

# The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

Registered at the G.P.O., Melbourne,  
for transmission by post as a Newspaper.

Subscription: Posted direct, 10/6.  
Through Church Agent, 2/- Foreign 14/-

## Unbelief in the Pulpit.

A CONSIDERABLE amount of controversy was caused in English church circles recently by the presence by invitation of a Unitarian preacher in the pulpit of Liverpool Cathedral. Lord Hugh Cecil appealed for an inquiry into the matter, but the Bishop of Liverpool refused the request. The admission of a Unitarian to preach in the Cathedral, it was stated, did not carry with it any endorsement of the preacher's theology. In answer Lord Hugh Cecil referred to the bishop's "irresponsible autocracy," and added: "I protest against his refusal to hold an inquiry. I shall not appeal to the authority of the State or of the courts. The question must be decided by the church, and I hope to procure an authoritative declaration that those who reject the deity of Christ must not preach in our churches."

### A matter of loyalty.

Doubtless there will be many people who will praise the broadminded tolerance of those who authorised the Unitarian's admission and blame the narrowmindedness or bigotry of the objectors. Yet, we hope a greater number will be found in agreement with Lord Hugh Cecil. There is a pseudo-charity which seems very attractive to some folk. It is not easy to stand firm and be loyal to revealed truth in days when laxity in doctrine as in living abounds.

The divinity of the Lord Jesus Christ (and we are not using the word "divinity" with a connotation which excludes "deity") is a fundamental doctrine of the Christian faith. It matters not what truths beside a man may hold and utter; if he reject the divinity of our Lord, then he is not a Christian. There is a confession made unto salvation, which every believer is asked to make. "Whoso shall confess that Jesus is the Son of God, God abideth in him, and he in God." "We are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life." On the other hand, "many false prophets are gone out into the world . . . and every spirit that confesseth not Jesus is not of God." No stretch of charity may make us disloyal to him, our Immanuel, the Son of God who became incarnate, and who gave his life a

ransom for sinners. A man may be much indebted to Christianity, he may hold many of its truths, he may be greatly benefited in spirit and may have received much inspiration for service from the teaching of our Lord; but if he will not accept him from the heart as Lord, as the unique Son of God and only Saviour, then he cannot be accepted as a Christian preacher.

There are two aspects or characteristics of Christianity which should be regarded as supplementary but not contradictory. We label them at times "tolerance" and "intolerance." We should, on the one hand, be able to say, "Grace be with all them that love our Lord Jesus Christ in uncorruptness." But, again, we ought not to hesitate to stand for "the faith once for all delivered to the saints." We should remember the word of the Apostle Paul condemning those who dare to preach any other Gospel; or that striking word from John, the apostle of love, in which he denounced the deceivers who went out into the world, "even they that confess not that Jesus Christ is come in the flesh. . . . Whosoever goeth on and abideth not in the teaching of Christ, hath not God; he that abideth in the teaching, the same hath both

the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil work" (2 John, verses 7 to 11). This closing sentence is sufficient reply to the contention that a Unitarian may fitly preach in a Christian pulpit, since it is known that the invitation to preach does not carry with it an endorsement of the doctrine. It may safely be said that no believer after the pattern of the Apostle Paul or the Apostle John could possibly extend such an invitation.

### Other forms of unbelief.

Short of the denial of our Lord's deity and of the necessity or value of his atoning death, such as Unitarians give, there is a considerable amount of unbelief manifest in so-called Christian books and sermons. The challenging of apostolic statements, the criticism of the Scripture records, has become so common as hardly to attract attention. In our recent reading we have found some striking examples. One of the newest commentaries on Romans contains the following professorial sentence of the commentator: "Sometimes I think Paul is wrong, and I have ventured to say so." The only appropriate comment we can think of on this hot day is, Poor Paul!

Here is a "Christian World" article on the New Testament miracles. The writer quotes and endorses H. E. Fosdick's statement: "Miracles are certainly no speciality of Christian faith. They are the psychological children of the ancient world-view, and while dressed in diverse clothes, Indian, Chinese, Japanese or Palestinian, they are recognizably akin."

Then he goes on to say:

"The miracles of healing I accept, for in such cases there was a human personality to respond to him. The miracles, on the other hand, which tell of the action of Jesus upon inanimate nature, such as the Walking on the Sea, Turning Water into Wine, Stilling the Storm (where there is no personality to respond to Jesus) I am unable to accept.

"The still widespread indiscriminate acceptance of Biblical miracles is one of the most serious hindrances to the acceptance of Christ's religion by men and women of to-day. It would be

### PRINCIPAL CONTENTS.

	Page.
Unbelief in the Pulpit . . . . .	49
Bible Evidence in Ancient Tablets . . . . .	50
That Thief on the Cross . . . . .	51
The Old New Gospel . . . . .	52
The Great Memorial . . . . .	53
At the Lord's Table . . . . .	53
Home Circle and Family Altar . . . . .	54
Prayer Meeting Topic . . . . .	55
Our Young People . . . . .	55
Here and There . . . . .	56
News of the Churches . . . . .	57
Foreign Missions . . . . .	58
Religious Notes and News . . . . .	59
Resolution on World Peace . . . . .	62

VOL. XXXVII, No. 4.  
THURSDAY, JANUARY 25, 1934.

a great boon if the two Testaments could either be freed from elements of credulity and superstition, or that we could agree to regard such elements for what they are when we read them."

Such words from the pen of an open unbeliever or an agnostic would excite no wonder, and would do little harm. Coming from a preacher professing to give the Gospel of Christ, they are both sad and dangerous.

Yet another case may be cited. Once more we quote from Mr. John Bevan's "Christian World" articles. He says he never uses the words, "As often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till he come."

"Paul's own comments are valuable as showing what the original simple Supper had come to mean to the Christian mind within the short space of, say, a quarter of a century, and they may mark a development of Jesus's original idea or (as I think) a departure from it; but they cannot be said to have the importance and authority for us, that our Lord's own words possess."

The issue is simple. Paul declares that he "received of the Lord" the things he wrote regarding the institution of the Lord's Supper. Mr. John Bevan thinks Paul's words mark a departure from Christ's original statement. Inspiration apart, who is likely to be the better guide, Paul the Apostle of Jesus Christ, or John Bevan writing nineteen centuries later? It should not cause much mental strain to answer that simple question.

In closing let us say that there must be perfect liberty in matters of opinion, and we have not the slightest wish to deny liberty in indifferent things. But in matters of faith there can be no compromise. Particularly, when we deal with the person of our Lord and the basic truths of Christianity, compromise spells disloyalty. In addition, we declare that even in what we may agree to be secondary matters of revealed truth, we should be bound by the Scriptures; and the Christian pulpit is no place for discredit to be thrown upon any part of God's Holy Scripture. A preacher should preach his faith and never his doubts. It is sad to think of the harm that has been done by the light, even the wanton, manner in which some preachers and writers have criticised or discredited portions of the Scripture narrative, including the Gospels and the apostolic epistles.

#### I BIND MYSELF.

I bind my heart this tide  
To the Galilean's side,  
To the wounds of Calvary,  
To the Christ who died for me.  
I bind my soul this day  
To the brother far away,  
And the brother near at hand,  
In this town, and in this land.  
I bind my heart in thrall  
To the God, the Lord of all,  
To the God, the poor man's Friend,  
And the Christ whom he did send.  
I bind myself to peace,  
To make strife and envy cease,  
God, knit thou sure the cord  
Of my thralldom to my Lord!

—Lanchlan MacLean Watt.

## New Bible Evidence in Ancient Tablets.

By Sir Charles Marston.

Some three years ago a mound of earth at Ras Shamra on the coast of Asia Minor, opposite the Island of Cyprus, attracted the attention of M. Virolleaud, the French Director of Antiquities for Syria. Excavations brought to light the ruins of a small temple; and in the vaults of this ancient building a library of clay tablets was found. The writings on the tablets were in those cuneiform or wedge-shaped characters which are familiar sights in our museums, and usually come from Babylonia or Assyria.

But while this style of cuneiform writing consists of several hundred combinations, some of the tablets in the Ras Shamra hoard contained only twenty-seven different characters. It was obvious that at last an alphabetical language in cuneiform script had been unearthed from the distant past. The problem was how to decipher it.

In Edgar Allan Poe's "The Gold Bug" there is described the decipherment of a cryptogram. Now the newly found alphabetical cuneiform writing was really nothing more nor less than a cryptogram; and by using Poe's method Professor Bauer, of Halle, discovered what letters of the alphabet were represented by each of the twenty-seven characters.

#### Reconstruction of the past.

The language proved to be archaic Hebrew, and the date of the tablets has been fixed at 1400-1350 B.C., or something like six hundred years before the earliest fragments of Hebrew inscriptions which have been found in Palestine and its neighborhood. What is the historical setting into which the freshly deciphered tablets should be placed?

It will be remembered that the extensive excavations of Jericho and its necropolis, which have been going on for the last five years, definitely fixed the date of the destruction of that city by Joshua at about 1400 B.C., or at the commencement of the period assigned to the newly-discovered writings.

Again, some fifty years ago, at a place called Tel el Amarna in Egypt, four hundred cuneiform tablets were found written in the conventional Babylonian script. These tablets also fall into this period, 1400-1350 B.C., and they record the invasion of Palestine by a people called the Habiru, now definitely identified with the Hebrews. Indeed, one of these Tel el Amarna tablets actually mentions the name Joshua.

It is interesting now to note that one of the Ras Shamra tablets records a conflict between Keret, king of Zidon, on the one hand, and the tribes of Zebulun and Asher, associated with the people of Edom, on the other. This is additional evidence, if more evidence be needed, that the Exodus from Egypt took place about 1440 B.C., or 220

years earlier than has been generally assumed.

#### Rituals recorded.

What these new archaic Hebrew documents tell us about religion and mythology is, however, even more interesting than what they say about the history of the time. In order to appreciate their significance it should be understood that some, at least, are ritual tablets—that is to say, they record the ceremonial liturgies used in their temple at certain seasons to certain deities.

While these rituals mention different deities, and so are polytheistic in character, yet it is abundantly evident that the supreme divinity is El, with the plural form Elohim. These are Bible Hebrew names for God, used several thousand times in the Old Testament.

Of equal interest is the occurrence of a single sentence on one of the tablets which reads: "The name of my son is Yah Elat . . ." The dots after Elat denote a break in the tablet, and decipherers are left in doubt whether Elat begins a fresh sentence, or actually links up with Yah and ought to be read Elim—that is to say, Jehovah Elohim.

In any case, it is interesting to note that the original name for Jehovah was not even Yahwe, as scholars have assumed, but was actually Yah, the words with which church-goers are familiar in Psalm 68.

There is also the mention of Adam, the first man, on one of the tablets, and he is designated as "the Man from the East," just as his location is described in the second chapter of Genesis.

The supreme importance of these inscriptions is now obvious, and it is reassuring to know that they are all safely housed in the Louvre Museum in Paris. Up to the present time about half of them have been deciphered.

#### A list of sacrifices.

The tablets mention these sacrifices familiar to readers of the Old Testament, the technical terms being identical with those employed in the Hebrew Bible:

(a) The Trespass Offering, to which there are references in Lev. 5: 15, and half a dozen other places.

(b) The Peace Offering, referred to in Num. 6: 17, and in Leviticus and Deuteronomy.

(c) The Tribute Offering. (Allusions in Exodus, Leviticus and Deuteronomy.)

(d) The Wave Offering. (References in Exodus, Leviticus and Numbers; see, for example, Ex. 29: 24.)

(e) First Fruits. (References in Exodus, Leviticus, Numbers and Deuteronomy; see Deut. 26: 2.)

(f) Bread of the Gods. (See Lev. 21: 6, 8 and 17.)

(g) Burnt Offering. (See Lev. 4: 12.)

(h) Offering for Expiation of Soul. (Compare Lev. 4: 2.)

(i) New Moon Offering. (See Num. 28: 11.)

(j) "Boiling a kid in its mother's milk." This ceremony is recorded for observance at Ras Shamra. It was intended as a milk charm, but it is expressly forbidden in the Pentateuch. (See, for example, Ex. 23: 19, or Deut. 14: 21.)

(k) There is also a ritual text for offerings on the housetops to the sun, moon and stars. The Mosaic prohibition (Deuteronomy 4, 19 does not mention the housetops since the Israelites were then dwelling in tents; but the custom is denounced later by the prophets Jeremiah and Zephaniah.

Here, then, are archaic Hebrew documents written only a few years after the death of Moses, which contain the divine names and mention sacrifices instituted by the great lawgiver.

Then again there are resemblances to the tabernacle and its furnishings which Moses provided for the Israelites in the wilderness. The tablets refer to:

(l) The Courtyard of the Tent. (Cf. Ex. 27: 9.)

(m) The Holy Place of the Holy Places. (Cf. Ex. 26: 33, etc.)

(n) The Table of God. (Cf. Lev. 24: 6.)

(o) The Sanctuary and the Stranger in the Gates.

(p) The Hebrew word for "priest" is the same.

(q) The word used for a sacred object round which women danced resembles the word employed for "the Ark of the Covenant."

(r) The sacred number seven, familiar to us in the Fourth Commandment and elsewhere, has in the past been associated by critics and archaeologists with the religion of Babylonia; but it occurs in various connections in these Ras Shamra inscriptions.

(s) So do references to "The Rephaim," or the dead, which are paralleled in Job 26: 5, or Psa. 88: 10.

As if all this were not enough to relate these rituals and their adjuncts with those of the Israelites in the wilderness, the Ras Shamra inscriptions represent the rites as originating in the wilderness of Kadesh—the scene of sojournings of the Israelites.

Where did these Ras Shamra worshippers come from? How do they connect with the Israelites? What bearing do their inscriptions have upon the Bible? Any great confidence in answering these questions is premature, since some of the tablets have not yet been deciphered and the contents of others have not yet been made public.

So far as the origin of these people is concerned, on the tablets they call themselves Arabs and claim to have come from the Arabia, or Steppe Land, in South Palestine. Since Ras Shamra is on the coast of ancient Phœnicia, this account seems to confirm the tradition that the Phœnicians were people who fled from the neighborhood of the Dead Sea in consequence of the cataclysm which overwhelmed Sodom and

Gomorra in the days of Abraham (Genesis 19). In that case the Ras Shamra rituals and ceremonies, which are probably much older than the tablets themselves, represent those of the Semitic race before the days of Moses.

Now the Bible tells us that Abraham and his descendants were, like these Arabs of Ras Shamra, descendants of Shem, or Semites. It is suggested that, just as Moses seems to have used the code of laws of the great Semitic legislator Hammurabi (Amraphael, King of Shinar of Genesis 14) in framing his legislation, so he appears to have purified and purged of polytheism the ancient Semitic rituals and ceremonies and adapted them for the use of Israel in the wilderness.

#### Did Moses write the Pentateuch?

So far as the bearing of these archaic Hebrew tablets have upon the early books

of the Old Testament, they go far to authenticate the Pentateuch, or at any rate a large portion of it, as the actual work of Moses. And when we remember that specimens of alphabetical writings of the time of Moses have actually been found in Sinai, whither he led the Twelve Tribes, it becomes absurd for commentators any longer to attempt to sustain a theory of oral tradition over a period of no less than eight hundred years before the Pentateuch and the Book of Joshua were committed to writing.

Alphabetical writing was in use in Sinai in the time of Moses. Why should not he and his descendants have used it for recording their ritual and ceremonies and laws, even as these Ras Shamra worshippers actually did in the days of Joshua, Moses' successor, utilising the old cuneiform script?—Reprinted from "New York Times."

## That Thief on the Cross.

Thos. Hagger.

What a wonderful manifestation of faith is seen in the penitent thief's dying prayer—"Lord, remember me when thou comest into thy kingdom"! What a remarkable display of divine mercy is seen in the Lord's reply—"Verily I say unto thee, To-day shalt thou be with me in paradise" (Luke 23: 42, 43). How frequently this beautiful incident is used in attempts to justify disobedience to Christ! Frequently you will hear people say, "Oh! the thief on the cross was saved without being baptised, and so may I." Evidently people who talk like that overlook one or two very important considerations. The thief lived and died in the Mosaic age; we are living in the Christian age, and that makes an important difference. Then it needs to be borne in mind that it was not till some forty-three days after this incident occurred that Jesus gave the great commission in which he commanded baptism. How could the thief obey a command of Jesus that he had not given? Then, too, Jesus was by his side when he offered his penitent prayer. As just as he had done during the days of his ministry, so then, in the hour of his dying, he was able to save men, grant them an entrance into paradise in the way he thought fit. But he has since died, and his will has been placed in the hands of his executors, the apostles. The terms of this they could not vary, but had to carry it out to the letter, and so, in perfect harmony with the great commission, Peter told the sin-convicted crowd on the day of Pentecost to "Repent and be baptised . . . in the name of Jesus Christ," and assured them that such would be "for the remission of sins," and that they would "receive the gift of the Holy Spirit (Acts 2: 38). And all through the book called "the Acts of the Apostles" men and women were similarly instructed, and they came into Christ, in whom is salvation, on compliance with the terms announced.

To learn the way of salvation for this age we need to examine the great commission found in Acts. And doing this we will never be foolish enough to quote the thief either as an example of disobedience or as a justification of our own disobedience.

## Prayer Corner.

Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark.—Phil. 3: 13, 14.

Till, as each moment wafts us higher,  
By every gush of pure desire,  
And high-breathed hopes of joys above,  
By every sacred sigh we heave,  
Whole years of folly we outlive,  
In his unerring sight, who measures Life by Love.

—John Keble.

O thou, our Lord and our God, our merciful Father in heaven, we entreat thee with childlike hearts, give us in this world whatever is really good and happy for us in soul and body, according to thy holy will and pleasure. May we live as Christians, endure with patience, and at last die in peace and hope, for Jesus Christ's sake. Amen.—Johann Duirfeld (1641-1686).

O thou who art heroic love, keep alive in our hearts that adventurous spirit, which makes men scorn the way of safety, so that thy will be done. For so only, O Lord, shall we be worthy of those courageous souls who in every age have ventured all in obedience to thy call, and for whom the trumpets have sounded on the other side; through Jesus Christ our Lord. Amen.—Selected.

# The Old New Gospel.

Address delivered at Doncaster (Vic.) Seventieth Anniversary.

A. W. Connor.

"I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth."—Rom. 1: 16.

A seventieth anniversary is a big event in a church's life, and the occasion of great thankfulness to God for those men, into the fruitage of whose labors we have entered. It is also the opportunity for deep heart-searching and confession. But it is pre-eminently a time for pressing upon our own hearts the obligation to pass on the torch of truth. Times have changed since first men and women in this church bore their witness for Christ, and without a doubt we have changed with the times. But some things remain unchanged and steadfast. Just as in the first century of our era, amid the clash of warring faiths, when much which men had built was tottering to its fall, the writer of Hebrews saw one unchanging factor, "Jesus Christ, the same yesterday, to-day and forever," so to-day we believe that Christ, and the gospel of Christ, still stand. To present again that everchanging gospel which has been preached for these seventy years, and which must continue to be preached, I have chosen my text for to-night, "I am not ashamed of the gospel."

A speaker and his word are vitally related. The value of the message is indicated by the character of the messenger. It is this that gives such value to this personal confession. For when Paul makes this declaration that the gospel is "God's power unto salvation," he is not stating an abstract theological truth, but proclaiming an individual experience. The writer had opened this letter by calling himself "Paul, a bond-slave of Jesus Christ, a called apostle," but to get the full force of his words we must remember that he had been Saul of Tarsus, the arch-persecutor of the faith in Christ. Think of him as the bigoted Pharisee going out on his mission to destroy those who called on the name of Christ, and "whose every breath was a threat." To Saul "Jesus" was a name to be despised and hated. To do "many things contrary to the name of Jesus" was with him a passion. To him "the cross" was a thing of shame, and proclaimed the victim a cursed being. The so-called "gospel" was a tissue of lies, and a sheer deception for weak people. Then had come the never-to-be-forgotten experience on the Damascus Road. There he met with the living Christ. His proud intellect bowed to the logic of fact, and in his baptism he laid down his rebellious arms, and surrendered his will to his new Lord. Now to him "Jesus" was the name above all names, and in it "every knee must bow." As for the "cross," he declared: "I desired to know nothing but Jesus Christ, and him crucified," and with passionate earnestness he cried, "God forbid that I should glory save in the cross of our Lord Jesus Christ." As for the "gospel," of it he said, "I am ready to preach the gospel to you that are at Rome," for "I am not ashamed of the gospel." That glorious triple name—our Lord Jesus Christ—is the measure of the change in the apostle's thinking, and is revelatory of the nature and content of the gospel itself, Jesus! That personal name of the child of Mary meaning "He shall save his people from their sins." Christ! The official title uttered at Caesarea Philippi by Peter. The Messiah! The culmination of the long line of promises. "Thou art the Christ," and not only son of Mary but "Son of God." And combining the two he is "our Lord." The first Christian creed, written in capitals in our Scriptures, is "Jesus is Lord."

"The ascription of that title is much more probably due to the Jewish use of it for God instead of the covenant name in the reading of the Scriptures than to any borrowing from pagan cults, as the early current use of the phrase *Marcnathq*, 'our Lord cometh,' proves (1 Cor. 16: 22). They confessed Jesus as Lord believing that he was risen from the dead and exalted at God's right hand."

Here is the gospel in a tremendous phrase, "The cross of our Lord Jesus Christ." That gospel has been the message, that cross the heart of the message of this church through its seventy years of history. So the words of our

## WINDOWS.

I saw a lighted window  
Shine warmly through the dusk  
As down the world and round the world  
There came an autumn dusk.  
It seemed to be so kindly,  
That window glowing there,  
As if to ask me in from hate  
And ask me in from care.

So I took my tools all shiny  
And I made a window, too,  
Out of a song, out of a dream,  
Out of a thought of you.  
And I want to set this window  
In some wall of gloom to show  
The sad heart and the mad heart  
The way a heart should go.

We need a world of windows,  
Bright windows, where a beam  
Of welcome light through day and night  
Can show the road to dream:  
Fair windows in the darkness,  
With love's dear light to bring  
The haunted and the weary ones  
To the arm post of the King.

—B.B. in the "Baltimore Sun."

text are a church's confession of faith: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth." May I in briefest outline present that gospel, as to its content and claim, following the man who gave us the text?

1. As to its origin. It is the "gospel of God" promised aforesaid by his prophets in the Holy Scriptures, and it "concerned his Son, Jesus Christ our Lord." It is neither an invention of man nor an evolution. It is from God by divine revelation. So sure was Paul of all this that he scathingly condemned those who preached another gospel, and averred that the gospel he preached was not of man nor from men, but from heaven. Let it be our aim also, neither to replace nor modify but to preach with conviction and passion the good news from God.

2. As to its content, it is the gospel or good news of divine love for man. The great source of this mighty river is in the eternal love of God for man. That love finds expression in the life and death of Jesus Christ. "I declare unto you the gospel," and what is it? "Christ died for our sins, was buried, and rose again." The cross, the grave, the resurrection. That

name, Christ, challenges attention because the value of that death is in the nature of him who died. The phrase, "for our sins," changes a record of simple fact into the gladdest good news for sinful man. It is a divine gospel. It is a faithful gospel.

3. As to its purpose. This is clearly declared to be the saving of men. It is the "gospel of salvation." It is the power of God "unto salvation." It comes laden with richest promise for sinful man. The forgiveness of sins. "Though this man is preached unto you the forgiveness of sins." Then it has not only power to deal with the sins of life, but it has a power for all the to-morrows. The gift of the Holy Spirit, the indwelling Christ. It reaches beyond this into eternity and contemplates the resurrection unto life eternal at the coming of the Lord. "The gospel by which ye are saved, and upon which you stand." As wide as the needs of men, as deep as the love of God, and as long as eternity, "The glorious gospel of the blessed God."

4. As to its conditions, for conditional it is. It is "to everyone that believeth. It is as wide as "whosoever." It is as narrow as "those that have faith." The gospel is the good news that through Christ "a life-giving acquittal extends to the whole race" (Rom. 5: 18). But all are not saved. That gospel is the power of God unto salvation to "all that believe." There can be no salvation apart from faith. The cross of Jesus is the arm of God stretched out for man's salvation. But faith is the soul's response to the word and action of God. It is the empty hand stretched out to receive the gift of grace. "Believe on the Lord Jesus Christ and thou shalt be saved." That is a great deal more than the "only believe" of some evangelists. It is more than a mental assent to certain truths about Christ. To "believe on the Lord Jesus Christ" is the biggest thing in every life, and it is such because of him who is the object of faith. Such faith begins in belief of the truth concerning Christ, but it passes on to personal trust in him as Saviour, and on the way to this happy state it is compelled to a new attitude toward sin. Hence Paul declares that he had taught "repentance toward God, and faith in our Lord Jesus Christ." This faith to be effectual must be confessed. "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." So also in Paul's gospel this faith found its expression in a solemn recognition of the Lordship of Jesus on obedience in baptism. In the case referred to (the jailer) we find that those who heard the "word of the Lord" manifested the truest repentance and were "baptised . . . straightway." May I say that if the book is to be followed when it commands, "Believe on the Lord Jesus Christ," its example is not to be refused when it says, "He was baptised straightway." So salvation is to those who believe.

The gospel which for seventy years has been preached here has centred in the cross of Jesus. It has sounded out clearly the Lordship of Jesus, and called men to faith and penitence, and to obedience to Christ. The initial choice and acceptance must be renewed. We must "hold fast," and go forward in a life of devotion and service for Christ Jesus our Lord.

This glorious gospel is the message needed to-day by all of us. Still are we "ready to preach the gospel." Still are we ready to confess, "I am not ashamed of the gospel, for it is the power of God unto salvation to all who believe."

"A wise man stocks his memory with as much discrimination as a literary man stocks his library shelves. When space is limited there is no room for rubbish."—*Windsor Magazine.*

# The Great Memorial.

*Foreshadowed by the Passover.*

Etheibert Davis.

Throughout this series of studies it will be our purpose to bring to the surface the spiritual contents of that great memorial which is one of the most sacred treasures of the Christian church. To the sincere believer, the Lord's Supper should be one of the most precious of all the experiences in his association with the church. With all our emphasis upon the weekly observance of the Lord's Supper, it is doubtful whether many understand its value in the church's worship, or appreciate the solemn appeal to the spirit made by the "communion of the body and blood of the Lord."

## The Passover.

Like almost everything connected with our Lord and the church he founded, this striking memorial was foreshadowed in the Old Testament Scriptures. It was forecasted by the paschal feast inaugurated on the eve of the departure of the Hebrews from Egyptian bondage, and observed throughout their national existence. In Exodus the twelfth chapter is to be found the record of this institution, preserved by divine care.

Instructing Moses in the institution of the passover God said, "I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt will I execute judgment; I am the Lord. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever." The historical facts coincide in every way with the instructions given by God.

## The Blood.

The centre and soul of the Passover was the lamb and its shed blood. Back somewhere in the eternal plan for human redemption God had ordained that without the shedding of blood there is no remission of sins. Animal sacrifices had been offered since the days of Adam; but the purpose of these sacrifices was being more clearly revealed in the sacrifice of the paschal lamb. Of paramount importance is the fact that the blood was appointed by God. The death angel was to pass over Egypt to destroy the firstborn of man and beast. There was only one means of escape for the firstborn of Israel. It was a way divinely appointed; it was the placing of the blood of the slain lamb on the posts and lintels of their doors. The Israelites could never understand why and how the blood would save them. It was not required of them that they should understand. What was more important was that they should do as they were commanded. It was the blood appointed by God, and its stain upon the place assigned was the surety of their deliverance.

The blood of the paschal lamb, though appointed by God, was to be applied by man. On the evening before that dread midnight there was no difference between Egyptian and Israelite. "Before him who came smiting at midnight there was no Israelite or Egyptian, bond or free." The difference came about by the sprinkled blood, willingly and obediently applied.

## The Purpose of the Passover.

The Passover was a memorial, a continual reminder of their deliverance from bondage. Its

every detail reminded them of the various phases in their escape from slavery. The blood particularly reminded them that by that strange token they and theirs had been saved from death, and delivered from the land in which they had been slaves for over four hundred years. The lamb taken on the tenth day of the month, which was to be to them the beginning of months, reminded them that preparation was made for their deliverance. The killing of the lamb on the fourteenth day of the month reminded them that was the specific night and hour of their strange escape from the death angel, which destroyed the firstborn of all the Egyptians. The eating of bitter herbs reminded them of the bitterness of their bondage. The unleavened bread, and girded loins, and shod feet, and staff in hand, reminded them of the haste with which they departed from the strange land in which they had sojourned so long.

## Not Only Memorial but Symbolical.

The Passover was not only a memorial, but also a typical and symbolical ordinance. In fact, all the sacrifices of the old economy were typical and pointed, like finger-posts, to the sacrifice of the Lamb of God, which was to take away the sin of the world. In the memorial is embedded the thing commemorated; in the type the antitype is clearly revealed.

The paschal lamb typified the Lamb of God. The paschal lamb was a male; so was Jesus. The paschal lamb was at its prime; so was Jesus. The paschal lamb was without blemish; so was Jesus. The paschal lamb was taken away from the flock; Jesus was separated from his people for death. The paschal lamb was slain for the redemption of the Hebrews; Jesus

was slain for the redemption of the world. The paschal blood was seen on the door, and the death angel passed by; the blood of Christ is seen on the heart and God's wrath passes by. The paschal blood was the blood of substitution; so was the blood of Calvary. The paschal blood was the blood of separation; so was the blood of Calvary. The paschal blood was sprinkled; that is, it had to be applied; so has the blood of Calvary.

## The Feast.

All this, with its historical truth and its typical significance, was compressed into a simple feast, the observance of which turned the mind of the participant back to the event memorialized. At the same time the feast presented to them in pictorial conformation that future essential ordinance of which the Passover was only the type. In the Passover was to be seen in vivid outline that feast of commemoration in the new economy known as the Lord's Supper.

## EVERYWHERE IN EVERYTHING.

"All things work together for good to them that love God."

Everywhere my eyes can see  
Something speaks to me of thee.

In everything my ears can hear  
A word from thee says do not fear.

In everything the year has brought  
I've had some lovely lessons taught.

In every road that led up hill  
I've found the blessings of thy will.

In every thorn, in every rose,  
In every rain, and wind that blows,  
In every wound, in every tear,  
From grown man's load and children's toy  
I've gathered laughter, love and joy.

Dear God, I thank thee for it all—  
It is my life in great and small.

—Ornis Akers.

## At the Lord's Table.

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

### THEY WENT OUT.

And when they had sung a hymn, they went out unto the mount of Olives.—Matt. 26: 30.

From that tender and sacred fellowship they would go out, surely, to devoted service. Whatever failure had characterized them before, from henceforth they would never fall him! So we should expect.

But oh! the inconsistency of the human heart, the weakness of human devotion!

One went out to betray him; another to deny him; all to forsake him. And he went out to die.

One went out to betray him. It was a settled purpose. He had steeled his heart against the gracious influence of the Lord's presence, and for some reason—perhaps we do not understand—he determined to betray his Lord. At the supper table the Master made a bid for his soul, but failed, and Judas went out on the deadly errand of betrayal.

One went out to deny him. He was the most impulsively affectionate of them all. Though all men should deny him, he never would! So he asserted, and so would we have said for him. But the tender asso-

ciations of that sacred hour were not sufficient to save Peter from a dreadful fall.

They all went out to forsake him. They were loyal hearted, and felt strong enough at the table. They all assured him of their constancy. As they listened to his words, and received from him the sacred symbols, they felt they could do anything, endure anything, for him. But when the test came, they all forsook him, and fled.

He went out to die. For this he came. To this end he moved through days of popularity and of opposition. Only thus could God's purpose in him be accomplished. He saved others; he would not save himself.

We are met together, and presently we shall go out, away from converse with our Lord, and communion with one another. We too shall meet with temptation, to forsake him, to deny him, perhaps even to betray him.

Oh my soul, remember! Remember the love wherewith he loved thee. Remember too thine own frailty. And may his all-embracing love sustain thee when thou goest out from this fellowship to meet with an indifferent and hostile world.

## The Home Circle.

Conducted by J. C. F. PITTMAN.

### CLEANSE MY HEART.

Cleanse my heart, dear Father,  
Make it be as free  
As a calm wind blowing  
On an ocean sea.

Give it strength of mountains,  
Purity of snows,  
Calmness of the twilight,  
Fragrance of the rose.

Freshness of the dewdrops,  
Melody of rain,  
Daring of the thunder  
Where a storm has lain.

Cleanse my heart, dear Father;  
Make it be as fair  
As the summer flowers  
Planted everywhere.

Give it two crossed beams, Lord,  
Where, with petty peif,  
I can place my failures,  
Sacrifice myself.

Send it forth to service  
In a gallant part,  
Brave as winds at dawning;  
Glorify my heart!

—Helen Welshimer.

### GENERAL GORDON BEFORE THE KING OF ABYSSINIA.

When Gordon Pasha was taken prisoner by the Abyssinians, he completely surprised the king. King John received his prisoner seated on his throne, a chair being placed for him considerably lower than that on which the king sat. Gordon took up his chair and placed it alongside of the one on which his majesty sat, and sitting down, told him that he met him as an equal, and would only treat him and be treated by him as such.

"Do you know," said the king, who was much annoyed, "that I could kill you on the spot if I desired?"

"I am perfectly aware of it, your majesty," said Gordon; "I am ready for whatever God appoints."

"What, ready to be killed?" said the king. "Certainly," replied Gordon. "I am always ready to die, and your putting me to death would relieve me from all the troubles and temptations the future has in store for me."

This reply rather staggered King John, who said: "Then my power has no terrors for you?"

"None whatever," answered Gordon.—Selected.

### WHEN WAS HE RICH?

A German Lutheran, whose English was somewhat broken, was arguing with an American; the American was trying to prove that the Bible nowhere stated that Christ had any existence before he came into the world. The old German brother was insisting that the Scriptures were full of the teaching of the pre-existence of Jesus, but he was not making much progress in the argument.

Then an evangelist appeared, and both the men turned to him. "What do you think about this question?" they asked him.

"One verse settles that for me," he replied.

"What verse is that?"

"Second Corinthians, eight, nine: 'For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.'"

"Well," said the American Unitarian, "I do not think that is touching the subject at all."

"Tell me, gentlemen," the evangelist retorted, "when was he rich? Was he rich when he was born in a stable and cradled in a manger? Was he rich when he worked at the carpenter's bench in that little village of Nazareth? Was he rich when he had to say, 'The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head? Was he rich when they wanted a penny, and he had to say, 'Show me a penny?'"

The old German's face lit up, and he said, "I know when he was rich."

But the Unitarian replied, "I am not going to discuss the subject."

Just then the train arrived for which the evangelist had been waiting. As he stepped on board he saw the Unitarian hurrying away, the German following, the latter saying, "Tell me, tell me, when was he rich?"—Selected.

### THRIFTY WITH YOUR TIME.

When we speak of thrift we usually think in terms of money. But there are other precious things in life to which we should apply the term—among them is time.

How can we be thrifty with our time? The boy who goes at a task with all his might, and gets it done as speedily as possible (provided it is well done), is thrifty with his time.

The boy who loiters and lolls over his work puts in several times as much time as he should. He is wasting precious time which will never come back to him.

The boy who whiles away his spare time is whiling away his chances for success.

The wise boy invests his spare time thriftily by good reading, helpful association, by cultivating a worth-while hobby, or the like.

The boy who would succeed should learn early in life to be thrifty with his time as well as his money. He should form the habit of getting the utmost out of both time and money—for that is real thrift.—"The Junior Weekly."

### FAME AND NOTORIETY.

Some men are famed for genius, knowledge, power,

And service to humanity; and some  
Are talked about, like Pisa's leaning tower,  
Because they're out of plumb.

—Arthur Guiterman  
in "The Christian Advocate."

### A HYMN FOR ALL OCCASIONS.

An elderly lady, one who was always a source of inspiration to her young minister, by the beauty of her Christ-like life, boasted that no matter what trouble she was in she could always find a hymn to suit the occasion. One day her minister called to see her, and he cheerfully asked, "Well, how are you to-day?" "Oh, dear," she replied, "I am full of rheumatics—aching all over." The minister said with a smile, "Well, I have you this time. I don't know of a hymn which speaks of rheumatics." "Don't you?" the lady replied. "Well, I do. It is 'Lord, observe our joint complaint.'"

"Dad, what is a boss?"  
"A boss, my son, is a man who comes to the office too late when I am early, and too early when I am late."

## The Family Altar.

J. C. F. P.

### Monday.

He hath not dealt with us after our sins; nor rewarded us according to our iniquities.—Psa. 103: 10.

Had he done so, judgment would have been inflicted according to our deserts, and mercy extended to none.

Reading—Psalm 103.

### Tuesday.

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, and he will abundantly pardon.—Isa. 55: 7.

Our only hope is in our everliving, everloving Lord, who alone is able and willing to save. Yet even God refuses to pardon unconditionally. Men must do their part in forsaking their evil ways, and turning to their Lord with full purpose of heart, to do his righteous will.

Reading—Isaiah 55.

### Wednesday.

He sent redemption unto his people; he hath commanded his covenant for ever; holy and reverend is his name.—Psa. 111: 9.

God alone is holy, therefore "reverend is his name." None others should call themselves reverend, or permit themselves to be so designated. The holy and reverend One has sent redemption to his people, and established his covenant for ever. Apart from divine intervention no covenant can be made or redemption secured.

Reading—Psalm 111.

### Thursday.

Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much.—Luke 7: 47.

It must not be concluded that pardon was extended to this woman because she "loved much." Scripture teaches that "love succeeds, not precedes, forgiveness." Our Lord did not utter these words to show why her sins had been pardoned, but to show that, by love so manifested, evidence of forgiveness had been given.

Reading—Luke 7: 36-50.

### Friday.

So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.—Heb. 11: 28.

Once for all, Christ died to "bear the sins of many." He will suffer no more. When he appears a second time it will be to deliver the bodies of the redeemed from the empire of death, complete their purification, and conduct them to everlasting glory.

Reading—Hebrews 9: 11-28.

### Saturday.

By revelation he made known unto me the mystery, as I wrote before in few words.—Eph. 3: 3.

The apostle had, in chap. 1: 9-12, referred to the wonderful revelation received by him. In preceding ages prophets had foretold the calling of the Gentiles, but it was reserved for the apostle to make known, in clear and unmistakable terms, that minus the law of Moses the Gentiles should find salvation, and even the Jews should be freed from that yoke of bondage.

Reading—Ephesians 3.

### Sunday.

We reckon therefore that a man is justified by faith apart from the works of the law.—Rom. 3: 28.

Works must never be regarded "as a meritorious ground of justification." Good works are necessary on the part of redeemed souls, but such are a result of justification rather than a means thereto.

Readings—O.T., Isaiah 61; N.T., Romans 3: 19-31.

## Prayer Meeting Topic.

JANUARY 31.

## ENLISTMENT FOR SERVICE.

(Isaiah 6: 1-3.)

H. J. Patterson, M.A.

In the time of a great war enlistment for service is the order of the day. And men who, for their country's sake, will risk their lives, are honored of the nation. But a nation's need is not alone in time of war. The peaceful days require men just as loyal and courageous. The nation to-day needs men to live and die in the people's cause. When we read afresh the story of Isaiah's call, we are reminded of the disciples by the lakeside who left all and followed Jesus, and of Paul and the long line of missionaries down to this present time. And still the call is for men.

## Need for Christian Men.

The world has grown small, and because of that and newspaper publicity we learn of the evil that is in the world. And so long as there are those ungodly and uncharitable, so long will there be a call for men to serve. No one can read of the misdeeds of men and nations without feeling the necessity of putting things right. Failures of conferences, growth of a war spirit, evils of drink and gambling, existence of slum areas, degradation of youthful minds, the necessity for a new heart and spirit in the nations make, or should make, a tremendous appeal to our Christian conscience. And the men who answer and are willing to pay the price are men who will live forever. Isaiah saw the need, and then had the vision.

## Heard the Voice.

The call to service did not come till the prophet had made confession of sin. We need not expect great things to be done to-day until there is that same confession and a humiliation. A heartfelt sense of sin will bring the angel with the cleansing coal from off the altar, and then we shall be able to hear the voice in which there is all the love of heaven, all the desire of the ages, all the pent-up cries of those who suffer, all the dreams for the future. But for most there is the spending of the years in foolish frolics. We train not, we think little, and we go not to the work of our Lord. We have not realised the need, we have never seen the vision, nor have we heard the voice.

## Will You Enlist?

There are many people who have the idea that only on a foreign strand can they give the best service for the kingdom of God. Isaiah's call was to his own people. Christ came to "his own." A zealous, earnest, consecrated Bible School worker may be as much used of God at home as a foreign missionary abroad. But it all depends upon the attitude of the individual. Young men hear the call of God to enter our College at Glen Iris. That is good; but let not anyone think that is essential to service for God. Too often it is true that there is a failure to respond when workers are needed in the local church. There is no conscription in the Lord's service, but there is an insistent call for volunteers. The appeal is to you. What are you doing in home, in office, in social intercourse, in Bible School, in Christian Endeavor? The world will never be saved; homes will always be blighted; the forces of evil will ever arise and display their powers to advantage, unless we arise in the strength of the Lord to do our part.

TOPIC FOR FEBRUARY 7.—A TOTAL ECLIPSE.—John 3: 22-36.

## Our Young People.

Conducted by WM. GALE.

## Scripture Examination Answers

In Bible School Annual Examination.

Several queries have been raised as to what the examiners expect in the Federal Bible School Examination that is held in July each year. Teachers and those who coach the candidates have asked to see the successful papers. For obvious reasons this is not possible. But we shall publish from time to time on this page some answers to questions in the various divisions that have received good marks. A study of these will prove profitable alike to candidates themselves and to those conducting examination classes.

## Division 1 (8 years).

Question.—What did Jesus say about the fowls of the air?

Answer.—Jesus said that the fowls of the air did not work, yet God fed them and looked after them.

Answer.—Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them; are ye not much better than they?

Question.—What did the prodigal son make up his mind to do when he was starving?

Answer.—He made up his mind to go to his father and say, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be thy son; make me as one of thy hired servants."

Question.—What did Paul tell the jailor to do to be saved?

Answer.—Paul said believe on the Lord Jesus Christ, and thou shalt be saved and thy house.

Answer.—Paul told him to believe in Jesus and he would be saved.

## Division 2 (9 and 10 years).

Question.—For what things did Jesus say the disciples were to take no thought?

Answer.—Jesus told his disciples to take no thought for food, clothing, or what we shall drink, or for the morrow. "Therefore I say unto you, Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on. Is not the life more than meat and the body than raiment? Therefore, take no thought, saying what shall we eat? or what shall we drink? or wherewithal shall we be clothed? for after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Question.—How did God reward Enoch for his faith?

Answer.—By faith Enoch was translated that he should not see death, and was not found because God had translated him; for before his translation he had this testimony that he pleased God. For without faith it is impossible to please him.

Question.—Write the parts of the Lord's Prayer that tell of forgiveness.

Answer.—And forgive us our debts as we forgive our debtors.

## THE TRAIL RANGER AND THE TUXIS BOY.

L. L. Smith, Ballarat.

These names refer to two boys' clubs which are doing a very important work in Canadian Sunday Schools to-day. The two clubs: "The Trail Ranger Camp"—the junior club; and the "Tuxis Square"—the senior, are the production of the National Boys' Work Board of the Religious Education Council of Canada (under-nominational), which is striving, through these clubs, to mould perfect Christian lives throughout Canada.

The trail ranger is a fourfold boy. He gets all the schooling he needs, and learns much through familiarity with Nature—the great out-of-doors teacher. He plays hard and forms good, healthy habits, thus giving tone to the muscle, power to the brain and strength to the nerve. He believes in the influence of his church and Sunday School, and in his dealings with those with whom he comes into contact tries to follow the examples of the One who makes the trail easier for others to follow, and who went about doing good. In other words, he follows the trail blazed by Jesus—the great Guide—who, as a boy of the trail ranger age, "increased in wisdom and stature and in favor with God and man" (Luke 2: 52). Here we have the fourfold plan:—

There are badges awarded for achievements as in the Scouts—

Intellectual: School, Collector, Music, Speaker.

Physical: Team games, Swimming, Running, Cyclist.

Devotional: Bible heroes, Morning watch.

Social: Home-helper, Pet stock, First aid.

Any boy 12, 13 or 14 years of age may become a trail ranger, either by forming a new camp or by joining a camp already organized. The Sunday School class is the usual unit. The teacher or adult is known as the mentor. The boy who is elected to preside at all the meetings is known as the chief ranger.

Tuxis Squares are comprised of boys 15 years of age and over. They are known as Tuxis Boys.

In Canadian Sunday Schools and amongst Canadian Y.M.C.A.'s there are over 3,000 such groups. There are a few in India, but there are two in the Southern Hemisphere: one in New Zealand and one in Australia. The latter is known as the "Southern Cross" Tuxis Square, and is comprised of four boys, at present, of the Church of Christ Sunday School, Dawson-st., Ballarat, Victoria. This pioneer group has just been promoted from the trail ranger camp (the Southern Cross T.R.C.) to the Tuxis Square. In all, the boys have spent four happy years together with their very capable mentor, Mr. Keith Price.

During the trail ranger period many badges were won. The camp held many outdoor meetings, but indoor meetings predominated. Until last September the square was being lectured in first aid by Mr. M. Morris, but of late two of the members decided to form a trail ranger camp at Mount Clear Church of Christ Sunday School, where the boys have been asking for the formation of some sort of a club. It was decided to hold the first regular meeting on the first Wednesday in February, 1934.

## Here and There.

We are pleased to note that G. C. Middleton, of Chatswood church, N.S.W., passed with credit the third degree examination in Medicine at Sydney University.

From Western Australia on Tuesday morning we received the following telegram:—"Great meeting Sunday Buckingham mission Bumbury; five decisions; total thirteen.—Maiden."

Bro. A. G. Saunders, B.A., expects to conclude his ministry at Subiaco, W.A., at Easter. He has accepted an invitation to labor with the church at Vivian-st., Wellington, New Zealand.

On Monday morning we received the following telegram from Toowoomba, Qld.:—"Larsen from Grafton spoke Sunday morning; splendid meeting evening; four decisions.—Hirrichsen."

Mr. and Mrs. G. P. Pittman arrived in Melbourne from India by the "Maloja" on Monday morning. Their address at present is c/o Mr. R. T. Pittman, "Brentwood," Willis-st., Hampton, S.7.

The following telegram from Tasmania reached us on Monday morning:—"Great meetings second week Harward mission Kelleve; four decisions.—Smith." A telegram despatched a little later by Bro. L. Woolley reported five decisions.

The Victorian Women's Executive will meet on Friday, February 2, promptly at 2.30 p.m. Mrs. McGregor will lead devotions. The speaker will be Matron Gray (Melbourne City Mission). All women are cordially invited to attend.

A Western Australian subscriber writes: "Let me add my word of appreciation for the news, the messages, and the helpful articles which appear in the 'Christian' week by week, and for the strong stand your paper takes for New Testament teaching."

Bro. W. Gale, Victorian conference secretary, announces that, according to the conference constitution, applications from churches desiring to apply for admission to conference must reach the secretary not later than February 15, six weeks prior to the commencement of conference.

After thirteen years of service as Federal Foreign Mission secretary, Bro. G. T. Walden, M.A., has tendered his resignation from that office. The Board has accepted the resignation, and will appoint a new secretary; but, in appreciation of his long and valued service, Bro. Walden will continue to help and advise, and will be recognized in future as "Secretary Emeritus." We wish for him many years of happy association with our foreign missionary work.

A new church, an offspring of Kedron membership, was formed at Redcliffe, Qld., on afternoon of Jan. 14. Bro. Noble conducted inaugural services. A man and a woman confessed Christ at the close of his gospel appeal. This, and the succeeding Lord's supper service, were assisted by Bro. H. G. Payne, preacher of Albion; Bro. J. Swan, of Redcliffe, and by Bren. R. T. Edwards, W. Jackson, and E. Boyce, from Kedron. Sister Mrs. Noble presided at the piano. Many helpful visitors were also present from sister churches, including Bro. Geo. Tease, preacher at Ma Ma Creek. Redcliffe is a popular seaside resort 15 miles from Kedron. Gospel service and the Lord's supper will be conducted weekly in the Oddfellows' Hall, commencing at 2 p.m. A Bible School and mid-week prayer meeting are contemplated. This new field will be supervised under a Kedron-Redcliffe circuit, and should become a spiritual boon to local and holidaying members of the church. Bro. Noble will be glad to receive names of any present or prospective residents of Redcliffe district who are members of Churches of Christ.

"The Christian Messenger" announces that at Easter Bro. J. A. Wilkie, of Ballarat, Vic., will be the guest of the 1934 N.S.W. conference at Sydney. He will preach the conference sermon and speak at several of the night meetings.

Some years ago (writes the editor of our British "Christian Advocate") a good brother rose in annual conference, and speaking on a point raised said, "Mr. Chairman, I should like to disagree with that." I fear there are a good many folk in the same position.

Religious freedom in Italy is becoming a reality. In a recent letter addressed to W. J. Noble, a Wesleyan pastor, Signor Mussolini said: "Your church is no longer tolerated in Italy; it is admitted within the kingdom. You may rest assured and tranquil in the fulfilment of your worship. There is full liberty of discussion in religious matters. There are those who say that the Fascist regime is likely only to favor Roman Catholicism, but any who think so are mistaken."

It does seem to me that in an hour like the present there should be one circle and group where the steady heart and the uplifted head are evident, and surely that is the fellowship of the church, where men and women are together because they have found their centre in God through Jesus Christ, and are not ashamed to confess what they have found.

—Dr. James Moffatt.

"We may not forget," writes Dean Sperry in "Religion in Life," "that there is in the pews a good deal of residual antipathy to a liturgy. 'After written sermons,' said an old New England Puritan, 'come written prayers. And after that comes Popery.' This is in part merely a Protestant 'hang-over,' perhaps without any present warrant. But it is in equal part an unwillingness to relinquish the ideal of extempore prayer, or to forfeit that intimacy and immediacy which such prayer is intended to achieve. Indeed, Dr. George A. Gordon, of Boston, once said that to lose the battle at this point is to lose it at the one point where it is most worth winning."

"When things close at hand excite anxiety and misgiving," writes Dr. F. W. Boreham in an article on "Counting Chickens" in "The Australian Christian World," "it is good to remember that the world does not all lie under our own noses. Whilst the Saracens were sweeping across the nations, obliterating the cross and setting up the crescent, the Christians at Rome were preparing to send missionaries to Britain. And thus, whilst Islam was capturing the nations of yesterday, Christ was laying his hand on the nations of to-morrow. On the very day on which France tore the cross from Notre Dame, and abjured the Christian faith, William Carey landed in India and claimed a new continent for his Saviour. Whenever things in our little alley seem to be going to the dogs, there is invariably something sublime happening just round the corner!"

The Tokyo authorities have ordered Kagawa's film, "A Grain of Barley," to be shown in every primary school in the city. The film is a picture-story of the conversion of a village youth and the mill girl to whom he is betrothed. The pic-

ture develops the remarkable change in the home—a home where the father has spoiled everything by drink. This Christian film is destined to reach thousands where the missionary reaches to one—especially of the working people who are one—especially of the miserable and miserable conditions of farming sections, especially in the ditions of farming sections, especially in the Tohoku and Hokkaido, the selling of girls to licensed brothels is going on continuously and increasing in numbers. To combat this evil the woman's patriotic league has set aside sixteen thousand yen to be used as loans to save the girls from ruin—a sum ridiculously inadequate, since the sale of girls last year totalled nearly five thousand, about thirty-three times the average number. Buddhists have gone on record as favoring the abolition of this evil.

### The Late J. M. Goldsworthy.

On Dec. 28, 1933, Bro. J. M. Goldsworthy, a most faithful and much loved member of the church at Kaniva, Vic., entered into rest. Just over twenty years ago it was the writer's rich privilege to be received into the inner circle of the lovely home and life of our beloved brother, there to witness the inner integrity of a father in Israel, who was given to kindness, hospitality, and was always first with a loving word of encouragement. With invincible faith and unwearied love he sought faithfully to witness for the Master ever since the church first met at Kaniva.

Too much could not be said of the faithfulness and influence of our brother's work as teacher and superintendent for an unbroken period of almost forty years. Also as the pioneer member he passionately devoted all his spare time to the cause of Christ in the district.

Bro. Goldsworthy was received into the church at Milang, S.A., on July 18, 1875; appointed deacon of the church in 1884, and was also superintendent there for a short time. Then, coming to Kaniva, as far back as the eighties, he was a valued office-bearer of the church and agent for the "Australian Christian" since its inception.

About seven years ago he was honored in respect to his valued services as church treasurer for twenty years. He continued to give of his best right down the years as deacon and a beloved elder of the church.

The brotherhood, as well as the church, has lost much in the passing of our brother, who was rich in liberality to all our special offerings, and who sought to make his gifts even larger during these prevailing difficult times. Our brother had a pride in having a building worthy of a church home, and its existence was largely made possible by his enthusiasm and liberality. Further, he made payment for all the seating.

Bro. Goldsworthy was a faithful advocate of the Restoration plea. In his recent parting message to the church he said, "The longer I live the more satisfied I am with the position we occupy as a people and that we have a message which alone can satisfy."

We lovingly commend his sorrowing wife and children, Mrs. L. C. McCallum, Balaklava; Bro. S. Goldsworthy, Camberwell; and Sisters L. J. and R. Goldsworthy, of Kaniva, to the love and comfort of the Father, and earnestly pray that they may be given strength. Whilst we remember with sadness the recent passing of Bren. R. and L. J. Goldsworthy we thank God for the Christian fortitude of their father who so nobly bore the grief in his latter days with patient endurance. The church will sadly miss his counsel and encouragement.

In the presence of a large and representative gathering we laid his tired body to rest in the Kaniva Cemetery, thanking God for the grace that made possible so great a life. The funeral services were impressively carried out by Bro. A. Withers, as was also the in memoriam service.—W. A. Brown.



## Religious Notes and News.

### CHINESE MISSIONS.

The Protestant Christians of China number hardly more than 450,000 among a population of 447,757,876 in the eighteen provinces. A force of 5,753 missionaries are located at 601 stations scattered through 1,698 counties. There are 6,000 churches. Of the 1,698 counties 293, with 146,500 villages, are unoccupied; 206 others, with 103,000 villages, are practically unoccupied. There are 440,000,000 Chinese who either heed not the gospel, or know it not.—"Watchman-Examiner."

### WILL DO A GREAT WORK IF . . .

"Some put away the need for a theology and are content," writes Dr. S. C. Carpenter, B.D., Master of the Temple, in his "Church and People, 1789-1889," "to give themselves to the simple penetrating personal religion which is revealed in the life of the 'Buchman' groups. If the Church of England can be wiser in this matter than it was in the eighteenth century with the Methodists, if the Groups can purge out their eccentricities and can develop a stronger theology, they will do a great work. The study of theology is never ended. The intellectual movement and the practice of evangelistic method will incline in this and that direction in the years to come. That which is true in any novelty will be absorbed and made the starting point for fresh discovery."

### REFORMING THE TURKISH LANGUAGE.

To nine out of ten Turks, written Turkish is incomprehensible. The past few months have brought nearer the fundamental reform which will probably count as the most remarkable ever undertaken. The language is a compound of Turkish proper, Arabic and Persian. When the Gazi decided to clear the Turkish language of its foreign components, he had two objects in view: one to sever connection with the oriental past; the other to create a popular language. The whole nation was called to co-operate, and for about one year there has been a passionate hunting after Turkish words both in Turkish folklore and literature. Over 100,000 words are now submitted, and from these the new Turkish language is to evolve. The new Turkish dictionary is likely to be a monument of human work; but much more important and also much more difficult will be its practical enforcement.—"Christian Century."

### RELIGION AMONG SCIENTISTS.

Here are some discoveries made by Prof. Philip Parsons, of the University of Oregon, in his survey of religious conditions in twelve state universities west of the Rocky Mountains: "Ninety-one per cent. of students come from homes where one or both parents are members of the church, while only 40 per cent. of the general population are church members; 67 per cent. of the students attended church at least monthly in their youth; 81 per cent. went to Sunday School either weekly or occasionally; 60 per cent. still consider themselves members of the church. During college years there is a drop of only 5 per cent. in church membership; 42 per cent. of the students attend church at least monthly, while an additional 35 per cent. have occasional church contacts while in college; only 18 per cent. go to Sunday School with fair regularity; 24 per cent. are members of some religious organisation, 14 per cent. of whom are not church members; 90 per cent. of all students believe in God; 60 per cent.—and not all of these are church members—consider themselves religious."—"Herald of Gospel Liberty."

### THE YO-YO MIND.

"I should like gently to protest," writes Mr. J. Howard Whitehouse, Warden of Bembidge School, in "The Boy of To-day: A Defence," "against innocent amusements being too frequently frowned upon. It is so easy to exaggerate or to misunderstand things perfectly harmless and, indeed, beneficial. A bishop has recently warned boys against having the Yo-Yo mind. There is no such thing. The game has lasted only a few weeks, and, like other amusements of its kind, is now almost extinct. It was a source of infectious merriment. I have seen the best and most industrious of boys get fun and gaiety from this little toy produced at any odd moment from the pocket. Such things need not be the subject of pontifical remonstrance. The music of laughter is cheaply purchased if this be the Yo-Yo mind. I would rather the bishop warned his audience not to have the tote mind, or the drink mind, or the war mind."

### WHEN A MAN "GETS RELIGION."

"Any man," writes Dr. W. B. Selbie in an article in "The Spectator" on the single mind (suggested by the famous ode in which Horace singles out as specially fortunate the man who is "integer vitor"), "who has a career, profession, business or even hobby about which he is really keen is at least on the way to attaining wholeness of life. As long as he can say to all would-be distractions 'This one thing I do,' or 'I am doing a great work, I cannot come down,' he will not go far astray. So many a neurotic woman has been saved from complete breakdown by obtaining some whole-time job or better still by becoming the joyful mother of children."

'But of all the means for securing integration of life and personality the most successful is religion—the practice of the presence of God. It may be true, as Professor Leuba points out, that God is not now worshipped so much as used. But this is no new thing, and in any case it is something to have a God who is usable. There is good authority for judging religion by its fruits. As William James has taught us, when a man 'gets religion,' if the phrase may be permitted, it means that 'religious ideas previously peripheral in his consciousness, now take a central place, and that religious aims form the habitual centre of his energy.' The result of this process, which may be either gradual or sudden, is that 'a self hitherto divided and consciously wrong, inferior and unhappy, becomes unified and consciously right, superior and happy in consequence of its firmer hold upon religious realities.' This is an achievement which is always well worth while and supplies abundant evidence that religion is the surest means of bringing peace and purposiveness into empty and distracted lives. . . . From Augustine onwards devout souls have been compelled to confess that only in God can they find satisfaction, poise and peace. It goes without saying that this depends on the kind of God they have to do with. But that is another story and raises more questions than can be dealt with here. The fact remains that generally speaking men find in the service of God better than in any other way freedom, integration and fullness of life."

**BIRTHDAY PRESENTS.**—The better bound copies of the Churches of Christ Hymn Book are excellent for presentation. The qualities are: Rexine, 6/-; Roan, 7/6; Morocco, 10/-. Postage, 3d. book extra in Australia; 4d. to N.Z. Gift Lettering: 2 initials, 1/8; 3, 2/-. Short name, 2/3; long, 2/6.

## DID YOU FAIL

to make your Home  
Mission Offering on  
Dec. 31

## IT IS NOT TOO LATE

Place it in envelope marked "Home Missions" and put on collection plate in your local church, or send to Home Mission office.

An offering from every member before the end of the year is the Home Mission Objective.

Don't fail to do YOUR part in our Brotherhood's Greatest Undertaking—Home Missions.

□

W. GALE,  
Home Mission Office,  
T. & G. Building, 145 Collins-st.,  
Melbourne, C.I.

### UPWEY - "The Gunday"

Comfortable Accommodation.

Opp. STATION. Bus Stops at Door.

VACANCIES NOW.

Moderate Tariff.

Phone Belg. 75. Mrs. Little.

### WARD BROS. Established 1880

EXPERT REPAIRERS.

KNITTING MACHINES,

WASHING MACHINES,

Also All Kinds of New and Used

SEWING MACHINES

At Lowest Prices.

Terms to Suit.

Same Old Addresses over Forty Years:—  
16 & 28 Errol St., NORTH MELB. Phone F2365;  
222 Chapel Street, PRAHRAN;  
252 Smith Street, COLLINGWOOD;  
216 Bridge Road, RICHMOND (opp. Markets);  
195 Barkly St., FOOTSCRAY (next Hooper's)

### "THE BUNGALOW," CLEMATIS

IDEAL GUEST HOUSE.

Beautiful Surroundings. Every Comfort.

Good Table. Own Farm Produce.

Player, Tennis, Sewered, Hot Baths.

Moderate Tariff. Mrs. McFarlane.

### Violet S. Howgate, L.L.C.M.

Teacher of Elocution and Dramatic Art.

Pupils prepared for Platform,

Exams., etc.

68 ROWELL AVE., CAMBERWELL, E.C.

Phone, W 2508.

### BROUGH'S FLORAL STUDIO

70 CHURCH ST., MIDDLE BRIGHTON.

Winners Royal Horticultural Society's Cup for Floral Work three times in succession.

BRIDAL BOUQUETS, POSIES,  
BASKETS, Etc.

Funeral Designs at Shortest Notice.

MOTOR DELIVERIES TO ALL SUBURBS.

## News of the Churches.

(Continued from page 57.)

### Victoria.

**Brim.**—On Jan. 21 Bro. Garland gave a very interesting address at the afternoon service, which was fairly well attended.

**Shepparton.**—Bro. S. R. Baker, formerly of Ormond, commenced his ministry with the church on Jan. 21. There were good attendances, and two appreciated messages were given by Bro. Baker.

**Horsham.**—The visit of Bro. A. A. Hughes on Jan. 21 was appreciated. His stirring messages in reference to foreign missions was listened to with rapt attention. Bro. R. Gray, of Moutrose, presided at the organ at the gospel service.

**Hartwell.**—Splendid meetings on Jan. 21, many visitors present. The forward movement committee took charge of the morning service, when Bro. Baker gave a powerful message on "The Hand of God in the Forward Movement." Bro. and Sister Wallace, from Ivanhoe, were received into fellowship. All auxiliaries are now in full swing.

**Pitzroy (Gore-st.).**—Good meetings were held on Jan. 14, Bro. Northeast speaking. On Jan. 21, meetings were well attended. Bro. Northeast spoke at both services. His subject at night was "After Death—What?" Members learned with deep regret of the passing away of Sister Lewis on Jan. 16. The prayers of the members are with Bro. Lewis and his family.

**Windsor.**—Jan. 14, good meetings. Bro. Taylor exhorted in morning. Bro. Everett spoke at night on "Remember." Three young people took their stand for Christ. Jan. 21, fine morning meeting. Bro. Taylor's exhortation was appreciated. At night, there was best attendance so far. Bro. Everett spoke on "Result of an Earthquake."

**Pyramid Hill.**—Meetings for worship continue, and Bible School work is very encouraging. The recent visit of Bro. A. A. Hughes was much enjoyed. Bro. and Sister J. Patten have removed from the district owing to ill-health. The Christmas tree social was a successful function. School gained a front rank certificate in recent efficiency campaign.

**Carnegie.**—The church heartily thanks brethren who supplied the platform during the preacher's absence. Bro. Shipway has resumed after holidays, and has preached at all services. Very fair attendances through the holiday season. Bro. Percy Lake has been elected as treasurer of the church in place of Bro. Tinkler, who found it necessary to resign the office.

**Melbourne (Swanston-st.).**—On Jan. 14 Dr. W. H. Hinrichsen was the morning speaker, and Bro. Dawson in the evening. On Jan. 21 Bro. Dawson delivered a very interesting morning address, and Dr. Kemp preached acceptably at evening meeting. The choir is on holiday for the month. The church is indebted to Miss Edna Forbes and Mr. Percy Jenkin for helpful solos on these dates.

**Ararat.**—On Christmas night a combined service was held. A pleasant watchnight service was also held. On Dec. 31 Mr. Wilson addressed the meeting. Visitors have attended meetings during holidays. Several members are ill. Sympathy is with Mr. Saurrie, laid aside for several weeks; also with Mr. Welsh, sen. All are pleased to have Bro. Geoff and Sister Dolly Emmett present while on holidays.

**Middle Park.**—Young people's clubs have resumed activities, and good interest is shown. Sister Westwood has been elected chaplain of Phi Beta Pi. On Jan. 14, Bro. Westwood gave excellent addresses. Several strangers attend gospel services. On Jan. 21, Bro. L. Brooker exhorted splendidly at morning meeting, and conducted a special service of hymns by P. P. Bliss at evening service, which was greatly enjoyed.

**Kanva.**—The service of two visiting preachers has been given, Bro. E. L. Williams preaching on Jan. 14 and Bro. R. P. Williams on Jan. 21, when a young woman made the good confession. There was a good meeting and message on each occasion. The church sorrows with Sister Wheaton and the secretary of the church, Bro. Brown, whose brother, a member of Red Hill church, was accidentally killed.

**Carlton (Lygon-st.).**—Mrs. Horne, of Bunbury, W.A., Mrs. Sivyver and Gwen, of Nelson, N.Z., were amongst visitors on Jan. 21. Several families are still on vacation, but there were good attendances. Bro. Eoniss, after a brief rest from preaching, was again in his place. The church is encouraged at his decision to stay in Victoria and at Lygon-st. Addresses for the day were "God and Our Varied Needs" and "God in the Forefront."

**Bentleigh.**—Meetings are well attended, and interest increases. Messages have been enjoyed from Bro. Morris, Webb and Griffiths. Bro. Morris has preached the gospel for this month, assisted by Bro. A. Musgrove, soloist. On Jan. 17 the ladies' guild spent the day enjoyably at the Botanic Gardens. Sister Vivian Holden gained dux of Bentleigh West School. Midweek prayer meetings are of great benefit to church. Bible School has commenced training for anniversary.

**Cheltenham.**—The evening service of Jan. 21 opened with the baptism of two who made the good confession on Dec. 24, and two who confessed on Jan. 14. On the morning of Dec. 31 two young sisters were welcomed into fellowship, having been baptised on Dec. 28. At worship meeting on Jan. 7, the secretary intimated that Bro. Allen Brooke had tendered his resignation, as he had accepted an invitation to labor with the church at Lake-st., Perth; this has been accepted with regret.

**Ascot Vale.**—Meetings are not yet back to normal. A number of the societies have started the year's work. J.C.E. appointed the following officers: President, Mrs. Holland; secretary, Miss N. McCallum; treasurer, Miss G. Brown. On Jan. 28 Bro. L. E. Snow was married to Miss Benson at Windsor chapel, Bro. A. W. Connor officiating. They had a three-weeks' holiday to Sydney, then to Bro. Snow's old home. They have returned, and started their appointments. Bro. Snow spoke morning and evening on Jan. 21.

**Glenferrie.**—Meetings have been small, owing to many being on holiday. Mr. and Mrs. Williams returned for Jan. 22, and Mr. Williams addressed morning and evening services. In his absence on vacation, evening services on Jan. 7 and 14 were conducted by Mr. J. H. McKean. Mr. R. Bardwell addressed the morning meeting on Jan. 7, and Mr. L. Finger the morning service on Jan. 14. Mrs. Whitford recently had to undergo an operation, and is progressing satisfactorily in Caulfield Convalescent Hospital.

**North Essendon.**—Attendances are getting back to normal after holidays. Bro. R. Thompson spoke on morning of Jan. 7, and Bro. Rasmussen, from Moreland, at gospel service, when a young man from the Kappa club made the good decision. Bro. Rahbeck, from Lygon-st., gave a splendid address at gospel service on Jan. 14; Sister Mrs. Hearn, Bunbury, W.A., was a visitor. Prayer meetings were resumed on Jan. 17 with fair attendance. Bro. Smith, from Eucardon, gave splendid messages on Jan. 21. The church appreciates the help of visiting speakers during the absence of the preacher, R. P. Williams.

### New South Wales.

**Gilgandra.**—The Bible School annual picnic was held on Jan. 3. On Jan. 7 Bro. D. H. Butler, College of the Bible, delivered the evening address. Bro. Chivell preached at Balladoran. Bro. Chivell is planning to hold a week's mission in the chapel commencing on February 4.

**Concord West.**—Mr. W. J. Stowe continues his gospel preaching and visitation work with the church. The field is still a difficult one. Young worshippers' league closed another year with growing attendance. D. Saunders recently addressed the church on "The God who Hides Himself" and "Stedfastness."

**Rockdale.**—On Jan. 14 Bro. Flood, of Hurstville, exhorted, and at night Bro. Roy Wilson preached his farewell sermon to a good audience prior to his departure to take up his work at Ipswich, Qld. On Jan. 21 Bro. Toyer ably exhorted, and at night Bro. Saintry gave a forceful message on "The Supreme Question."

**Mosman.**—The deacons have gratefully accepted K.S.P. club's offer to maintain the grounds and to co-operate in repairs and improvements to the building. The church is praying and planning for an evangelistic mission in May. Two powerful addresses by Roy Acland marked the services on Jan. 21, "More than Conquerors" in the morning, and "Social Evils and the New Testament Church" at night, when Grace Nicol was soloist. Bro. Butler was a visitor from Gilgandra.

**Enmore.**—There have been two baptisms since last report, and the work is satisfactory. The church was grieved on Sunday over the death of Mrs. Harold Rofe. She had gone into hospital to have her tonsils removed, and died suddenly on Saturday night. She leaves one son, Jack, to whom deepest sympathy is extended. Her husband died about eighteen months ago. Bro. Paternoster preached morning and night on Jan. 21. Mr. and Mrs. Matthews and daughter, of Semaphore, S.A., were visitors; Mr. and Mrs. Green, of Mile End, S.A., were present the week previous.

### Queensland News-letter.

H. G. Payne.

#### "The School Whose Pupils are Always Absent."

This is the Queensland primary correspondence school, conducted by the Education Department, commenced in 1922 with 20 pupils; in 1933 it had



H. G. Payne.

grown to 6,000 pupils with 105 teachers, the result being that as far as it is possible to ascertain there are no children in the State not being educated. Evidence of the thoroughness of the system is seen in the fact that children of drovers have their work posted to them from place to place as they travel. Every method of transport known to the Australian postal service is used to despatch and receive lesson books; from the aeroplane to the native runner.

There are pupils in cities where physical infirmities make school attendance impossible. There are scholars in Papua, New Guinea, New Hebrides, Tonga, Torres Strait Islands, and other islands in Queensland waters. There is one in China, many in the Dutch East Indies, and in the Straits Settlements. The children in foreign lands expect to return to Queensland. Until recently they received tuition free as the children in Queensland do, but recently nominal fees were charged to those abroad.

This makes splendid reading, and causes one to long for such a union of Christian forces as would make possible similar work in biblical education.

#### Eight O'clock Closing.

During December there was what appears to have been an attempt to rush Parliament, in the last moments of the session, into altering the closing hour of hotels from 3 p.m. to 10 p.m. Archbishop Duhig made the suggestion which was eagerly taken up by the L.V.A. Mr. A.

Toombes, of the Prohibition League, pointed out that Dr. Dubig was opposed to 8 o'clock closing when it was introduced, and that apart from him and the Licensed Victuallers' Association no representative man or group had advocated a return to the later hour. The Council of Churches issued a statement to the effect that they were not surprised at the L.V.A. favoring extension, but that they were "frankly amazed" at such a recommendation from the archbishop. In summing up the situation "The Prohibitionist" says: "One fact receives some prominence in this controversy—that the liquor act is being flagrantly violated by the publicans all over the State, and this state of affairs is admitted by the publicans and condemned by the police."

#### Anglican Archbishop.

The new archbishop of Brisbane is J. W. C. Ward, Dean of Oriol College, Oxford, and Lecturer on Church History in the University of Oxford. He is described as a capable administrator, a scholar, and an author. His most recent book is "The Old Faith and the New Age," which was issued for the centenary of the Oxford Movement. He is expected to leave England in July. When asked over the radio-phones by a Brisbane newspaper if he were identified with the Anglo-Catholic movement, he stated that he had been fairly prominently associated with the movement at Oxford. It is about 50 years since the office of Anglican Archbishop was filled by a married man.

#### Redcliffe.

This is a popular hay resort, reached by steamer or car. During the recent tent mission at Kedron several converts were made who live in the Redcliffe district; these, with others resident in Redcliffe, were organised by Bro. N. G. Noble, and the first meeting was held on January 14. Meetings will be held every Sunday afternoon. Redcliffe is about 25 miles from Kedron, but there is an excellent bitumen road and a good bus service which passes through Kedron.

#### Exit the "Prohibition" League.

After much discussion it has been decided to change the name of the "Queensland Prohibition League" to the "Queensland Temperance League." It is stated that the change in the name will not affect the policy nor programme of the league. One could wish that a better word had been substituted rather than an ambiguous one that is used by two opposing parties. We are all familiar with the "Temperance" organisation which usually is brought into being by the liquor trade whenever there is a poll on the drink question. Word is just to hand from U.S.A. that the "Association against the Prohibition Amendment" will continue as the "Association for Temperance," and this body is leading the fight for the open and legal sale of hard liquor; now that the sale of beer is allowed.

#### Queensland.

**Kedron.**—Meetings are well maintained. The wedding of Bro. Thomas Duck and Sister Hazel Martin took place at Booval on Jan. 6; Bro. N. G. Noble officiated.

**Bundamba.**—On Jan. 14 amongst visitors was Bro. P. Alcorn, from the College of the Bible, with his father and mother. Bro. Alcorn exhorted very acceptably on 2 Cor. 13: 14.

**Rockhampton.**—The church has had fairly good meetings, considering the number away on holidays. The death of Bro. A. King, of Moongan, at the age of 77 is regretted. He was one of the first members at Rockhampton. Bible School has two new members.

**Bundaberg.**—Christmas services were held on Dec. 24, Bro. Stirling speaking to large congregations. At the close of the evening address one came forward for restoration and one for re-consecration. On morning of Jan. 7 Bro. Ern. Me-

lhagger gave a good address, and Bro. D. R. Stirling spoke on "A Question of Destiny." The church is spending January in preparation for H.M. offering. Special services for prayer are being held on Thursday evenings. Bro. Ern. Mellhagger and Bro. Gordon Stirling expect to go to College at Glen Iris, Melbourne, this year. The church will greatly miss these valued workers. Owing to Bro. Stirling being indisposed on Jan. 14 Bro. Gordon Stirling addressed the church in the morning and Bro. Brainwood preached at night to a large audience.

## Obituary.

**DAVIS.**—On December 26 Sister Mrs. Davis, after a long and painful sickness, fell asleep in Jesus. Our sister was at one time in membership with the church at Lygon-st., Carlton, Vic., and having moved into Coburg, became one of the foundation members of the church in that city. Mrs. Davis displayed a strong faith in Christ as her personal Saviour, and throughout her long illness, borne with Christian fortitude, she gave a good testimony of his saving and keeping power. To the husband, who with four members of the family are members of the church at Coburg, we extend deepest sympathy. A large number of friends gathered at Fawcner Cemetery on Dec. 27 to show their respect to a woman of fine and sterling qualities.

#### PURITAN CHRISTIAN NAMES.

A writer in the London "Christian World" says that in Wilson's "History of the Dissenting Churches of London," at page 49 of Vol. I, will be found the names of a seventeenth century Sussex jury which are worth quoting in full as follows:—

Accepted Trevor of Horsham.  
Redeemed Compton of Battle.  
Faint-not Hewitt of Heathfield.  
Make-place Beaton of Hare.  
God-reward Smart of Fireburst.  
Stand-fast-on-high Stringer of Crowhurst.  
Earth Adams of Warbleton.  
Called Lower of Warbleton.  
Kill-sin Pimple of Witham.  
Return Spelman of Watling.  
Be-faithful Joiner of Britling.  
Fly-debate Robert of Britling.  
Fight-the-good-fight-of-Faith White of Emer.  
More-fruit Fowler of East Hadley.  
Hope-for Bending of East Hadley.  
Graceful Harding of Lewes.  
Weep-not Billings of Lewes.  
Meek Brewer of Okham.

A collection such as this could scarcely have been accidental, and such names doubtless reflect the spirit of the times.

#### DROPPING THE PILOT.

Mr. James Green, preaching at Wesley church, William-st., Sydney, said that many people who had had Christian upbringing had "dropped the pilot." They accepted canons of good taste in society and probity in business as enough to guide them. They forgot the Christian background which gave them security to live respectable lives. But what about their children? The post-war generation felt that their elders had created conditions which led to war in which they were too old to take part. Their sons paid the price. The next generation would feel that it had been robbed of the standards, ideals, and the inspiration which made the brightest chapters of history. Passing on material assets was only part of our obligation. God expected us to pass on our spiritual assets, so that each generation might be richer in soul.

#### ADDRESS.

A. G. Brown (secretary Social Problems Committee, S.A.)—Costing Section, G.P.O., Adelaide.

#### JUST OUT.

"C. T. Stodd—Cricketer and Pioneer,"  
By Norman P. Grubb.

260 pages, 11 illustrations, 5/-, posted 5/6.  
Also "The Unique Christ and the Mystic Gandhi," by P. V. George, 4/6; "The Conflict of the Ages," by A. C. Gaebelein, D.D., 5/6; and others.

Scripture Calendars. There are still some daily tear-off Calendars, including "Cheering Words" and "Daily Light."

## KESWICK BOOK DEPOT

315-17 Collins Street, Melbourne.

#### TO LET.

Flats and rooms vacant Feb. 6; right on beach; comfortable and convenient.—Mrs. Clark, "Meran," 503 Beach-rd., Mordialloc.

#### IN MEMORIAM.

**GORDON.**—In loving memory of our dearly beloved daughter and sister (Lilly Jeanetta), who went home January 23, 1933. "Until the day dawns." Sadly missed, but always in sacred memory.

—35 Corunna-rd., Stanmore.

**LACEY.**—In loving memory of Mrs. C. M. Lacey, who passed away at Brighton, Vic., on Jan. 25, 1933.

"When the weary ones we love  
Enter on their rest above,  
Seems the earth so poor and vast,  
All our life-joy overcast?  
Hush! be every murmur dumb;  
It is only 'Till he come.'"

—Inserted by the family.

#### THANKS.

The brother and sister of the late Harry Haines desire to sincerely thank all kind friends and relatives for letters, cards and personal expressions of sympathy in their recent sad bereavement. Will all please accept this as a personal expression of our deepest gratitude?

Mr. and Mrs. W. Brown desire to thank all relatives and friends for letters, cards, telegrams and personal expressions of sympathy and beautiful floral tributes, in their recent sudden and tragic bereavement of their dearly beloved eldest son Harold. Will all please accept this as a personal acknowledgment of deepest gratitude?

—"Walmar," 6 Barrow-st., Coburg.

#### COMING EVENTS.

**JANUARY 28 and 31.**—Bro. G. Andrews, of Shepparton, begins his work at Ormond on Sunday, Jan. 28. All former members are invited. Make this a great day with us. Official welcome Wednesday, Jan. 31.

**FEBRUARY 25 to MARCH 4.**—South Yarra church fortieth anniversary and home-coming. Sunday, Feb. 25, 11 a.m., A. R. Main, M.A.; 3 p.m., Special Service and Speaker; 7 p.m., F. P. Morris (the hymn-writer), assisted by Mr. Moy Ling as soloist. Sunday, March 4, 11 a.m., Dr. W. H. Hinrichsen; 3 p.m., Special Service, speaker W. Gale; 7 p.m., A. W. Ladbroke, B.A. Meetings on evenings of Feb. 27, 28 and March 1. Hospitality provided for visitors. All past members and friends invited.

**MARCH 4.**—Surrey Hills Church, Homecoming Sunday. Special services. Hospitality provided for past members. All welcome. Those planning to be present, please notify local secretary or H. C. Shields, 11 Sherwood-st., Surrey Hills.

## Resolution on World Peace.

Submitted by the Board of Temperance and Social Welfare and voted at the International Convention at Pittsburgh.

The 1909 Pittsburgh Convention met five years before the outbreak of the world war. No resolution of that convention prepared the minds and consciences of our people for the searching moral tests they were soon to undergo. The 1933 Pittsburgh Convention, moved by our share in the failure of the church in that conflict, dares not ignore the ominous warnings in the world situation that international war is again a possibility. We therefore declare ourselves unalterably opposed to the present drift toward war and urge as an honorable means of avoiding it consideration of the following programme:

First. We reaffirm our belief that the Pact of Paris, providing for the outlawry of war, is an adequate platform for sound international policy, and urge its implementation through the signing of consultative agreements providing for international conference by signatories in event of violation.

Second. We unite with the Federal Council of the Churches of Christ in America in calling upon our government to save the Disarmament Conference by pressing for decision upon the following minimum provisions necessary for its success.

1. Substantial reduction of existing armaments.
2. Abolition of aggressive weapons within a definite period and the immediate abolition of all bombing from the air and of all use of poison gas.
3. Limitation of expenditures to prevent rivalries in armaments.
4. Continuous and effective supervision of existing armaments and of arms manufacture and trade.
5. A permanent organisation to carry on the work begun by the Disarmament Conference.

Third. We urge that the United States shall deliberately set out to alleviate distrust and to cultivate friendship among our Latin-American neighbors, first, by renewing and re-ratifying the Pan-American arbitration treaties, second, by repealing the Platt Amendment, which gives us the right to intervene in Cuban affairs whenever we choose, and third, that we shall specifically renounce the principle of United States intervention in Latin-American affairs.

Fourth. We again insist, as this convention has for a number of years past, that the United States shall enter, at the earliest possible moment, the World Court, as a means of substituting law and reason for anarchy and physical force in settling international disputes.

Fifth. We again urge the fullest American co-operation with the League of Nations, looking forward to full membership therein, when the Covenant of the League has been revised in harmony with the Pact of Paris outlawing war.

Sixth. We protest against the big navy programme of the present administration, first, because the political consequences of building up to the London treaty limit are such as to make the prospects of a new agreement for the limitation of naval armaments in 1934 very meagre indeed; and secondly, because we challenge the right of the administration to use funds appropriated for national recovery for the purpose of enlarging the army and navy.

Seventh. We protest against the continued presence of the combined American fleet in the Pacific as dangerously provocative and as playing directly into the hands of Japanese militarists in their declared intention of opposing a

1934 conference for the limitation of naval armament.

Eighth. We wish to express in unqualified terms our desire for continued friendship with Japan, and we urge the next session of the United States Congress to repeal, both as a gesture of good will toward Japan, and as a means of stopping the present large-scale smuggling of aliens into the United States, our Exclusion Act of 1924, and to put Japanese immigration on a quota basis through a revival of the Gentleman's Agreement.

Ninth. In the interest of peace, we strongly urge federal control of the manufacture of all arms and munitions and the complete elimination of private profits from this bloody traffic.

Tenth. We reaffirm the right of each individual Christian to be guided by his own conscience in every realm of life, and especially do we uphold the right of the individual Christian to refuse to participate in war for conscientious reasons. We declare our faith in the inviolability of the individual conscience and insist that the highest welfare of the state depends upon the preservation of the free exercise of that right.

### What Jesus Christ Does for Me.

He shows me the possibility and duty of a man as to character and service.

In the effort to attain this for myself, he does for me what I know I cannot do for myself, and what I have never found any friend, however dear, able to do for me.

He gives me a clearer moral vision and the courage to try to live by that vision.

He gives me the desire to work in the world as intensely as he worked.

He kindles me, when I grow sluggish or indifferent, to a positive and aggressive antagonism to evil within and without.

He gives me confidence in the truth, and so helps me to rest, no matter what happens in the world, because I know that God and the truth must prevail.

He gives me grace and strength to try, at least, things that I know are impossible, and to attempt, first of all, the things that are hardest to be done.

He helps me to keep on when I have to, even though I know I cannot.

He helps me to keep the central things clear, and not to be fogged and broken down by the accessories and secondary things.

He gives me a new and inward living principle.

He reveals my difference from the God I see in him, as sin; and forgives it and deals with it and all that it involves by his cross.

Lastly, I believe that he is himself the principle of life and that there is another personality that would not be there if it had not been for him, and if it were not for him to-day.—Robert E. Speer.

### PORT'S CRY.

If I had some word of mine might prove the staff  
To keep another climber's steps secure  
In steep and treacherous places! If some word  
Might hold another soul erect and sure!

—Adelaide Love.

## SLOGANS

### for 1934!

As we cross into the New Year the improving economic conditions are expressed in the slogans of commerce.

One urges that we "seek new frontiers."

Another advises: "Stop the retreat! Let us be on the march."

### The College of the Bible

is in harmony with this spirit.

It is preparing workers for service on new frontiers at home and abroad.

With many seeking admission as students it is ready to be on the march.

Will you help the  
College in this  
work of expansion?

Shall we keep up the momentum  
of progress?

The College depends solely on  
the brotherhood for support.

Start 1934 right with  
a contribution  
for the College.

### The College of the Bible

GLEN IRIS, VICTORIA, AUSTRALIA

CONTROLLED BY THE FEDERAL CONFERENCE

Principal, A. R. Main, M.A.

Send Donations to

Fred. T. Saunders, Secretary & Organiser.

250 Tooronga Rd., S.E.S. Melbourne, Vic.

Phone, U 2964.

Ring up J1441 Ex.  
Private Funeral Parlors

# LE PINE & SON

Funeral Directors

RICHMOND CAMBERWELL CANTERBURY HAWTHORN SURREY HILLS

Miss M. E. Pittman, L. Mus. A.,  
(Univ. of Melb.)

Teacher of Singing

"Beechwood,"  
147 Hampton Street,  
Hampton, S.7

Also at  
Lygon Street  
Christian Chapel.



Radiators Repaired. New Cores.

MOTOR RADIATOR Mfg. Co.  
Cent. 5754. 355 LATROBE ST., MELB.

**MOTZOS** UNLEAVENED BREAD  
FOR THE LORD'S SUPPER  
1/3 lb. Postage Extra.  
Austral Co., 528, 529 Elizabeth-st., Melb.



**W. J. Aird** Pty. Ltd.

The RELIABLE OPTICIAN  
HAS REMOVED TO  
ALTSON'S BUILDING,

1st FLOOR,  
Cor. Collins & Elizabeth Sts.,  
Melb.

Phone 6937 (Just opposite former location.)

FOR SOFT WHITE HANDS  
USE

## Owen's Gipsy Balm

Secure a bottle before Winter  
and prevent the

SKIN GETTING ROUGH AND  
CHAPPED

### GIPSY BALM

Will also remove Stains on HANDS  
incidental to household duties

Price, 1/3 & 2/3, post 6d. extra

Prepared only by

**EDW. G. OWEN**, Chemist and  
Druggist  
102 COLLINS ST., MELBOURNE

PHONE 2087

### Kingdom Carpentry.

He was trying to raise from the thirty or so gingham and overall-clad parishioners who shifted restlessly upon a row of rough-hewn benches, enough to reimburse his family bag for money he had expended for a gas lamp for the pulpit, hissing from over-pressure and blinding our eyes with its intense white glare.

The old frayed straw hat had made the rounds once. A second round was necessary, and as it started on its way the preacher raised his powerful, if unmelodious voice, on the opening words of the old revival hymn, "Revive us again."

We were revived. At least we were revived to the point of providing the shortage on the lamp account, and without more ado the service swung into sermon for the evening.

A generously expanded and toil-worn thumb failed repeatedly to locate the text in the well-worn pulpit volume. Twice the officiating minister made a false start only to find that he was not reading the text he thought he was. In final desperation he closed the Book, commented on the difficult and unusual arrangement of books in this particular Bible, and proceeded to repeat the text from memory—

"What is man that thou art mindful of him?"

The first reference to man which you can find in your Bible comes early in Genesis. At that point he started his discourse. The final reference to man appears in Revelation. There he dropped an emphatic "Amen." Between Genesis and Revelation he found much about man to which he at least alluded in passing. He portrayed man, but the picture was somewhat confused and confusing. He left us little to meditate upon, on his chosen subject, more definite or concrete than man, himself, is to-day.

There is much to be said about man. Much that might well be said—much that might well remain unsaid. Both were included in the discourse which ran well over an hour, and which brought to mind a fair criticism I once heard given to a youthful divine, just out of the seminary. A solemn-faced deacon approached him after the benediction and said, "My son, there is one shortcoming to which most of you youngsters fall heir. You gave us a lot to-day. In fact you gave us too much to digest. You will go farther as a preacher if you make it a point to stress one vital point in each sermon you preach. A house is erected one nail at a time. Centre your attention on that single nail and drive it home."—An Editorial in "The Expositor."

#### FOREIGN MISSIONARY OFFERINGS From Victoria

Should be sent to the Treasurer, D. E. Pittman, 530 Elizabeth-st., Melb.

All general correspondence to A. J. Ingham, secretary, 11 Gladstone-st., Kew, E.4.

WANTED—Gifts Small and Large.

#### 3rd Floor **B. J. KEMP** Phone 8604

Book Building, 288 Little Collins St.  
MELBOURNE

Manufacturing Jeweller

DIAMOND RINGS, MEDALS, WATCHES, TROPHIES  
YOU CAN DEPEND ON ME

## Australian Christian

Published Weekly by

Austral Printing & Publishing Co. Ltd.

528, 530 Elizabeth St., Melbourne,  
Victoria, Australia.  
Phone, F 2524.

Editor: A. R. Main, M.A.

All Communications to Above Address.

SUBSCRIPTION—Through Church Agent, 9/- per. Posted Direct, 10/6. Foreign, 14/-. Cheques, money orders, etc., to D. E. PITTMAN, Mgr.

CHANGE OF ADDRESS—Send Old and New Address a week previous to date of desired change.

DISCONTINUANCE—Paper sent till Definite Notice of Discontinuance Received.

ADVERTISEMENTS—Marriages, Births, Deaths, Memorials, Burial Notices, 2/- line versus allowed in Deaths and Memorials. Coming Events, 16 words, 6d., or any additional 12 words, 6d. Wanted, For Sale, To Let and Similar Ads, 24 words 1/-, or any additional 12 words, 6d. Oth. Advertising Rates on Application.

### PREACHERS' PROVIDENT FUND.

With which is incorporated the Aged and Infirm Evangelists' Trust.

Established by the Federal Conference of the Churches of Christ in Australia.

Members of Committee: H. Belz, A. Morris, T. E. Rofe, L. Russell, F. S. Steer, J. Stimson and W. H. Hall (Hon. Secty. and Treasurer).

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

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

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

The Objects of the Fund are:

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

In order to do this effectively, the Committee needs the practical sympathy and support of all the churches and brethren throughout the Commonwealth.

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

A Sympathetic and Efficient  
Understanding, achieved by  
Long Years of Experience.

We would appreciate an opportunity to  
serve you when in need of a competent  
FUNERAL DIRECTOR

## LEWIS - - Undertaker

PHONES: J 1066, J.W. 1579 and 3029.

**LYALL & SONS** PTY. LTD.39-51 Leveson St., North Melbourne  
1-5 Victoria Market, Melbourne, C.1**CASH CHAFF, HAY, GRAIN, PRODUCE, and  
HARDWARE MERCHANTS**Exporters of Pressed Hay, Chaff, and Colonial Produce  
Seed Out and Grain Specialists—Grass,  
Clover and Other Seeds.All kinds of Poultry Feed and Meals supplied.  
Manufacturers of "Excello" Chicken Feed,  
Laying Mash, and Calf Food.**HARDWARE LINES:—**Galvanized Iron, Spouting, and Hiding. Fencing  
Wire, Galvanized, Black, Baling & Barbed Wire,  
Wire Netting, Chicken Netting, and all other sizes.  
Galvanized Water Piping and Fittings.  
Cyclone Gates and Fencing Supplied.We stock and can supply everything required for  
the Poultry Yard and the Farm.For Service, for Quality,  
for Price, try**LYALL'S****DEPARTMENT OF SOCIAL SERVICE,  
VICTORIA.**Selby House (6th Floor),  
318 Flinders Lane, Melbourne, C.1.  
Phone, M 3083.Parcels to Churches of Christ Mission, Flinders-  
st., Melbourne, free on Railways. Ask for labels.  
Railways supply "Perishable" labels, to ensure  
urgent delivery of perishable goods.Donations in cash or kind are earnestly invited.  
Please address all correspondence to—  
WILL. H. CLAY, Sec. and Supt.**J. FERGUSON & SON**

J. Ferguson - E. J. Collins

**Funeral Directors****712 HIGH ST., THORNBURY**

Phone JW 3097

**140 Johnston St., Collingwood**

Phone J 4984

Orders promptly attended to. Up-to-date Motor Service

**USE  
Australian PAULINE Made  
Reliable Paper Patterns**

For Simplicity, Economy and Accuracy.

Be Your own Dressmaker.

These Patterns are truly  
"A Mother's Help."

Write for Catalogue, 2d. post free.

**PAULINE Reliable Patterns** PTY. LTD.  
195c Smith St., Fitzroy, Vic.Agents Wanted—  
Country Towns and All States, also N.Z.**Thought for the Week.****H**OWEVER small a  
man may wistfully  
discover his mind to be,  
let him be assured that  
Christ will use it mightily  
if the man will only keep  
it open as well as obedient.

—Dr. David Christie

**TYPEWRITING.**Typewriting.  
Duplicating.  
Miss Minnie Mitchell,  
31 Queen St.,  
Melbourne, C.1. Tel. F 6433.**LEARN BY POST**

(Pittman's Correspondence Courses.)

The subjects are Preaching, Speaking, Bible  
Study, Bible Analysis, Bible Doctrine, Church  
History, Christian Evidences, Grammar and Com-  
position, Teacher Training, Elocution, Church  
Efficiency (for Presidents, Officers, Secretaries  
and Treasurers), Paul's Life and Work, Women  
of the Bible. Terms: £2/2/- per Quarter.These lessons help towards efficiency in ser-  
vice, which should be the aim of all.  
Enrol me as a Student in \_\_\_\_\_ Course.....  
Send Particulars re \_\_\_\_\_

Name..... Address.....

Fill in above, and post to

J. C. F. PITTMAN,

90 Athelstan-rd., Camberwell, E.6.  
(Enclose 2d. Stamp for postage.)**MESSAGES FROM THE WORD.**

By A. R. MAIN, M.A.

Price, 2/-; 2/3 posted.

AUSTRAL PRINTING & PUBLISHING CO.,  
528-530 ELIZABETH ST., MELBOURNE.**Alfred Millis & Sons Pty. Ltd.**  
Wholesale Fruit MerchantsRegistered Office: 438 Queen St., Melb.  
Phone F 1862

Also Queen Victoria Wholesale Markets.

**TAILORING**

LADIES' OR GENTS'

*Our New Prices Suit  
Reduced Incomes***CRAIGIE & CO.**265 LITTLE COLLINS STREET  
Four doors from Swanston St.**A Home for Neglected, Orphan and  
Fatherless Boys.**HOME PHONE:  
WX 1558**No Really Destitute Boy Refused.**  
FOUNDED 1895. INCORPORATED 1909.**Burwood Boys' Home**Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and Officers.  
Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest.  
Readers everywhere are asked to assist the great work of saving the boys.**PRESIDENT:**

—Mr. R. Campbell Edwards.

**VICE-PRESIDENTS:**

Mr. W. C. Craigie.

Mr. A. Cromie.

**HON. TREASURER:**

Mr. Jehn Hunter,

10 Peverell St., Balwyn, E.8.  
Phone, W 3040.**ORGANISING SECRETARY:**

Mr. A. E. Knight.

**OFFICE BEARERS:****HON ARCHITECT:**

Mr. Chas. H. Hoskin.

**HON. AUDITORS:**

Messrs. Hooke &amp; Graham, C.A.,

**HON. CHAPLAIN:**

Mr. L. E. Stevens, B.Met.E.

**HON. PHYSICIAN:**

Dr. W. A. Kemp, Phone, WX 2415.

**HON. OPTICIAN:**

Mr. W. J. Aird.

**HON. CHEMIST:**

Mr. Cathcart, Surrey Hills.

**HON. DENTIST:**

Mr. T. M. Ward, Surrey Hills.

**HON. SOLICITOR:**Mr. D. S. Abraham,  
Temple Court Bldg., 422-8 Collins-st.**STOCK EXPERT:**

Mr. L. Hunter, Hawthorn.

**COMMITTEE:**Mrs. R. C. Edwards, Misses Alt,  
Landman, M. McAlister, Smedley,  
Messrs. D. S. Abraham, Cr. J. K.  
Archer, J.P., W. Cust, Will. H.  
Clay, J.P., R. D. Edwards, C. Ed-  
wards, Dr. W. A. Kemp (Life  
Governor), R. T. Morris, Geo. L.  
Murray, W. R. F. Macrow, H. J.  
Patterson, M.A., E. R. S. Ryall,  
B.E.E., F. T. Saunders, W. J. A.  
Smith, Thos. W. Smith.  
Minute Secretary: Miss Landman.All Correspondence to be addressed **The Secretary, Burwood Boys' Home, 1 Queen St., Melbourne, C.1.**Phone  
CENT. 9179