

The Great Memorial.

A Royal Command.

Ethelbert Davis.

Do this in remembrance of me.—Luke 22: 19.

In these words Jesus gave that command which made obligatory upon each generation of Christians the observance of that supper which commemorates his death. No "thou shalt" prefaces this command. "Thou shalt" is the phraseology of the dispensation of law, and not of the age of grace. This command is not spoken in the terms of Sinai. It is couched in the terms of that new and closer relationship so tenderly expressed by Jesus when he said, "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends for all things that I have heard of my Father I have made known unto you."

Conscious that Calvary, so near at hand, was to make that friendship more real and vital Jesus was careful to construct that command to suit the altered relationship which was in future to exist between man and his Redeemer. This command, then, must be made in the spirit of that new relationship, or else it is no command at all.

In Remembrance of Me.

This is not a command to attend the Lord's supper, to simply meet where a table is spread with bread and wine, and after the usual ceremonies to eat bread and drink of the cup. Jesus had but slight esteem for mere rites and ceremonies, as is evidenced by his contempt for the traditional formalities prized so highly by the scribes and Pharisees. Jesus instituted this ordinance, and used the bread and the fruit of the vine without which there can be no supper, any more than there can be an observance without the communicant. An ordinance cannot be observed in spirit only, without those material elements which are the pattern of the heavenly. By the same token this royal command is not complied with by half-hearted and spasmodic observance. The way some neglect the feast, and the formalism with which others observe it, and the cold, heartless, meaningless way that some others eat the bread and drink of the cup must cause the heart of Jesus to cry, "This people honor me with their lips, but their hearts are far from me. In vain do they worship me, keeping the form of the feast, but denying the spirit thereof."

While there can be no remembrance of Jesus as he desired without the form, or without the use of the elements he ordained, the Lord's supper is not eating bread and drinking fruit of the vine. As plain as human language upon divine lips could make it are the words: "This do in remembrance of me." And after his ascension to glory, when giving Paul instructions about the feast, he said, "This do ye, as oft as ye drink it, in remembrance of me." The position is further elucidated in the words: "Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body." In other words, if we eat this bread and drink of this cup for any other reason than that in it we discern the Lord's body, and through it remember him, we are not observing our Lord's command.

Of Me.

Did Jesus wish his person to be remembered? Did he erect this monument in order to per-

petuate the memory of his matchless life? That surely was unnecessary. For the roots of his life have sunken deeper into the world's life than that of any other man that ever lived. Did he wish that his name might never be forgotten? That, too, was surely unnecessary, for his name is so woven into the world's history that it can never be removed. And those whose names are remembered to-day are noted chiefly because their lives have touched his. Faithful Abraham, who rejoiced to see Christ's day, and saw it and was glad, is remembered only because of his association with Christ as the promised seed. David, the man after God's own heart, is known only because his life is linked with "great David's greater Son." The name of Saul of Tarsus would have been hidden in the archives of Jewish historical literature if it were not for his relation to Jesus of Nazareth.



Not for a moment do we believe that Jesus left this memorial to keep his life green through the passing centuries. Not his life but his death would be remembered. He would have memory's footsteps turned oft toward his cross. He would have memory "walking his dear form beside," until it comes to Calvary, "where our dear Lord was crucified." "Ye do shew forth the Lord's death till he come."

"This cup is fraught with love to men,
Let all partake who love my name;
Through latest ages let it pour
In memory of my dying hour."

How Often Do This?

Jesus did not load this gracious command with instructional clauses. He left that to inspired example and obedient faith. Not one word does he say about when those who believe on him should remember him. But that his will should be carried out to the end of the age, the divine Spirit guided the disciples who were up close to his personal ministry, into all truth. Their custom was to be the custom for all time. Their example was to be followed by all future generations. The incidental references of the

New Testament writers is proof of the strongest nature that the custom of the early church was to meet on the first day of the week. Paul, so says one of these incidental references, met the brethren at Troas and preached unto them "upon the first day of the week, when the disciples came together to break bread." It was not Paul's presence or preaching that brought them together; they came together to break bread. Every Lord's day the Lord's table must be spread, and every disciple must be at the table if he would obey his Lord's command.

By Whom Remembered?

For whom is the Lord's supper spread? Who is to commune in the body and blood of Christ? Who may eat that flesh which is meat indeed, and drink that blood which is drink indeed? Whom would he ask to remember him? or who would wish to remember him? He could only ask his own. He would not expect those who despise and reject him to have part in an ordinance the beginning and end of which is himself. He would not ask those to whom the broken body is nothing and to whom the blood of the new testament has no meaning. "How can they call on him in whom they have not believed?" asks the Apostle Paul; then how shall they remember him in whom they do not believe, and whom they do not love? Who would be interested enough to remember him? or who would wish to remember him? Would it not be his own? those to whom the words, "This is my body which is given for you," expresses a truth that is known and shared; to whom the words, "This is the new testament in my blood, which is shed for you," calls up the reality of a crucified Redeemer?

How Shall We Come?

There is one more question to be answered in connection with this command. In what condition of heart and soul and mind must we come to the table to satisfy the wish of Christ? Paul answers our question in the words: "Let a man examine himself, and so let him eat of that bread and drink of that cup." Purity of heart, singleness of purpose, sincerity of desires are the qualities that fit us for communion and for the blessings that come from the ever-present Christ.

Unlearned and Ignorant Men.

As I walked through this world, I laid me down to sleep, and dreamed a dream. And behold I saw a multitude of them that had served God greatly through the ages.

Elijah the Tishbite and Micah the Morastite were there, with the ploughman Elisha and the herdman Amos.

John the Baptist was there, with the Galilean fishermen.

John Bunyan, the Bedford tinker, was there. Dwight L. Moody and William Booth were there. Charles Haddon Spurgeon and Joseph Parker were there.

Great missionaries were there—Moffatt of South Africa and Grenfell of the Congo, Carey of India and Judson of Burmah, Morrison of China and Chalmers of New Guinea.

Our own Inlanders were there, Robert Mitchell and John Flynn, and many others of whom space would fall me to tell.

And in my dream I asked why these men of God were thus gathered together; and one replied: "We are they whose race must vanish as the morning mist, for we learn that in a little while there will be no place for any that have not done the full University course of training for the ministry."

And I awoke, and behold it was a dream.—"The Messenger" (Presbyterian), Victoria.

The Preacher on Holiday.

No. 3.—AMONG THE BOOKS.

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

I have been browsing a little among the books that are written for preachers, and which deal especially with their craft. Let me hasten to say these are not the only books I have been reading. G. A. Buttrick, in "Jesus Came Preaching" (he is talking about the preacher) says, "A wise summer practice is the mastery of some one subject—the poetry of John Masefield, or the implications of biology for religion, or modern humanism. But in any event he should read big books, the books that must be read at the point of a pencil and that make the brain perspire." But at present we shall not discuss that kind, though I trust every preacher is reading them.

Dr. Buttrick's book makes excellent reading. Every preacher would enjoy it as well as any book he could find. He strongly stresses the need and value of expository preaching. He freely recognises the difficulty. He also thinks a man may step out of the Bible for his preaching material if the occasion demands it. "A preacher need not be limited to the Bible for his texts. But if he stays within the Bible he will still not be limited, for the Bible has no limits." Topical preaching, he says, easily becomes repetitive and shallow. "Expository preaching, built upon a faithful study of the Book and applied with reality to life, will partake of the Bible's inexhaustible freshness and variety." This sentence states the two great qualities which, in the estimation of the great preachers of to-day, should characterise expository preaching.

Dr. James Black, of Edinburgh, has a sparkling book entitled, "The Mystery of Preaching." He, too, strongly advocates expository preaching. He suggests how it should be done. First he tells how not to do it. "Many years ago there came to my native town a new minister. He announced that, for consecutive teaching, he would speak at the morning service from the Book of Philippians. We loved the man for many things, but we hated the Book of Philippians. When our sincere and beloved minister died, a year and ten months after his induction, he was only in the middle of the second chapter." That is not the way to expound the Scriptures. To take a verse, or even a phrase, and to go unweariedly but wearily on, will make any book a dead thing, and worse, detested.

All the great preachers stress the need of the cultivation of the imagination. The uninitiated might wonder why, but as I am writing for preachers just now, I need not stop to explain. But I want to emphasise. "Let the imagination have large liberty," says Dr. Buttrick. The preacher "must project the Bible incidents on to the screen of his mind. The greatest thing a preacher ever does (and here the author adapts a phrase from Ruskin) is to see something and tell what he saw in a plain way." Samuel McComb, in "Preaching in Theory and Practice," sees the same necessity. "Work for the picture. All the influential preachers, whose sermons are available, have been characterised by a strong picture-forming faculty."

This, of course, is the basis of interest. When the preacher makes people see things, they will listen. Preaching that is not interesting is of little account. R. Calder Gillie, in "The Minister in the Modern World," says, "The gravest fault of most sermons to-day is their dullness." It may not be the worst fault, according to Lauchlan Maclean Watt, whose recent visit to our shores will be remembered. His Scotch reserve makes him a little afraid of some arti-

fices that have been used to secure interest, and he says, "Remember, it is better to be dead than to be a mountebank." No doubt! But you couldn't imagine our preachers being mountebanks. Lest you could imagine one or two of us lapsing into dullness, let me commend to you a few words from our old friend, J. Paterson-Smyth. His book is a little older than most I have referred to, but does not grow stale with age. This little volume, "The Preacher and his Sermon," was given to me a few years ago. I do not intend to give it away—not, at any rate, while I am still learning how to preach. J. Paterson-Smyth thinks we ought to learn our preaching lessons early. In urging preachers to get down to realities that underlie the words we use, he says: "Get the habit of doing this. And get the habit while you are young. . . . When you have become Canons and Deans and Archdeacons you will be 'past praying for.'" I judge I still have time to learn a little. But

viction into your mind that you can make people listen if you are willing to pay the price. . . . You can make people listen." "When your sermon is prepared go over it carefully with the question, Is it interesting? Are there dull pages in it? . . . Try to surprise people. Do everything you can to sustain interest and keep attention from flagging so long as you do nothing unworthy of the solemnity of your subject."

These teachers are satisfied that the length of the sermon, by the clock, does not matter much. Maclean Watt says: "With some, ten minutes may be long, and with others an hour be too brief. The real measure is the measure of interest. I heard of one conceited youth who came out to an old-fashioned parish. He seemed scarcely to be in the pulpit when he was out again. 'Ye were short,' said the venerable parson, who was present. 'Oh,' replied the youth haughtily, 'I did not desire to be tedious.' And the old man said wearily, 'But I didn't say ye weren't tedious.'" It is at any rate a good enough parable.

I recommend to preachers that they read every year at least one good book on preaching. Read it carefully, and be prepared to try out some of its suggestions. And I close with this extra sentence from Paterson-Smyth, which may come like news to some preachers: "Mind, you can make them listen if you are willing to pay the price."

ITS SECRET.

It matters not what goal we seek
Its secret here reposes;
We've got to dig from week to week
To get Results or Roses.

Lord's Table.

B.A., Dip. Ed.

ence, is a testimony to the world of the great facts of the gospel. Here is a sermon without words, wonderfully appealing and effective, accomplishing a great mission, even though the spoken word of a preacher may fail. Every Lord's day a great chorus of praise ascends from myriad voices the world over, every week uncounted hosts of preachers proclaim the word of life in Christ. But what proclamation could equal in power and effectiveness the quiet observance of the communion feast, when with bowed heads and grateful and contrite hearts, his people the world over receive the tokens that speak of love expressed and life received through death?

Only let us eat and drink in a worthy manner. It was because the Corinthian Christians had observed this feast in some unworthy way, that this exhortation of the apostle had become necessary. Just as a preacher of the gospel, by unworthy conduct or unseemly behaviour, may destroy the value of his message and do despite unto his Lord, so may we all dishonour him by our thoughtless approach to the table, and our careless indifference to the great facts of redemption which it represents. Let us therefore prove ourselves, and so let us eat of the bread, and drink of the cup.

Here we show forth his love,

Which spake in every breath
Prompted each action of his life,
And triumphed in his death.

a public statement of its relation to the death of Christ. The apostle had told the Corinthian Christians what he had received in revelation from the Lord Jesus, that on the betrayal night the Saviour had taken the bread and said: This is my body, which is for you; and the cup, saying, This cup is the new testament in my blood. Therefore it was that in Christian assemblies, which met in the supper of remembrance, statements were made which set forth the redemptive power of the death of Christ. Some interpreters indeed, understand the words of the apostle as an injunction: As often as ye eat this bread, and drink the cup, proclaim ye the Lord's death—a duty to be observed regularly until the Lord comes again.

But does not this passage also mean that when we silently partake of the emblems of the body and blood of the Lord, by that very deed, though no words are uttered, we proclaim the Lord's death? So, at any rate, a host of believers have loved to think. They have felt that the supper itself, taken in love and in deep rever-

Queensland's Youth Work.

Annual Appeal by Young People's Department of Conference.

A GENEROUS OFFERING NEEDED ON MARCH 4.

PRESIDENT'S PLEA.

In again appealing to the brotherhood in Queensland for financial support in connection with our annual offering which we are making this year on the first Sunday in March (in preference to May as has been the custom in the past), we wish to point out that this arrangement has been made in conjunction with the conference executive, in order that the committee in office and reporting to conference may organise and carry through the offering arrangements, which was impossible when the offering came in the month of May immediately after conference.

In future the annual Bible School appeal will be made on the first Sunday in March.

During eighteen years of service on this committee the writer has never known our department to have been in debt. We have always



Stone's Corner Bible School

Winners this year of the shield awarded at Queensland increase and attendance campaign for schools with enrolment of over 50. In the previous tournament the school won the shield for schools with under 50 enrolment. This is a record never before achieved.

lived within our income, the brotherhood having always made available the necessary funds.

I want to thank all our great chain of churches extending over 1,000 miles north—Gympie, Maryborough, Rockhampton, Townsville and Charters Towers; how well you have all responded in the past! All our West Moreton and Fassfern friends; thank you for your help. The churches of Toowoomba and the far-flung golden west; with all your trials and difficulties you have all responded well. Then there are all our metropolitan churches who have made the offering such a special occasion.

We thank you all, and confidently anticipate that on the first Sunday in March you will again make the Bible School and young people's work your work by helping us with a liberal offering.—Cyril Woff, President Queensland Bible School and Young People's Dept.

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"WHILE IT IS DAY."

Each dawn ushers in a day with its own particular, busy, tremendous round of activities. Certain work must be done that morning. Certain engagements must be kept that particular day. Decisions must be made then or never. Certain business must be transacted immediately, or loss and disaster may follow. The same opportunity never recurs.

As we think of our young people and the work of our Young People's Department, the same truth is brought forcibly to mind. The opportunities of youth do not recur. Neither will the present opportunity to assist the Youth Department in its efforts to serve and help the youth of the churches. Character is being formed, ideals are being formulated, life is being planned and worked out—now, by our young people.

As the Youth Department is anxious to help all it can to make those ideals and that character the best possible—what is your attitude? Will you assist the department in its earnest effort to make the most of the possibilities of our young people on Youth Day?—E. Arnold, Vice-President.

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SEEN FROM THE SECRETARY'S VIEWPOINT.

There are in the lives of the young people of our churches, Bible Schools and young people's organisations great talents that are lying dormant, talents that need to be discovered and developed. It may be that among them are some of the great preachers, foreign missionaries, Christian teachers, Christian statesmen and Christian doctors and nurses. In the endeavor to develop this latent talent much depends upon how the work of development is done, and it is the duty of all Christian people to see that it is as Christ would have it. The committee of the young people's department is vitally in-

terested in the work of developing the talents in our youth, and are endeavoring to the best of their ability to lend their aid in this great work. Two things at least are necessary if the work is to be successful, namely, prayer and finance. In making an appeal for generous

which to show profits; years of devotion and service; service in soul-winning for the Master; and if we give our young people the equipment and opportunity for service we will have the joy of knowing that we have helped lay a firm foundation for the future work of the church.

Brethren! realise the need of the department for support, that we may organise and direct a more active and efficient work among the young people of our churches. Give on Mar. 4 not grudgingly but willingly, knowing that you will receive in the measure of that which you give.—H. J. Wyeth, Treasurer.

Serious, But Not Solemn.

To be serious is one thing; to be solemn is another. Often the two are mistaken, the one for the other, but they are very different and may be far apart. A thing may be awfully solemn and not serious at all, because it is stupid and absurd. All of us know the solemnity of ignorance, of prejudice, of sanctimoniousness, and how flippant they are in fact. Every hoary old humbug is solemn, even funereal, and needs only a tiny thrust of serious thought to prick it.

The really serious men of the world, the men who think out great issues and carry heavy loads, are seldom solemn; they are cheerful. No man was ever more serious than Lincoln, no man more anxious to get the exact truth, to do the exact right; none more heroically candid, more lovingly just, or more responsive to the highest duty. Yet Lincoln was hardly able to get through an hour without telling a funny joke, which softened the tension of his labor and sweetened the air about him.

It was Oliver Wendell Holmes who wrote the stately hymn, "Lord of all being, throned afar"; but the same hand wrote "the one-horse shay, built in such a logical way that it ran one hundred years and a day"—together with all the bright wit and fun linked with his name. Mark Twain was terribly in earnest, even sad, but, because he was not solemn, no one took him seriously—to his disappointment and disgust.

No, solemnity is no sign of truth or wisdom or righteousness; it may even be a token of empty sham. As Sydney Smith put it, people often solemnly imagine themselves pious when they are only bilious, or looked upon as devout

when they are merely morbid. To droop the mouth and dull the eye and shake the head not seldom brings the credit of sanctity, but they may be proof positive of mental laziness or sheer vacuity.

As Stevenson said, if our virtue makes us sad, something is wrong with it, because joy is also a virtue, and, as he taught, a duty. A poet-friend of mine has a little song about our sorry little prayers that go up to God, day after weary day, whimpering down the milky way. By contrast, she met "a little laughing prayer"; it had no fear of anything, but in that holy place it found the very throne of God and smiled up in his face; and God was comforted.

As Chesterton has a way of saying, if we cannot laugh about our religion, it is unreal and we are afraid of it. Real religion ought to make us serious but not solemn; it ought to shake the poison out of all our wild flowers, and send us singing through the years.—Dr. Joseph Fort Newton in "Christian World."

The Home Circle.

Conducted by J. C. F. PITTMAN.

The Family Altar.

J.C.F.P.

Monday.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.—Psa. 24: 3, 4.

Those who would commune with God in his church and hereafter dwell with him in heaven must be pure in heart and life.

Reading—Psalm 24.

Tuesday.

Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever.—Psa 93: 5.

God will fulfil all his promises if we conform ourselves to his image and devote our consecrated powers to his service. The church is God's house; holiness constitutes its beauty and strength, and nothing is so unfitting therein as impurity and unholiness.

Reading—Psalm 93.

Wednesday.

And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein.—Isaiah 35: 8.

The King's highway is the way of holiness. "The Lord hath set apart him that is godly for himself (Psa. 4: 3). Only such shall tread this road.

Reading—Isaiah 35.

Thursday.

The oath which he swore to our father Abraham, that he would grant us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life.—Luke 1: 73-75.

By the coming of the Messiah the promise made to Abraham was fulfilled. The redeemed are all children of the covenant, who must, being delivered from the bondage of Satan, serve their new master faithfully and fearlessly and with purity of heart and conduct whilst life shall last.

Reading—Luke 1: 67-80.

Friday.

If any man will defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.—1 Cor. 3: 17.

"The temple of God is to be regarded as sacred and inviolable." If, by impure desires and unholy life, a man destroys this temple, it must be expected that God will destroy him.

Reading—1 Corinthians 3: 16-22.

Saturday.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.—2 Cor. 7: 1.

Holiness is a seed, graciously planted in the new-born soul, which must be cultivated in order that it may develop and grow to perfection.

Reading—2 Corinthians 7.

Sunday.

But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life.—Rom. 6: 22.

The service of Satan produces sin; the service of Christ, holiness. Many important benefits are received, the greatest of which is here named—eternal life.

Readings—O.T., Psalms 119, 129, 144; N.T., Romans 6.

SAFELY KEPT.

The owners of smart-looking Bibles which see little or no daily use are invited to take a look at themselves through a Jamaica negro, who was presented by some tourists with a large, handsome Bible. Some time after, one of the donors asked Henry how he enjoyed reading his Bible. "Well, minister, to tell you the truth, that Bible is well wrap up and stand at the bottom of my trunk. The Bible quite safe, minister." "But why do you keep it in your trunk? I told you to read a little every day, and think over what you have read." "Well, minister, to tell you the truth, I tell my wife to keep it safe, so when I come to die she put it under my head in the coffin, and we bury together."

FULL-TIME CHRISTIANITY.

God never intended that we should be holy and righteous on Sunday, the day devoted to worship, and then careless for the remainder of the week. He wants us to be full-time Christians not only at Bible School, but at all other times as well. Unhappily, we do not always conform to his wishes in this respect, largely because we are thoughtless in the matter. The lessons we learn at Sunday School and church should be strong enough to carry us through the ensuing six days. And they are, if we will only let them.

Every day of the week, it is a good plan to check up on ourselves honestly, to make sure we are living the right kind of life. Sometimes we backslide a bit without realising it. We become less charitable and more inclined to selfishness. A little circumspection easily corrects the trouble. We need but to discover our shortcomings and apply the remedy. The treatment is obvious. Every doctor knows he can treat a patient if he can make a proper diagnosis of the ailment. The same rule applies to Christian living. It is of extreme importance that we be ever ready to serve God, for we never know when we shall be called upon. Opportunities are numerous, if we will only heed them. The Creator depends on us to carry out his earthly ministrations. Thus, seven-day Christianity is required. The other six days of the week are as vital as Sunday. Don't be a part-time Christian. Let us remember that we can not possibly serve both God and mammon—that we owe to the Lord our entire time.—Henry H. Graham.

JOY IN OLD AGE.

In old age there is a peculiar joy which we young people do not taste. You have got to the bottom of the cup and it is not with God's wine as it is with man's. Man's wine becomes dregs at the last, but God's wine is sweeter the deeper you drink of it.—Charles H. Spurgeon.

OUR WONDERFUL SPELLING.

Mr. Editor, please tell me why "colonel" is spelled in a style so infolonel.

And shed one ray of light
On a miserable wight
Who for years has subscribed to your Jolonel.

A TRANSLATOR NEEDED.

Doctor (to patient): "Is it this ear that's causing the trouble?"

Patient: "This 'ere what?"

GREATEST STRENGTH ON RECORD.

A physician in Australia, lecturing on physical fitness, recommended alcohol. A clergyman who was present asked him if he believed the Bible. To which he replied, "I do; as strongly as yourself." "Then," questioned the clergyman, "what would you do with the fact that when God would make the strongest man that ever lived—Samson—he commanded that not only the son should be a total abstainer, but the mother also, even before Samson's birth; lest some taint of physical weakness be imparted to his constitution. God discarded alcohol in giving the world the best example of physical strength on record. What will you do with that fact?"

A BLIND, DEAF, AND DUMB WOMAN'S TESTIMONY.

Love for the Bible is voiced by Helen Keller, whose great achievements have been secured amid the triple handicap of lack of sight, of hearing, and of speech. Said she, concerning her own Bible, one printed for the blind: "I have read and reread it until in many parts the pages have faded out—I mean, my fingers have rubbed off the dots, and I must supply whole verses from memory, especially the Psalms, the Prophets, and the Gospels. To the Bible I always go for confidence, when waves of doubt rush over me and no voice is near to reassure me." Like the Psalmist, she might have said, "Oh, how I love thy law! It is my meditation all the day."

GETTING INTO A CHURCH.

A black man visited the minister of a white man's church in the U.S.A., seeking membership. The pastor knew that none of his flock would tolerate the idea, so he begged the question, "Have you realised all that it means to join the church?" he asked of the would-be member, "Yes."

Robert William Ewers.

A brotherhood mourns the loss of another of God's noblemen in the person of Robert William Ewers, who, after a long illness, notwithstanding the unremitting and valiant efforts of his wife, family and medical science, passed to his reward on January 26. Our hearts grieve for his beloved. How great their loss—and ours!

Bro. R. W. Ewers, as he was affectionately known throughout the churches, was a son of the manse, being the second eldest son of the late D. A. Ewers and Mrs. Ewers, whose Christian lives, work, hospitality and leadership greatly assisted in building the churches in each of the States of the Commonwealth. And their children and grandchildren do follow in their steps.

Bro. R. W. Ewers was born on July 9, 1881, at Murtoa, Vic., was baptised into Christ at Doncaster in 1893, resided in Sydney from 1895 to



Robert William Ewers.

1900, when he came to Western Australia with his parents. He immediately identified himself with the work at Lake-st., Perth, where his father successfully labored as evangelist, and where for so long his sainted mother cemented the Christian work of the churches. Meanwhile Robert, under the ministrations of D. M. Wilson, the late H. J. Banks and others, prepared himself for his Master's service. And what a service he rendered!

Hearing the call for evangelistic help in the great South-west, he served as regular preacher at Collie during 1904 and 1905. Being released from those duties, he returned to his home, and resumed his business career, with the well-known firm of Peet and Co., Perth, and was advanced to the position of manager and director. In the commercial life of the city his business capacity, integrity, and honorable happy Christian life were freely recognised.

And what shall be said of his work in the churches in Western Australia? For upwards of 23 years he devoted his great gifts unselfishly to the brotherhood, never neglecting his duties and responsibilities at his home church, Perth. Twice conference president, vice-president, conference secretary, assistant secretary and committee man. Throughout the long period of 23 years his administrative ability was given to the brethren as a member of the conference executive. His humility, efficiency and tenderness endeared him to all.

Space will not permit of a statement of his work as preacher, teacher, Sunday School superintendent, young people's leader, deacon, etc. Suffice it to say that his broad sympathy and help, personal and motor-car, ever at the disposal of evangelists, pastors and ordinary church members, were characteristics of this most excellent man—a man filled with the Holy Spirit, showing daily that he had the spirit of power, of love, and of a sound mind.

Just prior to his passing away he was asked if he had a message for the brethren. His verbatim recorded reply was—"Tell the brethren that there is no doubt about God's providence concerning the individual and collective need of every one of us. Some may have doubts, but he is able to lift every one of us above our doubts right into the presence of God himself. That is how I feel about it."

His mortal remains were interred in the Karakatta cemetery on Jan. 29, in the presence of many hundreds of men and women to whom, as well as many, many more, his lovely life will linger with a sweet fragrance as long as memory lasts.—C. A. G. Payne.

Midland District Conference, Victoria.

On Monday, Jan. 29, the 16th half-yearly conference assembled at Wedderburn. Approximately 110 delegates gathered from Bet Bet, Castlemaine, Donolly, Maryborough, St. Arnaud and Wedderburn. Visitors were present from Melbourne. The morning meeting was presided over by Mr. J. Bird, preacher of Wedderburn church, who welcomed all on behalf of the conference and the local congregation. The morning session was opened with devotional exercises, and was addressed by Mr. Bischoff, preacher of Bet Bet church, on "What think ye of Christ?" The business session followed, in which the work for the past six months was reported. Generally the work was in good condition.

The afternoon meeting was again presided over by the president Mr. J. Bird. The subsidies paid to churches under the care of conference were discussed, and it was decided that the same be continued. The matter of transport to conference was discussed, and a system for reducing costs was advocated by Mr. Geo. Hughes, preacher of Maryborough church. It was pointed out that the adoption of such a system had resulted in larger delegations at this conference, which was a record. A plea was made by Mr. Geo. Hughes and supported by Mr. A. A. Hughes, of India, on behalf of the young people's summer camp conferences. It was urged that the churches take this matter up and endeavor to send their best young people along for training and inspiration. The presidential address was then delivered by Mr. J. Bird; subject, "A New Song." Then followed an able address by our returned missionary, Mr. A. A. Hughes, on the subject, "The True Perspective of Christian Missions."

The evening service commenced with a session of song. Mr. Bird presided, Mr. H. Earle, preacher of Castlemaine church, led in prayer, and Mr. C. Jackel, preacher of St. Arnaud church, read the scripture lesson. Several musical items were much appreciated. Mr. A. A. Hughes gave a delightful exposition of Indian music and song. The speaker for the evening was Mr. Geo. Hughes, from Maryborough; subject: "I must be about my Father's business."

Special mention must be made of the hospitality by the good folk at Wedderburn, and of the work of the ladies in catering. Mr. A. A. Hughes and Mr. H. Earle expressed the appreciation of the visitors. Mr. Wilfred Twiddy, secretary of Wedderburn church, responded on behalf of the ladies. Thanks are due to all who helped to make the conference an outstanding success. All accounts were squared, and all will look forward to the next conference, to be held at Bet Bet on June 4, 1934.

Advertising Pays.

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1834—1934.

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From Victoria

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All general correspondence to A. J. Ingham, secretary, 11 Gladstone-st., Kew, E.4.
WANTED—Gifts Small and Large.

News of the Churches.

(Continued from page 105.)

Queensland.

Kingaroy.—Bro. Payne resumed work on Jan. 28 after holidays. Local brethren took services during Bro. Payne's absence, and Mrs. Quire rendered a delightful solo at gospel meeting on Jan. 21. C.E. society held a successful social in the Scouts' hall on Jan. 25 in aid of organ fund.

Bundaberg.—On Jan. 22 the Y.P.S.C.E. held its annual business meeting. A successful year of service was reported. On Jan. 29 Bro. Stirling spoke to crowded meetings. Evening service took the form of an in memoriam to the late Sister Deoberitz. On Jan. 16 a number of young people met at Bro. and Sister Stirling's residence for a time of fellowship with Sister Mrs. R. Cunningham, whose home is now in Sydney.

Charters Towers.—Meetings during January were well attended. Bro. Glezendanner's messages being much appreciated. Meeting on Feb. 4 was well attended, members returning from holidays. Bro. Glezendanner's address on "I am not ashamed of the Gospel of Christ" was enjoyed by all. Sister M. Marsh rendered a solo. The C.E. and boys' club parade at service was well attended. Great interest is taken in the work of these societies.

Kedron.—Services were well-attended on February 4. Sister Jessie Snow, from Bangalow, N.S.W., was present at morning service. Bro. Noble spoke on "The Supreme Commission" at Redcliffe afternoon meeting, when two young men accepted Christ. Bro. Noble has consented to conduct the children's Sunday service from 4:00, Brisbane, at 6 p.m. during February. At Kedron gospel service special reference was made to the present power of fifty years of Christian Endeavor in Queensland. Fine gospel solos have been received from Sister E. Hackett and Sister Eunice Cave.

Ipawich.—The new year has started brightly. Over the holiday period unusually large congregations attended. Bro. Percy Alcorn, at home from College, was the speaker. Coincident with his return to Melbourne was the arrival of Bro. Roy Wilson to begin his work as evangelist. On Jan. 28, when he opened his ministry, large congregations attended. On the following Wednesday night he was accorded a public welcome at a social function. Ipawich brethren and visitors expressed hopes for a bright and happy period in the service with the new evangelist. All auxiliaries are working again after holidays, and have been assisted by Bro. Wilson's vigorous and cheerful influence.

Ma Ma Creek.—Bro. and Sister Tease have returned from holiday. During their absence meetings and Bible School were conducted by Bro. C. Cole, V. Dallinger, D. Dallinger, Boettcher, Turner, Rosenberg and Sister S. Dallinger. At the recent church business meeting the following officers were elected: Elders, S. Neumann, J. Turner; deacons: Bro. E. Cole, D. Dallinger, E. Rosenberg, J. Metcalf, Boettcher; church secretary, E. Boettcher; assistant secretary, E. Rosenberg; chairman of officers, S. Neumann; B.S. superintendent, Mrs. Tease. The church further confirmed Bro. Tease's engagement as evangelist. Bro. Francis has again returned from hospital. Sister McGava, sen., has been very ill.

Victoria.

Colac.—At the Sunday evening service on Feb. 11 the ladies' aid handed in £14, and Y.P. club £2, to be paid off debt on church building, leaving only £5 owing on same.

Hampton.—Bro. J. E. Webb, of Brighton, addressed the church on morning of Feb. 11. At night Bro. K. Jones commenced a series of pre-Easter sermons. Misses Vaux and Pittman sang a duet.

Bursley.—Good attendances on Feb. 11. Bro. Dow exhorted in the morning; Bro. Smith preached at the gospel meeting. C.E. and prayer meetings are well attended. The work is in a good, healthy condition.

Croydon.—Meetings are improving. Visitors on holidays have helped—Dr. G. E. Moore and Bro. Gemell, of Maryborough; their messages have been an uplift. Bro. Clements, Bell and Russ gave gospel messages in the evenings.

Kyneton.—Bro. A. A. Hughes' visit and address on Indian missions on Jan. 31 was an inspiration to all. The M.I.S. opening social on Feb. 10 was much enjoyed. Addresses were appreciated from Bro. A. Jones, of the College, on Feb. 11.

North Williamstown.—On the morning of Feb. 11 two Bible School lads were received into fellowship. Bro. G. Black exhorted well. In the evening Bro. Hunt preached on "A Psalm of Love," after which a young lady confessed Christ.

Doncaster.—The Bible School picnic at Brighton Beach was well attended. Very good meetings have been held lately. Bro. Connor's addresses being listened to with interest. At the close of the gospel service on Feb. 11, a young man made the good confession.

South Richmond.—On Jan. 29 the Sunday School spent an enjoyable day at Elwood. Church and C.E. have taken shares for West China reinforcement fund. Bro. Dudley is laboring faithfully. Recently one elderly lady and three Bible School scholars have confessed Christ.

North Melbourne.—On Feb. 10, in the chapel, Bro. M. W. Wright and Sister V. M. Seal were married. Bro. T. Turner officiating. Both have been teachers in the school for many years. Bro. Wright is the third eldest son of Bro. and Sister Matthew Wright, very old members of the church.

St. Kilda.—On Jan. 29 the Sunday School picnic at South Morang was enjoyable. On Feb. 4 the C.E. anniversary was celebrated by J.C.E. and Y.P.S.C.E. taking part in evening service. The 6:30 p.m. prayer meeting was one of the best, and the prayer meeting on Feb. 11 was very well attended. A large number of visitors attended the gospel service.

Gardiner.—On Feb. 11 Bro. Patterson spoke at both services. Mrs. R. K. Whately was evening soloist. Mr. and Mrs. Hector Campbell and Mrs. Collyer were received by letter of transfer. On Feb. 7, at a successful meeting of the mission band, Bro. A. P. Burden gave an address on the work amongst Australian aborigines. An offering was taken up for that work. Mrs. Stevens, who recently celebrated her golden wedding, was presented with a gift from the sisters of the band.

Dunolly.—Meetings for the month have shown marked improvement. Bro. Lewis has given fine addresses to interested audiences. At the business meeting on Feb. 7 Bro. Scott was re-elected treasurer, Bro. Maurice Beasy secretary. All auxiliaries of the church are well attended. A rally of S.C.E. (a trip by aeroplane to 27 churches in Victoria) has commenced. On Feb. 11 a large number of members visited the hospital and rendered appreciated messages in song. Trevor Beasy, a Sunday School scholar, is ill in hospital.

Prasman.—At church annual meeting on Jan. 31 the retiring deacons—Bro. Geyer (secretary), Burton (treasurer) and Quelch were re-elected. Financial statement showed slight improvement. Evening attendances are increasing. There have been 25 decisions since Bro. Fitch's ministry commenced. On Feb. 4 Bro. F. T. Saunders gave a splendid message in reference to College of the Bible. After an excellent evening address by Bro. Fitch an adult decided for Christ. At Sunday School annual elections Bro. Harvey was appointed general superintendent, Bro. Sansom assistant superintendent, Bro. L. Flier secretary, and Sister M. Matheson kindergarten superintendent. A donation of £3 was made to D'bond Hospital fund.

Carlton (Lygon-st.).—Good meetings on Feb. 11. In the morning Bro. Ennis referred to three portraits of Paul, and at night preached on "The Power of the Gospel." Mr. Cameron was received by transfer from Lake-st., Perth. Bro. J. Bolwell was back after holidays. He with Bro. C. Houston, also from Horsham, is entering the training college; both will continue to meet with the church. Miss Jean Stahl rendered a solo at night.

Ormond.—On Jan. 31 a welcome social was tendered to Bro. G. Andrews. Bro. Gale and Shipway spoke words of welcome on behalf of the H.M. Committee. Ministers of different churches of the district also extended a welcome. Bro. Andrews suitably responded. There was a fine gathering, and supper was served at the close. On Feb. 4 Bro. Andrews gave fine messages to splendid audiences. Feb. 11, fairly good meetings. Bro. Andrews' messages enjoyed.

Warragul.—Good meetings on Feb. 4. Bro. Holloway exhorted in the morning. Bro. Johnston spoke in the evening on "Despotism and Democracy." One young man made the good confession. Bro. Johnston spoke at Drouin on morning of Feb. 4, and has arranged with the members to hold a service every Lord's day. The members of Drouin, with assistance of Bro. Johnston, have decided to hold a monthly prayer meeting. The church sympathises with Bro. and Sister Johnston in the loss of Sister Johnston's mother.

Fitzroy (Gore-st.).—Good meetings were held on Feb. 11 to mark the commencement of a new church year. Bro. Hollard spoke at both services. In the morning members were pleased to see Sister Mrs. Bell after long absence through illness. On Feb. 8, at church annual business meeting, the following were elected: Deacons: Bro. Griffith, Laycock, Townsend, Shephard and Loft; secretary, Bro. I. S. Shephard; treasurer, Bro. G. Townsend; elder of church, Bro. W. Griffith. The J.C.E. has formed a junior social club which meets each Tuesday.

Cheltenham.—Splendid meetings characterise the closing period of Bro. Brooke's ministry. On Feb. 4 two made the good confession. On Feb. 8 renewed fellowship was enjoyed with Mrs. G. P. Pittman. In the afternoon she addressed the mission band, and in the evening recounted some phases of work in India. On Feb. 11 Bro. Brooke addressed both services. The evening service opened with the baptism of three who had previously confessed. After a fine address on "Mother's Bible," the confession was taken from two lads and two girls from the Bible School.

Ballarat (Peel-st.).—On Feb. 4 the church received its first visit from Bro. Wiltshire, of Dawson-st. On Feb. 8 the Endeavor also enjoyed a visit from him. On the 19th Peel-st. church joined with Dawson-st. to hear Sister Cameron give an interesting missionary talk. The Endeavor society, in co-operation with York and Dawson-st. societies, gave a service at the jail last Lord's day morning. Bro. Trezise gave the morning address, and Bro. Lindsay Smith preached at the gospel service. All meetings were well attended. Bro. and Sister Thomson are at present on holidays. Bro. Thomson has tendered his resignation to the church at Peel-st. after three years of service.

Boort.—On Feb. 4 Bro. G. Goudie addressed the morning meeting. Bro. Hargreaves extended the hand of fellowship to Colin Burt. At night Bro. Hargreaves gave a fine gospel address on "Seeking the Lost." Bro. E. Streater rendered a solo. On Feb. 11 a three months' efficiency campaign was launched. A nice gathering attended for morning worship, it being an every-member-present Sunday. Bro. Hargreaves gave a helpful exhortation. A service was held in the afternoon for the Bible School. Miss G. Forster sang a solo, and a trio was rendered by Bible School members. Bro. Hargreaves gave an address. At night Bro. Hargreaves gave a splendid message.

A male quartette was rendered, and Mrs. H. Lacy sang a solo.

New South Wales.

Chatawood.—On morning of Feb. 11, Bro. Paternoster, of Emmore, addressed the church on the subject: "Justified by Faith," as from the epistle to the Romans. Men's fellowship tea at 5 o'clock had good attendance (50), and fine address by Bro. Whelan. Gospel service attendance very good, Bro. Whelan's subject being "The Living God." A woman made the good confession. Average attendance at Bible class held each Wednesday night, 80. Fine interest evinced, and appreciative testimony is received to help from subjects under consideration.

Emmore.—Meetings have been good the past two weeks. At the annual meeting of Bible School teachers the secretary read a very encouraging report of year's work, showing slight increase in school. The quarterly church financial report presented to the business meeting on Feb. 7 was the best for two years. The C.E. annual meeting was held on Feb. 3, when a report of a very successful year was presented. Dr. Meldrum was the special speaker. On the morning of Feb. 11, J. Whelan gave a helpful message, and at night Ira A. Paternoster's subject was "What shall I do with Jesus?" Don. Beller, of Semaphore, S.A., was a welcome visitor.

The Work at Hamilton, Vic.

Bro. J. A. Wilkie writes:—On my return journey from holidays I had fellowship with the church at Hamilton at their morning worship on Lord's day, Feb. 4. This is my first visit since I was present at the first gathering in the Temperance Hall fifteen months ago, when Bro. Methven began his ministry. I was greatly struck at the manifest signs of progress and the spirit among the brethren. I was blessed the blessed the local workers in ago the local workers were here, as dear also si-

We anticipated finding Hamilton a hard field, and that the progress would be slow, so that is all the greater cause for satisfaction and thanksgiving.

I felt that the Victorian churches and many in the other States would like to know of this steady and deepening work of grace. Bro. Methven is the right man for this difficult pioneering job, and his persistent pastoral and teaching work, together with the unity and zeal of the Hamilton members, are the human factors which cause us to expect a continuance of increase and progress.

The need for a building of their own is very evident, as the large Endeavor society meets in Bro. and Sister Methven's home, and another week-day meeting in the residence of Sister Hyder. The present hall has serious disadvantages; so that, as further additions augment the membership, a church-home will be found imperative. Let the brethren keep praying for Hamilton.

ADDRESSES.

F. Barnett (secretary Burnley church, Vic.)—131 Coppin-st., Richmond, E.I.

J. K. Martin (preacher Collins-st., Hobart, church)—"Highfield," Knocklofty-terrace, West Hobart.

IN MEMORIAM.

GULLOCK.—Sweet memories of our devoted wife and mother, called home Feb. 16, 1929.

In the clear morning of that other country,

In paradise,
With the same face that we had loved and cherished

She shall arise!

Let us be patient, we who mourn with weeping

Some vanished face;

The Lord has taken, but to add more beauty

And a diviner face.

My dear, son and daughters.

In memory of Cliff, the dearly

loved son of

Marion Lyall, nee

Melbourne Feb. 16,

1933.

My dear

son R. and Helen

of Cliff, the dearly

loved son of

Marion Lyall, nee

Melbourne

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1933.

My dear

son R. and Helen

of Cliff, the dearly

COMING EVENTS.

FEBRUARY 18.—Church of Christ, North Williamstown. Church Anniversary. Feb. 18. 11 a.m., Bro. A. J. Fisher; roll call, 7 p.m., Bro. W. Gale. All past members invited, also friends.

FEBRUARY 18 and 21.—C. E. anniversary, Balmaln-st. church, South Richmond. Sunday, Feb. 18, and a rally, Wed., 21st. 8 p.m. Speaker, Mr. F. Youens. Song-leader, Mr. C. H. Dyer. All Endeavorers cordially invited.

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. Ladbrook, B.A. Meetings on evenings of Feb. 27, 28 and March 1. Hospitality provided for visitors. All past members and friends invited.

FEBRUARY 25, 27, MARCH 1 and 4.—Jubilee celebrations, Church of Christ, Newmarket (1884-1934). Kensington town hall, all day Sunday. Special services; special speakers. Choir will render appropriate music under conductorship of Mr. E. Tippett. Meetings continued at chapel, Finsbury-st., Tuesday and Thursday evenings and on following Sunday. All past members and friends cordially invited to come and join us on this great historic occasion. Hospitality provided. Dinner and tea at town hall. Please reply by Feb. 19 to secretary, Bro. N. Hansen, 80 Shields-st., Flemington, W.I. All former members please accept this as a personal invitation.

FEBRUARY 26.—The Public Inaugural Session of the College of the Bible will be held in Lygon-st. chapel, Carlton, on Monday, Feb. 26, at 8 p.m. An attractive programme is being arranged. J. E. Thomas will deliver an address. All friends are urged to attend.

MARCH 4.—North Carlton Bible School Anniversary Services. Speaker, Mr. J. Plummer. A welcome extended to all. Come.

THANKS.

Mrs. D. A. Ewers wishes to thank her many friends who have sent messages of loving sympathy, in connection with the passing of her son Rob. She wishes to state that the expressions of Christian hope have brought much consolation and comfort.

WANTED.

Copy of Harvard's "Evangelistic Sermons."—J. D. Miller, 369 Collins-st., Kalgoolie, W.A.

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All churches and members please keep in the annual appeal to be made on first Sun-March? Envelopes are being supplied to church.

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Victorian Women's Conference Executive.

The first meeting for 1934 was held on Friday, Feb. 2, Miss Ellis (president) presiding. Devotions were led by Mrs. McGregor. Matron Gray gave a most interesting address on the work of the Melbourne City Mission. We were favoured by having three missionaries present—Mrs. G. P. Pittman, Miss Cameron, and Miss Foreman; also Mrs. Snyer, of New Zealand. All these responded to the cordial welcome and conveyed Christian greetings. Correspondence included letters from Mrs. Escott, Miss Vawser (India) and Mr. Gale, and several apologies.

During the month sympathy has been extended to Mrs. Haddow, Mrs. Bennetts, and Mrs. D. A. Evers. Granted to Home Missions £5, Foreign Missions £3.

Home Mission superintendent and committee have visited several mission band meetings. At Ascot Vale a combined meeting of the mission bands and young people's society was held. These meetings have been very helpful.

General Dorcas superintendent is having a well deserved holiday in India. Mrs. Hunter, acting superintendent, reports a large and busy meeting. Many splendid parcels were received, and 108 garments were distributed to several needy cases, to hospitals, travellers' aid, and Sister Patterson (City Mission). Money for Christmas cheer was sent to needy sisters. To all who have so ably assisted us we tender sincere thanks. Members of Cheltenham church visited the Benevolent Homes. Wards were visited, and gifts of cheer distributed to the old folk. Mr. Brooke conducted a service which was enjoyed by those present.

Foreign Missions—All workers on the field are well. Miss Vawser has been appointed visiting inspector of the criminal tribes settlement. This is considered a great honor to our mission. Mrs. Waterman will continue with Mr. and Mrs. Anderson until they return or further help is sent out.

The women have raised through mission bands, guilds, etc., including Christmas gifts, £294/8/5. Social Service department has received 556 garments, 93 pairs shoes, 66 pairs socks, eggs, puddings, cakes, etc., £7/13/6 worth of groceries; and distributed 200 garments, cakes, toys, etc., and £11/18/- worth groceries. At Christmas cheer was sent to about 50 families. We thank all who assisted, and ask for continued support.

Hospital visitation committee paid 88 visits to various institutions. Comfort and cheer of many kinds have been distributed amongst the patients. Thanks are given to all who helped—the General Dorcas 15/- and garments for two needy cases, 14 churches, and Brighton Sunday School. Cash received: Executive, £2; Brighton ladies, 6/-; sisters, 14/-; private, 10/-.

Isolated sisters committee have received 10 replies to letters written.

Next meeting of the Executive will be held on March 2. Devotions will be led by Mrs. Waterman. The afternoon will be devoted to conference business.—Miss Rometch, secretary, Florence-ave., Kew.

Northern District Sisters' Executive SOUTH AUSTRALIA.

The executive met at Kadina on Jan. 31. The leader of the devotional session was Mrs. J. Warren, preacher of Kadina church. Mr. J. Warren, preacher of Kadina church, gave an address on "Nicodemus." The president (Mrs. Steer) presided over the business session. Eleven sisters were present. A programme was arranged for the sisters' meeting of Northern District Conference at Balaklava on March 1. Afternoon tea was provided by Kadina sisters.—A. L. Bennett, secretary.

Between Sundays

AT THE CHURCH OF CHRIST, SWANSTON-ST., MELBOURNE.

A carefully thought-out plan of meetings, designed to be of interest to our own members, and to others who naturally look towards a city church for leadership in the things of the spirit, has been prepared, and will be followed during the year.

The meetings, as far as possible, will follow a regular cycle, each week of the month having its own particular interest. After the first week all meetings will be on Wednesday evenings.

In the first week of the month is the Minister's Night, on which Mr. Scambler will discuss themes of scientific, literary and kindred nature, in relation to spiritual things.

The second Wednesday of the month is Bible Expositor's Night. Capable Bible expositors will expound some of the deep things of the Word of God.

In the third week of the month comes the Visitor's Night, when a well-known visitor will deal with subjects of vital and general interest.

The fourth Wednesday of the month is Open Forum Night. Thought-provoking subjects will be presented by qualified leaders, and we shall all be given a chance to talk back. The opportunity of discussing interesting and vital subjects will be appreciated. Each service will begin with devotional exercises.

Here is the programme for the first three months:—

February 26, Tuesday, Visitor's Night. Mr. J. T. Lawton. Subject: "Towards a Christian Social Order." Soloist: Miss Phyllis Hall.

February 28, Wednesday, Open Forum Night. Mr. A. L. Gibson. Subject: "The Attitude of the Church to the Social and Economic Movement" (for discussion.) Soloist: Mr. J. T. Lawton.

March 7, Wednesday, Bible Expositor's Night. T. H. Scambler, B.A. Subject: "The Science of Light and Color." Soloist: Miss Phyllis Hall.

March 14, Wednesday, Visitor's Night. Mr. J. T. Lawton. Subject: "The Science of Light and Color." Soloist: Miss Phyllis Hall.

March 21, Wednesday, Bible Expositor's Night. T. H. Scambler, B.A. Subject: "The Science of Light and Color." Soloist: Miss Phyllis Hall.

FUNDAMENTAL!

"Our future effectiveness as a people pleading for unity on the New Testament basis is going to depend on a well-educated ministry. The time has gone by for an ignorant preacher to be an effective preacher. Therefore this task is fundamental."—Editorial in "The Christian Standard."

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— PHONE 2087 —

Obituary.

MALE.—On morning of Jan. 27, Sister Mrs. Male passed peacefully into the presence of Christ. Our sister many years ago united with the church in Dandenong, Vic. Later she removed to Carnegie, and was associated with the church there. She was a quiet, faithful Christian, and dearly loved the house of God. Her regular attendance at the Lord's house was the expression of her faith in Christ. For her to live was Christ; we are sure it was gain to die. Her loved ones we commend to the comfort of God.—J. E. Shipway.

WARNE.—Sister Mrs. James Warne received the home-call on afternoon of Feb. 1. Mrs. Warne's name was well known in the church at South Yarra, Vic. She was one of the faithful souls, who was known as "a woman full of good works and almsdeeds which she did." For many years she suffered but patiently bore great physical pain, and was confined to her bed; but to the very last her faith in Christ was strong, and she never doubted the love of God. She rests with Christ, and her works do follow her. To Bro. Warne, and the son Alf, we offer our deepest sympathy, while we know they rejoice that their loved one has gone to the home where there is no more pain.—J. E. Shipway.

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