro. Saunders' term, having to resign owing to pressure of business. It is with joy that the committee and the brotherhood find him at such an opportune time free and ready to take up the work again.

#### Mission at Midland Junction.

The final tent mission of the twelve months' series entered into by the home missionary committee in August, 1933, with Bro. F. E. Buckingham as missionary, commenced in Midland Junction on May 6 in brilliant weather. May 7 brought a storm and the tent was damaged, necessitating a delay of a week in the mission. We have a weak cause in Midland Junction, but we have a building there. The town is an important one, being the site of the railway workshops, and the point of departure for nearly all the main-line country trains.

#### Lectures on Christian Fundamentals.

Advertised as "The Fundamentals of Christianity—A Challenge," a series of four weekly public lectures was given during April by Mr. C. B. Law, M.A., Warden of St. George's College, Perth. The subjects of the lectures were "The Fall and Evolution," "Philosophy and the Incarnation," "The Miracle of the Virgin Birth" and "The Miracle of the Resurrection"—a group of truly great themes.

In the first lecture Mr. Law said that Paul, great man though he was, was not infallible, and we might have to revise our theology. The "fall" theory was chiefly developed by Augustine. Primitive man, however, began at the bottom not at the top, and his feet were placed on a path leading to the top. Man went aside from this path and got into a "dead-end." We ought to speak of a "fall" rather than of a "fall." Mr. Law, however, assured us that there was no hope for humanity apart from a Saviour from above. A queer kind of compromise!

Concerning the Incarnation, the Virgin Birth and the Resurrection, Mr. Law kept much closer to the Scriptures, and gave much more acceptable matter, professing belief in both the fact and necessity of all three. All four lectures were largely attended.

#### Letteries' Commission Surplus.

No small stir was caused in March last when it was revealed that there was a surplus in the bank of £28,000 from the charities consultations, which had not been distributed to charities. The letteries' commission had to answer some awkward questions, and under pressure of the excitement a disbursement of £15,000 was made. Since the existence of the surplus has been made public, hundreds of applications for assistance, totalling £106,000, have been received from charitable organisations, sporting bodies and individuals! We tremble to think what the outcome will be of this national wickedness in high places.

#### Western Australia.

**Victoria Park.**—At splendid services at Carlisle and Victoria Park on May 13, mother's day was fittingly celebrated. Bible school and church choir helped in the singing. It was promotion day in the school.

**Brookton.**—26 broke bread on May 6. Bro. Taylor, of Fremantle, who is to labor with the church here, addressed both meetings. His gospel message on "The Matchless Christ" was delivered to a good audience. Bible school is well attended. On May 11 a welcome social was tendered Bro. Taylor. The chapel was filled, and a happy time was spent.

**Northam.**—On May 6 Bro. Roy Raymond visited church during week from May 6 and delivered uplifting messages. Two sisters were baptised on May 6. On mother's day they were received into fellowship with three others by letter. Two more confessed Christ at gospel meeting. Bible school demonstration was a great success. There have been six confessions since beginning of April.

**Subiaco.**—Meetings have kept up well since Bro. Saunders' departure. Splendid messages are being given by visiting speakers, and also by Bren, Rodier and Fred Stephenson. On mother's day the girls' club formed the choir, 26 girls taking part. The mothers of the church had tea in the hall. There is a slight improvement in mid-week prayer meeting. Bible school and J.C.E. society also had special sessions for mothers. Other departments are in healthy condition.

**Bassendean.**—On May 2 the Bible school held a happy gathering, when the shield won for the second time in succession during the campaign was unrivaled by Bro. Smith. Items were given by the children. On May 6 Bro. and Sister Paterson and daughter were received by transfer from Kalgoorlie. Bro. Gray's addresses to good gatherings were much appreciated. An intermediate C.E. society has been commenced. On mother's day Bro. Gray gave appropriate messages, the meetings being well attended. Sister M. Adie sang a solo at gospel service. Bro. Goodfar has recovered after a bad heart attack. Sister Butcher, sen., is slowly progressing after an operation.

#### South Australia.

**Dulwich.**—On May 6 Mr. Hurst and his wife were welcomed into fellowship. Bro. and Sister Hillson were also received by transfer from Norwood. After four years of faithful service Bro. Lance Bruce has relinquished superintendency of J.C.E. society. Miss Margery Gilbert is the new superintendent.

**Hindmarsh.**—May 20 was observed as father's day, and there were good meetings. Bro. Illingworth addressed both morning and evening services. Special musical items, readings, etc., by the young men were a feature of the night meeting.

**Nailsworth.**—Meetings are well attended. Two adults reconfessed their lives on the evening of May 13. Bro. McKie is preaching with convicting power. Both Y.P. and J.C.E. societies are doing well. Bible school is now working under superintendence of Bro. Fred. Shill.

**Queenstown.**—May 20 was observed as father's day. In the morning Bro. Foote, jr., exhorted the church. After Bible school lessons Bro. Foote gave a short talk on father. At the evening service Bro. Brooker preached. The girls' club formed the choir and rendered special singing.

**Wolseley.**—On the afternoon of May 20, a Bible school was commenced. There were present 22 scholars, three teachers and five visitors. Breaking of bread service was well attended. At night Bro. Cornelius spoke to a large audience on "What must I do to be Saved?" Three boys confessed Christ.

**Bordertown.**—Very keen interest has been manifested in all departments of church life since the mission. Recently Bro. B. W. Manning at a week-night service preached to an audience which crowded the chapel. Christian Endeavor society has resumed activities. At morning and evening services on May 20, the chapel was comfortably filled, and attendance at Bible school constituted a record.

**Long Plains.**—Meetings are keeping up well. Bro. Rootes preaching very acceptably. A sister and brother recently baptised were received into membership on May 13. Meetings on mother's day were very good. The scholars of the Bible school gave a special programme, and Mrs. Rootes gave a splendid address on "Mother's Love." At night Bro. Rootes spoke on "A Mother's Wages." Bro. H. Dawe sang a solo, and a ladies' choir also rendered a helpful item.

**Norwood.**—On May 2 Bro. F. T. Saunders spoke in the interests of the College of the Bible. May 6 was observed as Bible school day, and the S.S. choir rendered choruses. The final parade of the cricket club was held, and Bro. Rankine congratulated the club on winning the premiership. Mother's day was observed on May 13. Bro. Rankine speaking at all services. On May 14 the Christian Endeavor held an interesting meeting, members answering questions allotted to them the previous week.

**Adelaide (Grote-st.).**—Good meetings on May 6. Bro. Schwab speaking at both gatherings; one confession. May 13, Bible school anniversary. Bro. Schwab speaking morning and night. Bro. Pittman in the afternoon. Good singing by the children. On Wednesday the annual prize-giving was held, a large attendance of parents and friends being present. During the week our aged Sister Mrs. Nesbit was called home. Dorcas society held a successful annual meeting on May 16. May 20, good meetings, Bro. Schwab speaking at both services. One married woman made the good confession.

**Kensington.**—Meetings are well attended. The sisters' guild is doing good work amongst the poor. The Sunday school is increasing in attendance. On May 6 the school held its anniversary, when Bro. Fred. Baker, its secretary, addressed the church. In the afternoon a large attendance enjoyed items by the children. At night, to a large attendance, Bro. P. R. Baker gave an inspiring address. A brother confessed Christ. On May 13 there was another large attendance, when Bro. Peet (president of conference) addressed the church, and a brother was received into fellowship. In the evening Bro. P. R. Baker gave a splendid address on "Mother" to a large attendance. A mother confessed Christ.

(Continued on page 332.)

## Foreign Missions

Conducted by G. Percy Pittman.

### CHINA REINFORCEMENT FUND.

The money so generously subscribed by brethren in all the States towards sending reinforcements to China will of course not be spent on any other object without the consent of the givers. As soon as arrangements are made regarding the future of the work at Hucilichow, the F.M. State committees will be asked to ascertain, from the churches and individuals who have subscribed the fund, their wishes with reference to its disbursement.

### TO SUPERINTENDENTS AND SECRETARIES OF BIBLE SCHOOLS.

The programme of Children's Foreign Mission Day exercise, together with the collecting boxes, will shortly be despatched, according to lists supplied by State F.M. secretaries. We would like to see an early, and as far as possible, uniform observance of Children's F.M. Day in all the schools. Will superintendents and secretaries kindly bring this matter before their teachers at once, and make arrangements for the preparation of the exercise? As it is largely in the form of a dialogue, some weeks will be occupied in learning by heart and rehearsals. The boxes should be distributed at once, and we should be glad if announcements can be made every Lord's day. Please remember that Children's F.M. Day not only raises money for the children of India, but educates our own children in the work we are trying to do. It is of the utmost importance to train the rising generation in what is admitted to be the greatest task of the church.

### THE MISSIONARY'S SPIRITUAL LIFE.

Boards controlling some missions in India provide definite direction regarding minimum time to be spent in prayer, even if usual activities have to be curtailed. A South Indian missionary recently said, "It seems certainly difficult to have at least one hour in the morning with the Lord. But unless we make it possible somehow, we'd be done. We dare not miss it." Except it be a matter of life and death they must not be disturbed. This missionary society has a day of prayer in each station once a month, when all ordinary activities are suspended. Special arrangements are made beforehand and prayers offered that nothing may happen to disturb the day. The Europeans spend the morning in prayer among themselves, and are joined in the afternoon by Indian workers. It is a time of peace and blessedness, looked forward to the whole month. It is recognised, moreover, that in Christian life individual worship must be supplemented by the fellowship of saints. Often a missionary does not hear other sermons than the rudimentary talks given to the ignorant native Christians. He or she is giving off all the time without being fed themselves. To meet the need in this respect, all missionaries on the field come together in a spiritual convention every three months. Another help is provided by a circulating library, financed both by the Board and the missionaries.

### MISS VERA BLAKE.

Miss Blake writes: "I go for vacation in two days. I may say I never needed it more. This job has been almost more than I could manage, and on return from vacation I shall be very very glad to welcome Miss Cameron back and hand it over to her."

### AN AUTOGRAPH QUILT.

Mrs. Luke, of Surrey Hills, Vic., is again busy raising money for foreign missions by means of an autograph quilt. Her last effort along these lines realised at least £100. She has our best wishes for a similar result this time. The sisters cannot be excused for their consecrated ingenuity and industry. Every good cause is indebted to them for their sanctified zeal.

### MISS LINDA FOREMAN.

We are glad to know that Miss Foreman is sufficiently recovered to be able to begin deputational work among the churches. She has taken some post-graduate work at the hospital, which will be a help to her when she returns to India. She has an interesting story to tell of her medical experiences among the women and children on the field. She worked with Dr. Oldfield during the cholera epidemic in Baramati, and can testify to the courage and devotion of the Christians.

### CANNIBALS' PRAYERS.

In Nigeria, West Africa, a converted cannibal prayed this prayer in church one Sunday morning: "Thine outstretched hand is before us, extending gifts to us. We have not held out ours to receive them. Have mercy on us. Press open our hands and deposit therein thy mercies. Thou hast called us to gather, and we do but scatter. Thou hast commanded us to follow thee, and we have not risen. Raise us, O God. Do not wait for what we shall do; go on, O Lord, with thy kindness. Make thy name holy in this land through the mercy of our Lord Jesus Christ."

At another service, in the same place, another cannibal convert prayed thus: "O God, since we are thine offspring, as thou hast said, no one ought to liken thee to something without life. Help us to recognise that truth always. A man may say, 'Such-a-one is my relation, so not to be despised.' Thou regardest us similarly. Among men it is said, 'There is no way of separating from a relation; where could you drop him?' A man cannot cut out and throw away a scar on his body. We are the scars on thy person; thou canst not easily rid thyself of us. Give us to know the wonder of that, so that we may serve thee."

We are brought very near to the heart of the evangel by these words, which reveal a deep spiritual insight into wonderful truths, and yet they come from the lips of those who, until re-

cently, were cannibals. Who will dare to say that any nation, even the most degraded, is too low down to receive the Gospel?

### GANDHI AND THE UNTOUCHABLES.

Mr. Gandhi is meeting with fierce opposition from orthodox Hindus in his efforts to uplift the sixty million untouchables of India. Brahmin priests will fight to the death to prevent these unfortunates from rising in the social scale, because they know that the advancement of the outcaste sounds the death-knell of the priest. Brahmin privilege depends entirely on the maintenance of the caste-system, and when the depressed classes are recognised as members of the Hindu family, caste will crumble, and priestly prestige disappear. In India, to-day, the untouchables are coming into the Christian fold at the rate of 30,000 per annum, and if money were available for teachers and preachers, many thousands more could be gathered in. Now is the time to redouble our efforts among the outcastes.

### WHAT THE BIBLE TOLD AN UNTOUCHABLE.

"I am not ashamed to admit that I belong to the untouchable class of India. For many days and years I used to feel sorry for my own life. I wished I was never born, because I felt that neither my own country-people nor God himself cared for me, since I had been born of untouchable parents. But one day, in a village bazaar, I heard a religious lecture about a son who had gone away from the house of his father and acted in a most horrible manner. But one day he returned to his father's home, and his father, instead of turning him away angrily, embraced him, and took him back in the house as before. I liked this lecture very much, and the lecturer gave me a book to read this story. I read the story, and since then I have found much happiness, because I learnt from that story that God loves all men, and although I am an untouchable like the runaway son, God loves me and is ready to embrace an untouchable like me."

### THE PRAYER OF AN INDIAN OUTCASTE.

An outcaste father, called to the bedside of his much-loved daughter, instead of breaking into a passion of grief, whispered to her, "Asmat, my beti (daughter), you are going to my Jesus. Asmat—when you see him, kiss his feet for me. Oh, kiss his dear feet for me too."

This was uttered by one of those who are sometimes scoffingly referred to as "rice Christians." The despised outcaste is as capable of passionate devotion to Christ as a Saint Francis.

### LORD'S DAY, JULY 1:

Annual Offering for Foreign Missions in all Churches of Christ in Australia.

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## Death of R. P. Williams.

A wide circle of relatives and friends received a shock and experienced a great sorrow last week when news reached them of the fatal results of an accident to Bro. R. P. Williams, a senior student of the College of the Bible. About 11 p.m. on Monday, May 14, he was admitted to Melbourne Hospital in a critical condition. While cycling home from North Essendon, he collided with a tram-car at Hawthorn. He never regained consciousness, and passed away about 5 p.m. on Wednesday, May 16.



R. P. Williams.

Our brother, who was within two days of his twenty-third birthday, was born and brought up at Kaniva, Vic., where his father and mother, Mr. and Mrs. R. M. Williams, and their family are honored members of the church. Dick (as all his friends called him) from grandparents and parents received a noble Christian heritage, and from a child enjoyed the faith and manifested the fruit of a Christian life. While on a visit to Ballarat in August, 1923, he was baptised by Bro. A. W. Connor. Before coming to college in February, 1931, he had been of great assistance in Kaniva church, entering into the work with great zeal and exercising a splendid influence on the young people.

During his student days, Bro. Williams won in an unusual degree the love and esteem of his fellow students and also of the members of the faculty. He used his opportunities and time to the full, ever with regard to the best preparation for the service of the Master. He took an interest in all sides of college life, and was honored by his fellow-students by his election last year as secretary and this as chairman of the students' committee. In these positions he rendered valuable assistance, making college life run smoothly and wielding a great and helpful influence on his fellow-students. He was a very fine student, and took high honors in his examinations. For 1932 he headed his class and won the F. G. Dunn Memorial Scholarship. Last year he received the William Grindrod Scholarship.

At the terminal examination just over, he received honors in every subject, and doubtless had been spared, he would have so completed his course in November next.

Bro. Williams was greatly loved by the church at Nth. Essendon, where for fourteen months he has been serving as preacher. In addition he rendered valuable service as superintendent of the Bible school.

The truly beautiful Christian character of our brother, his winning personality, his absolute devotion to the Lord Jesus, his willingness to help others and put aside any personal wishes, his rare combination of gentleness and strength—these were amongst the things which led his fellows to love him, and which made the influence he constantly exerted such a beautiful one. Words which might seem to be exaggerated if used of most Christians are hardly sufficient to describe the attractiveness of his saintly life. All at the College of the Bible mourn his going intensely. We cannot understand the workings whereby one who gave such promise should be cut off, and his hopes of service as a medical missionary be frustrated. Yet his going may strengthen the influence, and lead to a deeper consecration on the part of those associated with him as fellow-student, companion or friend.

Large numbers gathered at the funeral services on May 17. Bro. A. W. Connor (Federal conference president) conducted the service at

the home of Dick's aunt, Mrs. McCann, Mowbray-st. Hawthorn. Bro. P. Alcorn paid a beautiful tribute on behalf of the students of the college, and Bro. T. H. Scambler led in prayer. Bro. R. T. Pittman had charge of the service at Box Hill cemetery, when A. R. Main and K. Jones gave short addresses of appreciation and sympathy. Prayers were offered by Bren. A. B. Withers (preacher of Kaniva church) and H. B. Robbins (Victorian conference president).

To Mr. and Mrs. Williams and family deepest sympathy is extended by the Brotherhood as a whole, and particularly by the College Board of Management, the faculty and students, and all connected with the college.

Mr. J. S. Taylor, B.A., sends the following verses written over forty years ago in sad but rich memory of a young man, which, he says, will be read with welcome by those who knew Richard Percival Williams.

The circling year with wintry days  
Sees dimmer light within our hearts;  
The trembling voice, the tear that starts  
From saddened eyes, new grief betrays.

The form beloved that clothed his soul,  
And all his winsomeness expressed,  
Still by our memories is possessed,  
Grows fair! for Christ hath made him whole.

In nobler form he ploughs the lea,  
His voice rings with the Homeland song,  
The fireside pastimes that are gone  
Return with richer joy to me.

The secretary of the students' committee, Mr. F. H. Griffiths, has penned the following tribute on behalf of himself and all his fellow-students:

Following our loss in the home-call of our beloved brother and fellow-student, Richard Percival Williams, it is my task to seek to express our feelings. So highly did we esteem him that we do not find it difficult to pay tribute to his memory, although our hearts are sad. During the three and a quarter years that he was with us, we all felt the inspiration of his consecrated life. As secretary last year, and president this year, he had a big influence, and that was all for good. And that influence will always be with us; the fragrant inspiring memory of his friendship will never fade from our minds. As Bro. Alcorn said in his tribute given on behalf of the students at one of the funeral services: "He has lit a light in our lives that shall never be extinguished." We have suffered a tremendous loss. As students we have lost our president, and each of us has lost one of the very best of friends; but in this loss we are conscious that he has impressed on our lives that which will never be effaced, and which will influence all those with whom we come in contact.

Our brother set a very high standard. He was good and clever, and so industrious that his life was a challenge to all and shamed many; but with this he had a humble generosity which gained the love of all. He was a keen sport, always one of the first on the field, and his enthusiastic fairness imparted itself to others. But he lived for bigger things. He had a great vision, a vision that was contagious and did not end in seeing things but expressed itself in practical devotion, a life of real service. We all knew his dream of being a medical missionary, and felt that he was destined to do great things, but our heavenly Father in his love and wisdom has called him even higher. His was a fruitful life; he has sown seed that will spring up and bear fruit: he has set an example and shown how possible it is to live a sanctified life. To us, his fellow-students, he has bequeathed his vision of service, the influence of his humble goodness.

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## News of the Churches.

(Continued from page 329.)

### Tasmania.

**Invermay.**—The evangelistic mission conducted by Bro. H. G. Harward terminated on May 13. After the final meeting Bro. A. E. Brown and H. V. Clements spoke of the splendid service rendered by Bro. Harward and on behalf of the church presented him with a file for sermons. The effort closed with 21 confessions, and has inspired the church for greater service. Thank-offering realised £47. The church recently had the building enlarged. At a devotional service on May 16 it was officially opened by Bro. Ira Paternoster, from Margaret-st.

### Queensland.

**Rockhampton.**—On April 2 the marriage of Bro. Tom Jones and Sister Gladys Johnson (not Violet, as previously reported) took place. During the month several have been baptised, and on May 13 two confessed Christ. One confessed the Saviour on May 6, and two on April 29.

**Kedron.**—To largely attended mother's day services on May 14 Bro. Noble spoke on "Mother" and "The Bible and Womanhood." Mrs. H. W. Hermann gave an impressive message to the Y.P.S.C.E. Evening service was greatly helped by the singing of Sisters Mrs. J. Saunders, Mrs. H. W. Hermann, Bro. Bert Taylor and a C.E. chorus. Bro. C. W. Kollmar led an inspiring song service. Three new scholars were added to the school.

**Townsville.**—The church commenced a revival effort on May 6. Bro. H. Priestley's subject was "The Second Coming of the Lord." There were three confessions for first week and stirring messages. On mother's day 40 broke bread, and at evening service 85 were present; subject, "Caught Up." There were two confessions after a rousing message. The effort was to continue another week. The church has been strengthened, several members having been restored.

**Ma Ma Creek.**—At C.E. society anniversary on April 25, Bro. V. Boettcher gave a special address. Attendances morning and night are increasing; on the morning of mother's day the Sunday school gave several items. At night Bro. Boettcher spoke to a large attendance on "Mother's Love." At the conclusion one made the confession and two came for re-consecration. Three young people who confessed Christ on April 29 were baptised at close of meeting on May 13.

**Albion.**—One has been added by faith and baptism since last report. Bro. H. W. Hermann has returned from a tour of the East and our mission fields. 225 attended church and Bible school picnic. On May 20 Miss Philpott, from Bamba-rd., Vic., was present. After school the teachers and Bible class took part in a conference and tea. A great address was given by Mr. T. Jones on kindergarten work. Church is planning to wipe off the debt within twenty months. Bro. Payne is preaching with power on helpful subjects.

**Bundaberg.**—Meetings on May 6 were well attended, Bro. Stirling speaking morning and evening. One sister reconsecrated at night, and two were baptised. The senior C.E. and young people's societies held their anniversary meetings, and took part in both services. On May 7 an enthusiastic Bible School picnic was held at New Bundaberg, about 200 being present. On May 10 the two C.E. societies held a largely attended public meeting. Bro. Young (president of conference) gave a wonderful address. On morning of May 13, 139 broke bread, and four new members were received into fellowship. Bro. Stirling's morning and evening messages related to mother. The young sisters helped in evening service. Several members are sick.

### Victoria.

**Emerald.**—Very fine meeting on evening of May 20. Splendid message from Bro. Griffiths. Sunday school has restarted with ten scholars.

**Gardenvale.**—At the conclusion of Bro. Meyer's evening address on May 20, the two sons of Bro. and Sister Andrew made the good confession. They were to be baptised at Brighton on May 22.

**Black Rock.**—On May 6 Bro. Paddock, of the college, gave helpful addresses at both meetings. On May 13 and 20 he again gave appreciated addresses. Mrs. Driscoll sang a solo. Sunday school shows improvement.

**Gardiner.**—On May 20 Bro. R. K. Whately, M.A., was morning speaker. At night Bro. H. J. Patterson, M.A., preached to a good audience and baptised a lady and two men who made the good confession on May 13. Another young man confessed Christ.

**Boronis.**—Bro. Manning is doing good work, and his messages are enjoyed. Numbers are well maintained; 53 broke bread on May 6, and 49 on 13th. Bro. Alex. Wilson, from Swanston-st., was speaker on May 13, his addresses being appreciated. There was one confession.

**Pyramid Hill.**—Anniversary day had successful gatherings. The addresses by Bro. Gale were much appreciated. The afternoon session was marked by special singing by the scholars, distribution of prizes, and an interesting and helpful address by Bro. Gale on "Mistletoe."

**Melbourne (Swanston-st.).**—On May 20 attendances were smaller, as several families were away for school holidays. Bro. Scamsher's messages were very helpful and instructive. Dr. W. A. Kemp gave an interesting talk on Wednesday, May 16, on the work of the children's court, of which he is president.

**Ormond.**—May 6, fair meetings. May 13, fair meeting for worship, splendid meeting at night. Mr. and Miss Nichols rendered messages in song. Bro. Andrews gave addresses suitable to mother's day. May 20, Bro. Andrews gave inspiring addresses. Fine meeting at night; Mrs. Evans and Misses Milne helped with messages of song.

**Mont Albert.**—The sixth anniversary services of the church on May 20 were a great success, large audiences attending. The president of the conference (Mr. H. B. Robbins) spoke in the morning, Mr. R. P. Clark was the speaker at the children's hour, his theme being "Life Savers." At night Mr. Goodwin's sermon was much enjoyed.

**South Yarra.**—Meetings have been good. On the evening of May 13 a choice selection of hymns, with illustrative readings, was given by Bro. A. G. Searle, who also sang a solo. Sister Lola Walters is ably conducting the J.C.E., to which she has been appointed superintendent. Bro. Grey, of Prahran, addressed the church on morning of May 20. The church has been glad to welcome back Bro. Thorne, slowly recovering from his recent serious accident.

**Merbein.**—On youth day (May 6) Bro. Brooke spoke in the morning on "The Church's Need of a Youth Consciousness." In the evening his address to young people was entitled "The Meaning of Life." From May 7 to 12 eleven young people were in camp at Cowans Bend. On May 13 Bro. Chislett spoke in the morning. Bro. Brooke being at Wargan. At night Bro. Brooke preached on "The Mother Love of God" to a good congregation. Merbein's young people's offering amounted to £1/11/1, and Wargan's to £1.

**Sunshine.**—Improved meetings are being held. Bro. Martin's messages are appreciated. Splendid meetings on May 13. Bro. Swallow, of Footscray, being the speaker morning and evening. Mother's day was observed. Bro. Swallow sang an appropriate solo. On morning of May 21 Bro. Martin exhorted. At the gospel service members of local Orange lodges were in attendance. Bro. D. D. Stewart, of Footscray, preached a fine sermon on "Safeguards Against Delusions." A duel by Bro. and Sister Stewart was enjoyed.

**North Richmond.**—Good attendances on May 20. At night a graduation service was held for Y.P.S.C.E. May 14, Phi Beta Pi and mutuals entertained mothers at a social evening, and made a present to each mother. The passing of Bro. R. P. Williams, who for a time assisted Bro. Sparks in the work at North Richmond, is deeply regretted.

**Collingwood.**—On May 20, special meetings were continued, with Bro. T. A. Fitzgerald speaking in the morning on "The Three Admonitions" and Bro. A. L. Gibson in the evening on "Behold, the Bridegroom Cometh." Both meetings well attended. A young lady was received into fellowship at worship. Services this week are on the second coming of Christ.

**Cheltenham.**—An interesting kindergarten demonstration was given on mother's day, and at evening service mothers formed the choir, and rendered special hymns to a large congregation. Dorcas society has forwarded gifts to social service department. Splendid meetings on May 20. Bro. Allan's mid-week meditations on the Psalms are appreciated. Mr. Pond is a visitor from W.A.

**Carlton (Lygon-st.).**—At their quarterly meeting, Bible school teachers enjoyed a very interesting talk from Bro. R. K. Whately. On May 20 Bro. Ennis brought a message to the church on "Calms in the Midst of Storm." At night he spoke on "Noah, the First Religious Reformer." Sympathy of the church is extended to Mrs. Morphett and her family, whose son Arthur was killed in an accident during the week.

**Parkdale.**—Bro. A. W. Stephenson spoke at both services on May 20, and after a splendid gospel message Howard Toyne, who made his confession at Chelsea the previous Sunday, was immersed. Several new members and visitors at Sunday school since anniversary. Several members of the church, who have been sick, are recovering. "One-penny-per-week" fund has paid £17/5/- off church building account in 45 weeks.

**Wangaratta.**—Attendances have been maintained. Ninety-one were present at Bible school on May 13, kindergarten attendance of 44 being a record since its inception. The men of the church have decided to form a men's society. During a visit to the north-east Bro. Gale conferred with the officers on district business. Mother's day was celebrated. The second of a series of "talent" socials was held, over £3 being raised.

**Pitzroy (Gore-st.).**—Good meetings on May 20. Bro. Holland speaking at both services. A sister, recently baptised, was received into fellowship in the morning. At night Bro. Holland made feeling reference to the late Bro. R. P. Williams, dedicating the service to his memory, and speaking on "The Last Call." Members were also sorry to hear of the death by accident of a Bible school scholar—A. Morphett. Cricket club held an enjoyable evening at Sister Mrs. Turner's home.

**Caulfield (Bambra-rd.).**—Bro. Thomson, late of Ballarat East, addressed the church on morning of May 13. Record attendance since opening of new building, 201 breaking bread. At night over 400 were at gospel meeting, when Bro. Youens preached. Meetings on May 20 were well maintained. Bro. Youens speaking in the morning on "Fear" and at night giving an address appropriate to father's day. Mr. Sutton at gospel service sang beautifully. Special collections toward new building fund are gratifying.

**Boort.**—On May 13 Bro. Hargreaves addressed the morning meeting, and at night gave a splendid address on "Mother." A quartette, and solo by Miss Goudie, were enjoyed. On May 20 the 21st anniversary of church and Bible school was celebrated. Splendid meeting in the morning. Bro. Hargreaves gave a fine exhortation on "Is Absalom Safe?" A presentation was made to Bro. George Goudie, who is leaving the district after five years' school teaching. Bro. Hargreaves expressed appreciation of Bro. Goudie's help and regret at his leaving.

**Prahran.**—After the morning message from Bro. Fitch on April 29, a brother decided for Christ. Open-air meetings before gospel meetings are held each Sunday. A young ladies' club has been commenced, with Mrs. Geyer president. The ladies' class enjoyed a visit to Mrs. Lewis at South Yarra recently. Good progress has been made by scholars with singing for anniversary under Bro. Chipperfield. On May 20 Bren. Ladbroke, Williams and Fitch gave splendid messages at S.S. anniversary services. Singing by children under leadership of Bro. F. Chipperfield was enjoyed.

**Preston.**—Mr. T. Grogan recently delivered an interesting lantern lecture on mission work in the slums. Other special events included a talk to K.S.P. club by ex-Cr. Hemburrow on his travels abroad, and an entertainment provided by P.B.P. club for mothers of club members. On May 13 the church enjoyed fellowship with Bro. and Sister A. H. Pratt, Bro. Pratt presiding. Good attendances at all services are maintained, the studies by Bro. Fisher on Revelation creating interest. His addresses on May 20 dealt with the "Seven Churches in Asia." Three confessions were received at gospel service.

**Coburg.**—Wonderful attendances and sustained interest have characterised the anniversary of the Bible school. On the afternoon of May 13 Mr. H. B. Robbins, president of State conference, delighted scholars and parents with his address on "Boomerangs." In the evening the building was crowded, when an appropriate address was given suitable to mother's day. On the afternoon of May 20, the cradle roll was called, and prizes distributed to the kindergarten. The evening meeting was again uncomfortably crowded, and an address given on "Lessons from the Cloak." Singing of the scholars, under leadership of superintendent Mr. E. Parker, was a feature of all services.

**Malvern-Caulfield.**—About 110 were present at "mother and daughter" night on May 15, when the ladies entertained the girls and provided an excellent supper. Helpful address by Sister Mrs. Abercrombie on "Thoughts." Good attendances on May 20, which was observed as father's day. Excellent address in morning by Bro. A. J. Ingham. Bro. Graham's evening topic was "Wise Sons." Violin solo by Bro. Roy Arnel and message in song by Mr. Grover Heyward. On May 21 members of K.S.P. club held a "dad and lad" night, and provided tea for the men of the church, ably assisted by the sisters. After tea musical items were enjoyed, and an inspiring talk on "Manhood and Its Values" was given by Bro. W. H. Clay.

**Swan Hill.**—On Tuesday evening, May 14, and Sunday morning, May 20, special prayer meetings were held in preparation for a fortnight's evangelistic mission. On May 15 the ladies' guild held birthday banquet, raising £12/10/-. The church regrets the departure of Bro. and Sister C. McDonald and Sister May McDonald to Tatura. After the banquet farewell words were spoken by Bro. A. Anderson on behalf of the district, and Bro. Margin for Swan Hill church. Presentations were made from church and auxiliaries. On May 20 Bro. Martin gave an excellent exhortation on "The Evangel." The mission commenced in the evening, the chapel being packed. Special singing was led by Bro. Jack Anderson. Bro. Martin's subject was "Is the Commission Binding on Us?" All church auxiliaries are healthy.

**Ascot Vale.**—At a business meeting on April 30, Bro. L. F. Snow was asked to accept a two years engagement with the church, but he has declined the offer. On May 6 Bro. Neighbour exhorted. On May 13 there was a good morning meeting. Bro. Snow made helpful references to mother. Tennis and cricket clubs have both won the local districts churches' association premierships. On May 20, "back to Ascot Vale" was a great success. In the morning Dr. W. A. Kemp presided. Old-time members took part. Bro.

H. J. Patterson was the speaker. Afternoon, Bro. T. H. Scambler gave a fine talk, and the children sang several pieces. In the evening the choir sang an anthem, and a solo, duet and quartette were rendered. Bro. J. C. F. Pittman preached. All meetings were crowded. Dinner and tea were provided for visitors by the sisters.

**Brighton.**—May is being observed as youth month with great success. On morning of 15th inst. Bro. Colin Curtis, of the college, gave an appropriate address to the young people. In the evening there was a large audience. Members of Bible school rendered special pieces. Bro. Webb spoke on "A Famous Man and His Mother." Women's mission band enjoyed a visit and an address from Bro. W. G. Graham on May 17. May 20 was observed as Endeavor day. Bro. Higgs addressed a combined meeting of Endeavorers at 10 a.m. Young men conducted the morning service, when Dr. W. H. Hinrichsen gave a splendid address. Five new scholars attended Bible school. Large audience in the evening. Special singing by combined choir of Endeavorers, and duet by Miss Hazel Gale and Mrs. R. P. Morris, were helpful features. Four young men spoke on "Mountain-top Experiences of the Master." After Bro. Webb's appeal a Bible school girl confessed Christ. All branches of the work are in a healthy condition.

### New South Wales.

**Petersham.**—On evening of May 13 there was a splendid attendance, Bro. R. P. Arnott, B.A., speaking on "Mother's Chair."

**Erskineville.**—On mother's day H. C. Stitt spoke in the morning on "O woman, great is thy faith!" At night Mrs. Elberington and Miss D. Abbott sang appropriate solos, and Bro. Stitt spoke on "Behold thy mother."

**Enmore.**—Mother's day was celebrated by a special address at night by Dr. Meldrum, there being large audiences at both services. Both morning school and kindergarten department remembered mother on that day.

**Hamilton.**—Good attendances at all meetings during the week. A meeting of the sisters was held on May 14 to reorganise the work among the women. Bro. Alcorn, of Rockdale, addressed a meeting of the men Saturday evening, and spoke at both Sunday services.

**Lismore.**—Happy services were held on mother's day. Three lads, baptised the previous Lord's day, were received into fellowship. At night three young ladies confessed Christ. A record number of 103 broke bread for the day. A man confessed Christ on May 3, following the address on "Confessing Jesus."

**Mosman.**—Bro. Allen edified the church on "Secret Prayer" on May 13, and Roy Acland conducted mother's day service at night. At Bible school Mesdames Hunter and Watkins (duet) and T. P. Dale (solo) contributed suitable music. On May 20 the preacher's morning theme was "Peace Plus Power"; his evening subject was "Positive Prospecting."

**South Kensington.**—On morning of May 20 Bro. P. J. Pond, B.A., was the speaker. At night W. J. Fox gave a message from Revelation. Miss Nance Marly was soloist. A fine Christian life was brought to a close when our Bro. J. Fox, aged 73, passed away on May 18, after many years of service for his Master. His loss is shared by all.

**Canley Vale.**—Mother's day was observed, appropriate addresses being given. Bro. Crossman spoke on "Our Heritage," and Bro. Adams on "Mother." Sister T. Burling, whose health has been failing, is to undergo an operation. On May 20 two Sunday school scholars confessed Christ after a powerful address on "The Unthankful Majority" by Bro. J. Clydesdale.

**Broken Hill.**—On May 8 a young lady was baptised, and a young man from senior Bible class confessed Christ. These two were received into fellowship on May 13. Delightful mother's day services were held in both churches. At morning

service in Wolfram-st., Bro. Clark gave a good address to a good congregation, and Bro. E. G. Warren had a helpful meeting at Railwaytown. Bro. W. Harris was evening speaker. The senior C.E. society and school are doing good work.

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"Codex Sinaiticus," by Tischendorf, the discoverer of the ancient manuscript purchased by the British Museum for £100,000. The story related by himself, 1/6.

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#### BIRTH.

**BANKS** (nee Aviee Fisher).—On May 9, at Maristown private hospital, Fairfield, to Mr. and Mrs. H. S. Banks, 17 Summerhill-rd., Glen Iris—a daughter.

#### DEATHS.

**NEWMAN.**—On April 29, at the residence of her daughter, Mrs. Batten, 15 Montifore-st., Coburg, Marion, the dearly loved mother of George, and loving mother-in-law of Ada, aged 91 years.

—Inserted by George and Ada Newman, 20 Henderson-st., South Melbourne.

**WILLIAMS.**—On May 16, 1934, the result of an accident, Richard Percival Williams, College of the Bible, Glen Iris, the loved third son of Mr. and Mrs. Richard Williams, of Kaniva, and loved brother of Lillian (Mrs. R. D. Main), Addie, Harold, John and Don, aged 22 years.

#### IN MEMORIAM.

**BURDEU-KEMP.**—In loving memory of my dear wife, who passed to higher life on May 21, 1929; also my daughter Eva Kemp, and my son Cyril, killed in action, Gallipoli.

—Inserted by A. Burdeu, Essendon.

**MORPHETT.**—To the memory of our beloved son and brother, Arthur George Morphett, killed (result of accident) May 17, 1934.

We were not there at the hour of death  
To hear your last faint sigh,

To whisper just a loving word,

Or even say good-bye.

—Inserted by loving mother, sister, brother, Ivy and Walter.

**MORPHETT.**—To the memory of our beloved nephew and grandson, Arthur George Morphett, accidentally killed May 17, 1934.

We regret to lose the ones we love,

But God, he knoweth best;

A youthful life was brought to an end—

Beloved, kind, and everybody's friend.

—Inserted by May and Harry Perkins, grandma H. Taylor, Bendigo.

#### THANKS.

Mr. and Mrs. R. M. Williams and family wish to thank all friends for kind expressions of sympathy in the loss of their loved son and brother Richard.

**South Australian News-letter.**  
H. R. Taylor, B.A.

**Say It With Flowers.**

Never before in the history of South Australia has such feeling been shown in the departure of the King's representative as was manifested a fortnight ago when His Excellency Sir Alexander and Lady Hore-Ruthven bade farewell, after their stay of six years. Every section of society vied with each other in doing honor to them. We in this State have been particularly fortunate in the type of men who have occupied Government House. Lady Hore-Ruthven was a charming personality, who took a deep and active interest in every institution and movement concerned with the uplift and sweetening of human life. As the head of the Girl Guides her influence touched the lives of thousands of the young women of to-morrow. No greater testimony to the love she evoked could possibly be imagined than the display on the Adelaide Oval, where a living flower garden was formed by the girls amidst the sylvan surroundings of the north park, with the cathedral in the background. The sight brought tears to many eyes.

**"Sick Nigh Unto Death."**

With these words Bro. G. T. Walden prefaced his report to the preachers' meeting of a recent visit to the Chinese church in Adelaide. He found two faithful Chinese brethren holding the fort with a few helpers from the city and suburbs. Once upon a time a strong body of Chinese Christians met in the lecture room at Grote-st. Their numbers have been depleted by removals from the State. The Chinese population of Adelaide has decreased considerably. Those who remain within reach are hard to interest. The two brethren carry on undismayed.

**A Typical Preachers' Meeting.**

"What do you preachers do at Grote-st. on Monday mornings in your meetings?" We do not know how many times we have been asked this question, as though some mystery should be cleared up. Our meetings are held once a fortnight. At times up to twenty men are crowded into the class-room. Some look tired after their strenuous Sunday's work, and appear to be fighting against an attack of the blues. However, the prevailing note is in the major key. After the opening prayer the chairman calls for reports, saying, "I am going to keep you strictly to your two minutes." Bro. A. sets the ball rolling by reporting two confessions. Bro. B., who appears a little depressed, asks for advice on a church difficulty which has arisen, and suggestions are offered. Bro. C. announces that a well-known brother is sick. General sympathy is aroused. Bro. D. entertains the company with a humorous interlude. A Monday morning laugh is a good tonic. Bro. E. goes beyond his allotted time in describing a new method of work which fits his local situation. The chairman offers a mild rebuke for his long-windedness as a warning to others. And so the whole round of preachers is followed. The second hour is devoted to a discussion on some topic of general interest, such as "The Theology of Karl Barth," "Pastoral Visitation," or "The Gambling Evil." Last week we discussed the plans for the coming F.M. offering. The secret of what the preachers do in their private meetings is out.

**"Bodily Exercise Profiteth Little."**

What were the forms of bodily exercise Paul had in mind we do not know. Neither do we know what he would have said to Timothy if he had been the evangelist of a church in modern times. In a recent preachers' meeting several times. In a recent preachers' meeting several spoke of the recreational activities of the churches they represented, and successes on the cricket and football fields were announced. The football and basket-ball season has opened. In-

door clubs are in full swing. Let it be said that church recreational clubs are not easy to handle. Their utility may be questioned. But nearly every church has them. Everyone agrees that we must hold our young people. How? is the question. Religion touches the physical side of life. The writer has always contended that clubs, if well-controlled, have a moral as well as a physical value to the youth of the churches. Christian virtues find opportunities for development on the playing field. Not the least important is self-control. Of course, there are dangers. If the members of the various teams which take the field on Saturday afternoon are in their places at the Lord's supper, Sunday school classes, C.E. meetings, and reserve a goodly portion of their abounding energy for Christian service; in other words, if first place is given to first things I venture to say that perhaps even Paul would not disapprove of our organised "bodily exercises" carried on in the name of the church.

**Obituary.**

**JENSEN.**—After a long and painful illness Sister Miss Jensen fell asleep in Jesus on Sunday, May 6, at the age of 47 years. Our late sister united with the church in Geelong, Vic., about ten years ago, and took a keen interest in the work of the Lord, being regular in her attendance at all the services, and most liberal in her support financially to the work at home and abroad. During her months of suffering she was most patient, and the wonderful promises in God's Word were a great comfort to her. To the sorrowing ones we extend our deepest sympathy.—H.M.C.

**NEWMAN.**—On Sunday, April 29, Sister Mrs. Newman, of South Melbourne, departed to be with Christ, at the age of 92. She was baptised about 60 years ago at Bet Bet by Bro. J. E. Laing. Her membership was with the church at Donnelly for several years, after which she moved to Bendigo. For a few years she was in membership with the church there, and came to South Melbourne in 1883, about two months after the present building was opened. During the past years she has resided in different suburbs of Melbourne, but her membership remained with the church at South Melbourne. Our sister was much loved by her many Christian friends. Those who knew her speak highly of her good life. She lived long and well. The bereaved ones are now denied her presence for a time, but the sweet memories of her good life remain with them. The glorious hope that Christians enjoy enables each to say, "To die is gain."—L. G. Burgin.

**PETERS.**—On April 23 Bro. Carl Peters, of Gardiner church, Vic., after a comparatively brief illness received his home call, and on April 24, in the presence of a large assembly of friends who had gathered to pay their tribute of respect, his body was laid to rest in the Box Hill cemetery. For some 34 years he had given a faithful witness to his faith in Christ. At South Melbourne he served as superintendent of the Sunday school, while at Brunswick, Glenferrie and Gardiner he was recognised as a good and faithful servant of the Lord. Though of advancing years, just a few months before his death he walked a distance of two and one half miles to be present at the Lord's table. Such loyalty to Christ is a lesson to all. Sympathy is expressed to the bereaved widow and family. We wait "till the day dawn and the shadows flee away."—H.J.P.

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### NORTHERN SISTERS, S.A.

The quarterly meeting of the Northern Conference Sisters' Executive was held at Moonta on May 9. 20 members were present. The devotional meeting was led by Mrs. Doley (Moonta). The president (Mrs. Warren, Kadina) occupied the chair for the business session. J. Johnston, preacher of Moonta church, gave an interesting address. The report of Wallaroo Dorcas showed 45 visits to hospital and distribution of goods. A welcome social had been tendered Bro. Davie, new preacher of Wallaroo church. The next meeting to be held at Wallaroo on July 25 will be a foreign mission meeting. Afternoon tea was provided by Moonta sisters.—A. I. Bennett, Secretary.

### SUGGESTED DAILY READINGS.

The following reading lessons are suggested for daily use among our people. Each week of readings leads up to the topic of the coming Lord's day.

#### TOPIC FOR JUNE 3,

"Looking Further Afield."

- May 28—Acts 13: 1-13.
- 29—Matt. 28: 1-20.
- 30—Luke 9: 1-11.
- 31—Isa. 6: 1-13.

June 1—Luke 10: 1-12.

2—Acts 28: 17-31.

June 3.—O.T., Psalm 66; N.T., Rom. 15: 14-33.

#### TOPIC FOR JUNE 10,

"Unity Among Believers."

- June 4—Ephesians 4: 11-16.
- 5—John 17: 15-26.
- 6—Rom. 3: 20-28.
- 7—1 Cor. 13: 1-11.
- 8—Acts 4: 32-37.
- 9—Acts 10: 34-43.

June 10.—O.T., Jer. 31: 31-37; N.T., 1 Cor. 1: 1-17.

#### TOPIC FOR JUNE 17,

"Gospel v. World's Wisdom."

- June 11—Luke 8: 4-15.
- 12—Matt. 16: 1-16.
- 13—2 Cor. 5: 14-21.
- 14—Acts 12: 1-17.
- 15—1 Cor. 2.
- 16—Prov. 8: 22-36.

June 17.—O.T., 2 Sam. 24: 18-25; N.T., 1 Cor. 1: 18-31.

#### TOPIC FOR JUNE 24,

"Blessings in Christian Faith."

- June 18—Isa. 35.
- 19—Isa. 55.
- 20—Matt. 7: 12-29.
- 21—Luke 4: 16-30.
- 22—Matt. 5: 1-16.
- 23—Rom. 8: 28-39.

June 24.—O.T., Isa. 64; N.T., 1 Cor. 2.

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