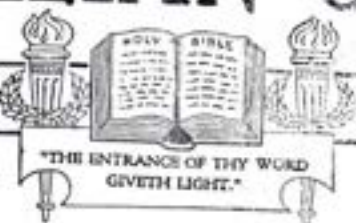


# The AUSTRALIAN CHRISTIAN

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## On Working Your Plan.

THERE is an adage now very familiar, a catchy phrase perhaps somewhat enfeebled through overwork, which bids him who would make sure of success—

Plan your Work

and

Work your Plan.

It is excellent advice, least heeded by those who need it most. If our lives or ventures fail, it will be because we lack the wise planning, or the working, or both.

### The plan.

The theme of one of Horace Bushnell's great sermons was "Every Man's Life, a Plan of God." The preacher sought to establish the proposition, "That God has a definite life-plan for every human person, girding him, visibly or invisibly, for some exact thing, which it will be the true significance and glory of his life to have accomplished." To be sure of such a planning, and to live it out to the end, what a noble life that would make! It is a planning on a lower level with which we now deal. With freedom of will, power to present ideals to himself and seek to realise them, a man may plan his life and his work. A man can choose the way of his going. As John Oxenham says—

"To every one there openeth  
A High Way, and a Low.  
And every man decideth  
The Way his soul shall go."

Life ought to be a well-regulated thing. The precious hours, passing so swiftly and never to return, should be wisely spent. Forethought and planning are essential to real success. It is so with the lower ends of life, the material structures which we rear. The architect and engineer give earnest thought and days and weeks of planning long before any work of construction begins. In humbler spheres the same principle holds; planning precedes the other forms of working. Surely it must be evident that it is the way of wisdom to have a plan for living and to work that plan. The Christian knows that in the religion of the Lord Jesus Christ he finds both the perfect plan and the power which avails for its working.

Not all of us are systematic. Some, we

think, are cribbed, cabined and confined by unnecessary rules. But clearly many people would be vastly improved by a little more system and planning. Do we not all know folk who are loose and inconsequential both in their thinking and in their practice? They flutter around, mistaking their flurry for work. They are busy-bodies after the type of Chaucer's sergeant at law, whom the poet has preserved, like a fly in amber, for the observation of future generations:

"Nowher so hisy a man as he ther was,  
And yet he semed hiser than he was."

There are the time-wasters, who, because they will not plan, fritter away the precious hours. They are not content with wasting their own time, but they waylay really busy folk and interfere with their work. Often they are unpunctual and fail to keep appointments, and so become anathema. They have even been known to excuse this wretched habit by pleading that they were "so busy"—not having learnt the very alphabet of success or knowing that the busiest man must be the most punctual.

### Checking up.

There are surprises ahead for the hitherto unsystematic man who can be persuaded

to make a plan and work it for a time. Suppose one who has "no time" to study will check up the hours he wastes. The fact is that most people waste so much time per day that if they were to use it for a few years they would be intellectually rich for life as well as immeasurably better fitted for their work.

There is no place where lack of planning is so common as with our religious or charitable gifts. The average man greatly overestimates the amount of his giving. With no system, he feels that every call makes a big demand. If he kept a book and entered up each amount, comparing it with his other expenditure on recreation or pleasure, he would soon be ashamed. Perhaps then he would try the scriptural method of systematic and proportionate giving to the Lord's work, and so have joy in place of sorrow. We suggest that he begin with tithing, and, if he does, the planning will soon justify itself.

### The work.

What we chiefly set out to emphasise was not the *planning* of the work, but rather the imperative necessity of *working* the plan.

Your plan may be likened to a doctor's prescription. If you merely write it out, stick it on the wall and look at it, not much good can be expected as a result.

*Plans do not work themselves.* The most careful estimates, devisings, programmes, plannings are useless in the absence of work. It must, judging by the surrounding facts and circumstances of life, be very easy for people to forget this elementary truth.

At our public meetings, committees, conventions, we draw up plans and carry resolutions. Often very little follows. We have even a hoary joke about our referring a matter to committees—committing it to the grave! There are those who think that over-organisation is one of our modern church maladies. We hear the machinery creak rather than note the church's advance. Only politeness, we are apt to say, forbids our indicating the religious parallel to the engine which could do no work because all the steam was needed to sound the too greatly exaggerated whistle.

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THURSDAY, FEBRUARY 22, 1934.

## Any Room for Passion?

A plan is not enough: it must be worked. Many an alleged student has held a book in his hand for hours and called it studying, though his mind was never really concentrated on the subject. Many of our enterprises fail simply because we do not take sufficient pains. We want to get out more than we are willing to put in. The successful business man, lawyer, teacher, doctor, preacher is the man who works. To have a plan, and then to work it—that is the secret of success.

Has not the church often suffered because the simple truth that plans won't work themselves has been forgotten? Are there no Sunday Schools whose teachers and officers expected a graded school and graded lessons to ensure success? When failure resulted they blamed the excellent plans that had never been really worked! Are there no churches which expected a budget system to work itself? Have there never been cases of duplex envelopes being installed, the new system of church finance then being left to run itself? Yet the duplex system is excellent. It will work if it is worked.

Work your plan—for plans do not work themselves. We may be pardoned for repeating a verse recently used:

"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."

### A Recipe for Unpopularity.

Christians are not to be popularity-seekers. They are expected to be true to their convictions and honest in their dealings, even if such consistent conduct incurs the ill-will of others. True prophets have never courted the applause of the crowd nor played to the galleries. On the other hand, we have come to see that it is no credit to any man to court unpopularity. It exhibits a lack of common sense as well as a lack of true religion if a man tries to make himself offensive and deliberately tramples on the toes of other people. Donald Laird has recently given a list of "traits which cause a man to be disliked." These include the following: "Failing to keep his promise; being unwilling to go out of his way to help others; indulging in exaggerations; being sarcastic; showing off how much he knows; exhibiting superiority; bossing people whom he does not employ; reprimanding people for acts he disapproves; being caught at making fun of people behind their backs; dominating people openly."

Surely both the occupants of the pulpit and the pew can recognise in this list some familiar failings in their own lives which should cause serious self-examination. The Christmas season is a particularly good time to strike from our own repertoire these disfiguring trends and tendencies and to cultivate the arts of friendliness and good will. —"Reformed Church Messenger," Philadelphia.

In one of his wisest books, "Aids to Reflection," Coleridge, who, like his own age, dearly loved an aphorism, makes some play with this one: "Truth needs not the service of passion." We have learned, however, to look askance at aphorisms; for the crisper they are, the less likely are they to be universally true. After all, an aphorism has only one window—and there are four airts to the wind!

Coleridge's epigram misses as much as it catches. Let us admit that in any world of reasonable men truth will ultimately win its way without the service of passion. We must believe in this, because we believe in human reason. If truth is simply and fully stated, it will in the long run do its own gracious work in the thoughts and ways of men. In the long run, mark you! Whether we or the world should wait is another question. But not to believe that truth will win is to disbelieve in man.

Yet there is another side to the poet's aphorism. In actual history truth is the one thing that has always needed passion, deserved it, and commanded it. We need no other proof of this than the lives of poets, seers, prophets, preachers and teachers. Truth literally "flamed" within them: and for the vision they saw, how ready they were either to live or die! Even among those we call "cold scientists," truth has always fed on passion—the passion that so often takes an experimenter or an explorer to his death. Jeremiah sums it all up in a great sentence, his own apologia, "His word was in mine heart as a burning fire shut up in my bones, and I was weary of forbearing and I could not stay."

The weakness of Coleridge's epigram lies in the fact that the one important word "passion" is not defined. What is passion? On the one hand it may mean anger, vehemence and temper; and on the other hand it may mean only zeal, enthusiasm and emotion. Now it is right to say that truth should never be stated in anger or temper. That kind of passion only hurts its own case with reasonable men. There is no place for anger or temper in the declaration of any sort of truth, scientific, moral or religious. Yet how often do people fail in this, especially moralists and reformers. They flame up in angry passion and say things that are either unbalanced or ill-tempered, and all to the hurt of their own cause among sensible folk. Yes (this to my fellow-ministers, especially if they are young!), let the declaration of our message be quite "dispassionate" in this saving sense.

But otherwise, Coleridge's aphorism is nonsense. The proclamation of truth, particularly when it comes as a kind of personal revelation, always creates and engenders its own heat. A man cannot express it casually, coldly and "dispassionately." With every great soul, be he scientist, pro-

phet, poet or preacher, truth has always commanded its own zeal and emotion—what I call the true "passion," its own suffering, agony and ecstasy.

There is a great point here for all speakers, teachers and preachers. There is no function, and I imagine no future, for any kind of speaker who has not his own typical zeal and enthusiasm. We don't need the temper, anger or wrath; but we do need the good "passion" that can alone transform our message into a type of revelation. Actually, what is wrong with most of us writers and speakers is that we have no redeeming and passion, no sense that we must speak or die, no conviction that our message is essential for man's soul. Truth will win, I believe; but our good zeal with help it. It needs the service of passion.—Dr. James Black in "Christian World."

### Prayer Corner.

Rejoice the soul of thy servant; for unto thee, O Lord, do I lift up my soul.—Psa. 86: 4.

In my daily life I am to ask "How would Christ have acted in my circumstances? How would he have me act? How would Christ fulfil my duties, do my work, fill my place, meet my difficulties, turn to account all my capacities and opportunities?" This is to be the law and inspiration of my whole life; not only of my outward acts, but of all my inward thoughts and desires. There is to be a manifestation of the divine nature in me.—A. C. A. Hall.

Al, dearest Lord! to feel that thou art near,  
Brings deepest peace, and hushes every fear;  
To see thy smile, to hear thy gracious voice,  
Makes soul and body inwardly rejoice  
With praise and thanks!

—Christian Gregor.

Grant unto us, almighty God, that we, communing with one another and with thee, may feel our hearts burn within us, until all pure, and just, and holy and noble things of God and man may be to us lovely, and we may find nothing to fear but that which is hateful in thine eyes, and nothing worth seeking but that which is lovely and fair therein. Let the divine brightness and peace possess our souls, so that, fearing neither life nor death, we may look to thy lovingkindness and tender mercy to lift us above that which is low and mean within us, and at last to give the spirit within us the victory, and bring us safe through death into the life everlasting. Hear us of thy mercy, through Jesus Christ our Lord. Amen.

—George Dawson.

# Some Notable Hymns and Authors.

## No. 13. "A Stricken Deer."

A. M. Ludbrook.

In our last we spoke of The Olney Hymns as being the work of two writers, and as being intended partly for a memorial of their intimate friendship. One of them, John Newton, was the subject of that essay, the other—an even more remarkable man—is the theme of this.

WILLIAM COWPER (1791-1800) was one of the most celebrated poets of the 18th century. Born at Berkhamstead, in Hertfordshire, he was the son of the rector of the parish, and a grand-nephew of Lord Chancellor Cowper. At six he was bereaved of his fond and faithful mother, whom he passionately loved, and at sixty, on receipt of her picture from a cousin, wrote an exquisite tribute to her memory, beginning—

"Oh, that those lips had language! Life has passed  
With me but roughly since I heard thee  
last."

William was a somewhat delicate child, and at the local academy his sensitive spirit was broken by bullying. After a season of eye-trouble caused thereby, and a severe attack of smallpox, he was sent to Westminster School, where he was certainly happier, for he claims to have "excelled at cricket and football."

At 18 he was articled to an attorney, and had as a fellow-clerk the future Lord Thurlow. Cowper, recognizing the latter's powers, said to him, "Thurlow, I am nobody and shall always be nobody, and you will be Lord Chancellor. You shall provide for me when you are." The reply was, "I surely will." Events disproved the preamble, and fulfilled the prophecy, but not the promise!

In 1794 he was called to the Bar, but little or no legal business came to him. Later, having influential friends, he was appointed a clerk of committees in the House of Lords. He was subsequently nominated clerk of the journals, but was directed to appear at the bar of the House and be examined as to his competency. This prospect so preyed on his mind as to quite upset poor Cowper's reason, and on the day before the ordeal he tried to kill himself. And for the rest of his life fits of melancholy and attacks of insanity alternated with periods of recovery. He shunned human intercourse, and at one time thought to bury himself in a monastery in France.

An explanation of our sub-heading will now be in order. In a similar but much shorter series, contributed to this magazine nearly 30 years ago, we entitled our paper on Cowper "The melancholy writer." Perhaps this hardly did him justice, for he was often in happy mood, passing from grave to gay; as a biographer says, "when he was better there was no more cheerful, and indeed humorous, soul." But, as in the case of Newton last month, above curious caption is the poet's own description of himself. Alluding to an interesting fact in natural history he thus refers to his own unhappy case:—

"I was a stricken deer that left the herd  
Long since; with many an arrow, deep  
infix.

My panting side was charged, when I  
withdrew

To seek a tranquil death in distant shades."

And the writer of the best life of Cowper that I have read selected the same self-description of the poet as the title of his book.

After a year or more in the wise and loving care of a Dr. Cotton at St. Albans, who was the means of spiritual uplift as well as mental

benefit to his patient, and a few days with his own younger brother John at Cambridge, our hero—for surely he was one—proceeded to Huntingdon (1785). There he was adopted into the family of a clergyman named Unwin, on whose tragic death a little later, being thrown from a horse, his widow removed to Olney, and Cowper with her. He proposed marriage, but another mental relapse determined them finally against it. However, they remained firm friends, and Mary Unwin, with John Newton and others, did much to cheer the afflicted one. To keep him from brooding too much on himself they tried to interest him in gardening and carpentry, and gave him a number of pets to care for—hares, rabbits, guinea-pigs, dogs, and various birds, in all of which he took great delight.

### MEMORY HYMN.

S. (1200 ed.)—112, 513. B.—55.

God moves in a mysterious way  
His wonders to perform:  
He plants his footsteps in the sea,  
And rides upon the storm.  
Deep in unfathomable mines  
Of never-failing skill,  
He treasures up his bright designs,  
And works his sovereign will.  
Ye fearful saints, fresh courage take;  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head.  
Judge not the Lord by feeble sense,  
But trust him for his grace;  
Behind a frowning Providence  
He hides a smiling face.  
His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower.  
Blind unbelief is sure to err,  
And scan his work in vain;  
God is his own Interpreter,  
And he will make it plain.

—William Cowper.

Some critics opine that John Newton, whom Cowper "sat under" and assisted in his parochial duties, dominated over the weaker man. A. T. Quiller-Couch avers that "his sway over the poet's mind probably did it far more harm than good." But the consensus of literary opinion seems otherwise. Methinks this critic's view is not justified, for it was through the influence of Newton and Mrs. Unwin, hoping it would help him mentally, that Cowper took part in producing the Olney Hymns, and so was encouraged, with the added persuasions of Lady Austen, to enter the general field of poetry and become the genius that Britain acclaims him.

Our author's later years were more continuously clouded. In 1795 they removed to East Dereham, in Norfolk, where in a year or two Mary Unwin—and three years later Cowper himself—passed away.

Whatever madness there was in Cowper's life there is a delightful sanity about his poetry. Southey termed him "the most popular poet of his generation." It was that sprightly widow, Lady Austen, who in 1782, to prevent a relapse, told him the tale, said to be based on fact, that Cowper turned into rollicking rhyme,

which was published as a broadsheet, and "soon all London was laughing over the story of John Gilpin." There followed shorter poems—"On the Loss of the Royal George" ("Toll for the brave!"), and on Alexander Selkirk ("I am the monarch of all I survey")—all reminiscent of our boyhood days! Two poems addressed to Mary Unwin immortalise their friendship. It was Lady Austen who also urged him to "The Task," oft quoted. The following lines show what the poet thought of alcohol:

A curse in every age and every clime,  
Drink leads to want, and want conducts to  
crime;  
Brights every blessing bounteous Nature  
gave—  
Drink finds man free, and leaves him but a  
slave.

To him we owe also the well-worn phrase, "the cup that cheers but not inebriates."

But we have to do with William Cowper as a hymnist, not as a poet. A writer speaks of him as "the one great hymn-writer who ranks with the greater poets. Had Cowper never written a hymn he would have had fame sufficient as a poet; had he never written a poem he would still have lived through the ages as the writer of immortal hymns." Of the Olney collection our author composed 47 items, Newton all the rest. But altogether Cowper wrote about 450 hymns, including translations into English of a number by Madame Guyon in France, when imprisoned for her faith.

There are seven of our poet's lays in our new book, including "A glory guide the sacred page." He at one time feared that he was too much absorbed in literary pursuits, and wrote as an expression of his self-reproach, "Oh for a closer walk with God!" "Jesus, where'er thy people meet" was written on the removal of Newton's prayer-meeting to a larger room, as alluded to in the lines—

"Dear Shepherd of thy chosen few  
Thy former mercies here renew."

One of our author's joyous songs is "Sometimes a light surprises." This the Fellowship Hymn Book notes—"The paraphrase, in the last stanza, of the closing verses of the prophet Habakkuk is remarkable for its faithfulness and beauty."

"Hark, my soul, it is the Lord" was described by Archdeacon Sinclair, of St. Paul's, London, as one of the most beautiful of all English hymns. "It emphasises what is the essence of the Christian faith: the appeal of Christ to the individual man." It was one of Mr. Gladstone's favorites that he translated into Italian.

"There is a fountain filled with blood" is one of the most popular of sacred songs. It has, however, evoked a good deal of criticism. This chiefly on account of the sanguinary character of its phraseology—excessively so, it seems to me. Mark Guy Pearce, referring to this hymn, and to the lines of another author—"Sink into the purple flood; Rise into the life of God," remarks that the figurative and somewhat exaggerated language of hymns has much to answer for in creating a prejudice. It is needless that the Scriptures be held responsible for the spirit only, and not the figure of such hymns." But, says Hugh Price Hughes, "if this hymn has been much criticised, it has been much blessed." The last two stanzas are inscribed on the tomb of C. H. Spurgeon.

But what is perhaps the finest of Cowper's sacred lays, and of which it has been said that "it was an achievement which angels might envy," has yet to be mentioned—that great hymn of providence, "God moves in a mysterious way." Montgomery says—"It is a lyric of high tone and character, and invested with an awful interest by the circumstances under which it was written—in the twilight of departing reason." It is said, however, that there is no truth in the story that the author wrote it

(Continued on page 127.)

# The Great Memorial.

*The Real Presence.*

Ethelbert Davis.

"Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—John 6: 53.

Christ's own words first set forth the supper as an act of personal remembrance: "Do this in remembrance of me." But when he took the bread and said, "This is my body which is given for you"; and when he took the cup and said, "This is my blood of the new testament which is shed for many for the remission of sins, he infused into it a meaning that carried it beyond a mere memorial. The words here quoted, while metaphorical, carry with them a truth which cannot be overlooked if the feast is to be all that Christ designed it to be.

The elements, bread and the fruit of the vine, are symbols, and make the feast symbolical and memorial. The bread is a fitting emblem of our Saviour's body; the juice crushed out of the grape a fitting emblem of his shed blood. These emblems represent visibly that which, in the nature of things, is invisible. Christ is invisible, but he is none the less real. Christ's body is invisible, yet it is none the less real, as is also his blood. Christ's presence though invisible is real as we fellowship with him at the table. In what sense then may we speak of the real presence? Joseph Bryant Rotherham, the great Bible translator, says that the opposite of the "real presence" is "unreal presence," and no Christian would believe that. He further adds, "That our Lord is spiritually present with his people is gloriously true; but, for all that, his bodily presence is real, and he wishes us to bear that in mind."

## *In What Sense Present?*

In what sense is Christ present? In the earliest days of the church there were no theories of the supper formulated. It was not till later centuries that conflicting doctrines were developed. Augustine taught that the glorified Christ unites himself with the bread and the wine, just as the Logos once entered humanity. The supper was an offering to God in a figurative sense only.

In the 9th century Radberrus advocated the doctrine of transubstantiation, but it was not till 1215 A.D. that the doctrine of transubstantiation received general sanction. In the celebration of the mass, the tinkling of the bell was the signal to the congregation that the tremendous miracle had taken place. This theory supposes that the bread and the wine are changed into the literal body and blood of Christ; that by the use of the sacramental words the priest changes the elements into the actual body and blood of our Lord. The Roman Catholic belief is that Christ is corporeally present, and that the supper is a sacrifice. When they speak of the real presence, it means that Christ is actually present in the bread and wine.

Luther affirmed another position. That was that in some mysterious way Christ is present in the bread and wine. Though the elements remain bread and wine Christ is literally present in some supernatural and naturally unexplainable way. Other doctrines falling between these two are propounded to explain the presence of Christ in the communion.

## *Spiritually Present.*

If Christ be not present in the ways which have been indicated, how is he present? Or, is there any sense in which Christ is present at the feast? Surely every one of us would be-

lieve with Calvin that in the Lord's supper Christ is spiritually present with every true believer. Again, most Christians would endorse the words of Bishop Hooker when he wrote, "The real presence of Christ's body and blood is not in the sacrament but in the worthy receiver."

As in baptism there was something more for Paul and the early Christians than a mere outward symbol of inward saving grace, so in this sacred feast there is more than impressive symbolism, and a purely memorial purpose. The table spread with the emblems would suffice for a memorial of Christ's death, if memorial were all, just as the national flag seen anywhere would be sufficient to cause us to remember our country. The bread on the table and the wine poured out from the cup would suffice if symbolism alone were intended. But the bread is eaten and the wine drunk which carries us past the symbols into what Holtmann fitly calls "the sphere of the reconciling grace which rests upon the death of Christ." What we want to get at is the thing symbolised, the presence of the living Christ. Christ is present with all the charm of his living personality, present with all the glory of his matchless and sinless character, present with all his regenerating power and saving and redeeming love. He is present with that body of

his that faith's eyes can see, and faith's hands can handle. He is present with that blood of the sacrifice which faith's eyes can see flowing from the wounds of the cross. He is present with the insignia of his mediatorial office which faith's eye can identify.

It involves no difficulty to the regenerated mind to understand how spiritually present Christ is as he dwells in the believer's heart; and consequently there is no difficulty in comprehending how spiritually present Christ is at the supper. Just as Christ in person partook with the eleven apostles the emblems of his body and blood, so, now, he must be present at the table if we are to commune with him in the bread and wine. Charles Wesley expressed the truth when he wrote:—

"Thy presence makes the feast;  
Now let our spirits feel  
Thy glory not to be expressed,  
Thy joy unspeakable."

If Christ be not present there is no feast as intended by him when he first instituted it. We do not see the material form as the Romanist claims to see it in the wafer. It is faith's eye that sees him where it cannot prove.

"Strong Son of God, immortal Love,  
Whom we, that have not seen thy face,  
By faith, and faith alone embrace,  
Believing where we cannot prove."

In the supper we take the emblems, as symbols, and accept their memorial message, but we get beyond the symbols to the presence of the living Christ. It was Tennyson who wrote,

"Well roars the storm to those that hear  
A deeper voice across the storm."

(Continued on page 127.)

## At the Lord's Table.

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

### TILL HE COME.

For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.—1 Cor. 11: 26.

Till he come! This supper then is not among the things that shall abide forever. We shall not need it when he comes. Now, we need a memorial. We are so constituted that it helps us to have some tangible token of remembrance. But we shall not need it when we see him face to face. We cherish it now, just as we value the tokens of affection we have received from absent friends. But these tokens lose much of their significance when the friends come back to us, and we can see their faces and hear their voices and enjoy their fellowship. We then experience the reality of which the tokens were but the sign.

Now, we need a medium of communication. Perhaps it is a sign of our poor humanity that we do.

If our love were but more simple  
We should take him at his word,  
And our lives would be all sunshine  
In the sweetness of our Lord.

If our spiritual apprehension were clearer, maybe we should not need the many things that now help us in communion. Constituted as we are, a well-appointed church building, an act such as the ordinance of baptism, the subdued strains of organ music, help us in our as-

piration after divine things. So does the Lord's supper. It keeps us in touch with the Lord, whom we think of as absent, because he is invisible, though he is ever with us. But only till he come—we shall not need this means of intercourse then. We shall know him then in ways that are not possible to us while we abide in the flesh.

Now, we need this means of grace. It helps us as we strive to attain to that standard of life and character which he has set before us as our ideal. We aspire, but we often fail. We are so much in contact with the material world, which has a strange power of lowering our spiritual vitality, that we are ever disappointed in ourselves. But we believe that when he is manifested, and the environment that now encumbers us is removed, we shall be like him, for we shall see him as he is. "And every one that hath this hope set on him purifieth himself, even as he is pure." But till he come, this table of the Lord, which he has appointed for spiritual intercourse, will be one of the trysting places along the way of life.

Thus the communion of the Lord's supper is a well-spring of hope. It is a constant reminder that we have turned from the world to serve the living and true God, and to wait for his Son from heaven. It is a stimulus, renewed every week, to the great hope that we cherish, of the return of the Lord Jesus.

# Young People's Department Annual Appeal,

## New South Wales.

### METHOD OF THE MASTER.

In the great commission given by Jesus to his apostles (Matt. 28: 19, 20), three separate injunctions stand out. The disciples were to go out and—



Workers and Scholars at Clyde.

- (1) Teach (or make disciples of) all nations.
- (2) Baptise those made followers.
- (3) Teaching or instructing those baptised.

Not only do we find the highest authorities in the educational world placing the period for necessary foundation training in the realm of youth, but the greatest of all authorities, our Lord Jesus Christ, emphasises the necessity of early training. To Peter, Jesus first enjoined, "Feed my lambs" (John 21: 15). The care of the sheep came next. Jesus set the child "in the midst" (Matt. 18: 2), and showed the dire consequences of allowing one of the little ones to stumble.

Is it possible that the first injunction given in the great commission has been neglected in the haste to reach the second and third? Is the comparatively slow progress shown in New South Wales for the plea we preach accounted for, in part at least, by this neglect? Certainly, where due spade work has been done in teaching the young to love the Lord Jesus, and to respect the Bible as the Word of God, the preaching never fails to meet a ready response.

The following examples of this are not unworthy of comparison with the victories of the gospel as written in Acts of Apostles:—

**Canterbury.**—Little over eighteen months ago the Y.P.D. organiser tramped the hills of this populous suburb, seeking to find workers prepared to undertake youth work for the Master. It was a cold wintry day, and the result seemed in keeping with the day. Opposition was voiced to the proposal, "The work had been commenced years earlier, and had failed!" However, this time a start was made on Bible School and youth mission methods. Soon more than 300 scholars were brought to the school, of which 260 regulars are now enrolled. A live missionary church of more than 60 members has grown up, and converts are being won regularly.

**Clyde.**—Twenty months ago this industrial centre showed little hope for evangelistic effort. Meetings for adults had been held, but no encouragement came. The Bible School and youth method was then instituted. Soon 70 scholars were enrolled. The picture of scholars and workers at Clyde was taken before the present progress had been attained. Already a score of converts have been won, and meetings for worship and preaching established. This work is now fully under the care of Auburn church.

**Bexley North.**—Meetings for those of mature years had been attempted from time to time, but nothing permanent resulted. Then came a time when Bible School and other youth activities were commenced in a cottage rented for

the purpose. Unable to keep up payments of rent, the workers prayed that God would open up a way to secure land and school hall. Definite opposition had to be overcome, but the Lord in a remarkable manner answered the prayer. Sixty converts were soon won for the Master. Great opportunities have been opened up in this centre.

**Tempe.**—The work in an adjoining centre had been closed. Proposals to commence at Tempe were frowned upon for this reason. A start was made one Sunday with six scholars. A remarkable work has followed. A splendid church, an attractive church edifice, scores of converts, C.E. and other auxiliaries, stand as monuments of what the Holy Spirit has done through consecrated workers in the fields of youth. "A little child shall lead them."

**Mortdale.**—The people did not go to church. "It was too far." Out towards Penkhurst,



P. J. Pond, B.A.,  
Y.P.D. Organiser, N.S.W.

where the need was greatest, a school was established for the children not able to go to other Sunday Schools. The school has grown to 60, but the home in which it is held may have to be vacated at any time. Bro. A. Morris, of Penhurst, set aside a sum of money which later will cover cost of building site purchased by the workers. The workers were put in touch with individual sympathisers willing to become guarantors for necessary money for erection of a school hall. The usual difficulties have to be faced, but the matter is being made a matter of prayer to the divine Father.

**Parramatta North.**—Meetings had been held at Parramatta, and had closed again. At last a good sister opened up a boys' class in her home, then both boys and girls attended. From the start thus made, meetings for adults followed. A mission was held, souls were won, and a church edifice erected. A big work awaits the Lord's people in that centre.

### SOME Y.P.D. ACTIVITIES.

1. Of 72 C.E. societies, with 12,000 members, among Churches of Christ in N.S. Wales, all but 20 have been organised in recent years. In the majority of the new societies the Y.P.D. had a very definite part.

2. Of more than 30 Christian fraternal chapters, holding more than 600 of our young people, two-thirds have come into being in recent years. This work is a definite branch of the Y.P.D. See picture of Auburn, N.S.W.

### Living Stories.

One of the bangles some of us have made. Here it is: "I had been telling a class of young children the story of Polyphemus and Ulysses, and just at the most dramatic moment in the story, some impulse for which I cannot account prompted me to go off on a side issue to describe the personal appearance of Ulysses. The children were visibly bored, but with polite indifference they listened to my elaborate description. Converts have been won for the Master."

6. Of training classes arranged or assisted by the Y.P.D. in recent years, many speakers, teachers and other workers have been helped.

7. Much other help to the churches has been given in the life of their young people, some of which may be mentioned: Recruiting campaigns organised; annual examinations and Bible study; teachers' conferences; Christian camps; inspirational addresses and visitation; Y.W.L. advancement; holding and inspiring the youth; organised assistance to other conference departments; support of hospital cot in Children's Hospital.

### CHURCH IN ACTION.

"What about the church?" is a question sometimes asked when we speak of our C.E. organisation with its committees and sub-committees. The question suggests that the splendid young people organised for "Christ and the church" are outside the assembly of God. Rather let us see in these consecrated, virile young people the church in action. The spirit of the Master is not to be found in mere mouthing of prayer and praise, destitute of service, but in hearts aflame, and bodies given as a living sacrifice, which is our reasonable service.

Machinery and power go together in the service of God and humanity. W. C. Pearce, well-known youth worker, in a speech on "Organisation," said, "I was once in a conference when a man said, 'It is not organisation we need, but the Spirit of God.' It rather chilled our enthusiasm for the moment. The answer I gave was this: 'I came here on a train. Which did the train need most, steam or the locomotive?' The good brother himself said, 'Both.' A locomotive without steam is a helpless mass of metal; a locomotive with steam pulls the loads of Christian civilisation. I am dreaming of the day when, through youth organisation, we shall harness the unbounded enthusiasm of young manhood and young womanhood, and hitch it to the problem of bringing the world to Jesus Christ. May God hasten the day."

An offering for Y.P.D. activities on March 4 next will bring the day nearer.



P.B.P. Chapter at Auburn.

## The Home Circle.

THE AUTHOR: F. PITTMAN.

Herbert

"Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—John 6: 53.

Christ's own words first set forth the supper as an act of personal remembrance: "Do this in remembrance of me." But when he took the bread and said, "This is my body which is given for you," and when he took the cup and said, "This is my blood of the new covenant,"

THE CHERRY COBBLER.

"Herbert," exclaimed the cobbler brightly, as he smiled up at his friend, "you're looking well, and no mistake. You're not looking a day older. To tell you the truth, I don't see much difference in you since the last time we met."

"Yes; I keep pretty well for an old 'un," replied the other pleasantly. "You see, I have three things I can thank God for—a good wife, good health and a good master."

"Well, now, Herbert," exclaimed Old John heartily, "it's nice to hear you talk like that. Ay, to be sure, those three big blessings should make anyone look well and happy."

"It's a lot to be thankful for," remarked the other.

"Nearly every one of us has a lot to be thankful for, Herbert," said the old cobbler thoughtfully. "But the worst of it is that some of us don't seem to know it."

"Well, we ought to, that's all," said the visitor.

"If the truth were told, Herbert," suggested the cobbler, "some of us are so used to our blessings and comforts that we scarcely notice them."

"Anybody like that ought to be made to do without for a bit," said Herbert.

"Ah, then they'd know when they were well off!" agreed the cobbler, with a chuckle. "A bit of hardship wouldn't do some of us any harm. Take the blessings you were talking about a minute or two ago, Herbert. You were saying that you thank God that you have a good wife. I wonder how many do that? I know men who never forget to grumble when anything goes wrong, but they take no notice of the thousands of times when they have come home and found a clean cloth on the table and a hot meal ready for them. Some of us are too used to being well looked after—that's what's wrong with us, Herbert."

"Isn't there some proverb which says that we never miss the water till the well runs dry?" remarked the other, with a smile.

"There is, and if you ask me that's just about the truth of it, Herbert," replied the old cobbler. "Some of us don't seem to notice our blessings till we suddenly lose them. But that isn't as it ought to be. What I say is—let us be thankful for our blessings while we still have them."

"Not a bad idea," agreed the other. "If you ask me, some of us are an ungrateful lot!"

"You mentioned good health, Herbert," continued the cobbler pleasantly. "Now there's a blessing that we are often inclined to take for granted. I had a customer in here this morning, a woman, I should think, about forty. Something was said about there being a lot of colds about, and this woman happened to mention that she had never needed a doctor ever since she can remember."

"I have an uncle who has never had a day's illness in his life, and he's over sixty," remarked the other.

"Not many of us can expect to have health like that, Herbert," said Old John smilingly. "We haven't got cast-iron constitutions—at least, I haven't. But, all the same, when you

come to think of it it's wonderful what remarkably good health most of us have compared with some people. We sleep well, we have a good appetite, and we scarcely ever have anything the matter with us, unless a cold now and again."

"If you ask me, I think that good health is given to us for a purpose," said Herbert.

"Yes," said the old cobbler thoughtfully. "But isn't it a wonderful thing, Herbert, that some of the best blessings in life are simple and familiar things which we already have, if only our eyes were opened to see them in that light?"—Selected.

### RICHER.

You are richer to-day than you were yesterday . . . if you have laughed often, given something, forgiven even more, made a new friend to-day, or made stepping-stones of stumbling-blocks; if you have thought more in terms of "thyself" than "myself," or if you have managed to be cheerful even if you were weary. You are richer to-night than you were this morning . . . if you have taken time to trace the handiwork of God in the commonplace things of life, or if you have learned to count out things which really do not count, or if you have been a little blinder to the faults of friend and foe. You are far richer if a little child has smiled at you, and a stray dog has licked your hand, or if you have looked for the best in others and given others the best in you. —"Sunshine Magazine."

### STOOP LOW.

And Shakum the Breeder, having read three books of theology and one on astronomy, felt the kingdom of heaven to be harder to get at than Timbuctoo. And as he sat in bewilderment and general exasperation, there came unto his desk his small daughter telling of a new school to which she had just gone. And she told of how it was full of the largest doors opening into the loveliest rooms.

And when Shakum inquired as to how, being so small, she was able to open these vast doors, she explained to him that the door knobs were all very low down.

And Shakum had a general feeling that he and others were feeling too high, and that they might enter into the kingdom much more quickly if they became more humble. —"Christian World."

### CHARACTER.

"Character is not the product of a moment. It takes years to form it. But a change of direction gives character a new and sudden power. The apostle Paul was strong and eager as a persecutor of the church. But when he turned to Christ his strength and eagerness poured forth in glorious achievement."

### EXPLICIT.

"The old chap is certainly well read. He repeated a beautiful quotation last night."

"What was it?"

"I can't remember the exact words, but he said he'd rather be a something in a something than a something or other in a something else."

Irate Customer: "Look here, Mosenheimer, when I bought this suit off you, you guaranteed satisfaction."

Mosenheimer: "Well, vot's de matter of you? I vos satisfied."

## The Family Altar.

J.C.F.F.

Monday.

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.—Exod. 20: 2.

As compared with their bitter experiences in the house of bondage, Israelites enjoyed considerable freedom even under law; yet that law was bondage as compared with our freedom in Christ.

Reading—Exodus 20: 1-17.

Tuesday.

Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfil.—Matt. 5: 17.

Some were ready to charge our Saviour with an intention to deny the authority of the Mosaic law. Christ affirms that he came not to destroy it, but to fulfil its requirements.

Reading—Matthew 5: 17-25.

Wednesday.

The law and the prophets were until John; from that time the gospel of the kingdom of God is preached, and every man entereth violently into it.—Luke 16: 16.

Probably the allusion here is to the way in which besiegers took cities by violence, demolishing walls and capturing inhabitants. With similar earnestness, says Jesus, multitudes press their way into the kingdom to obtain the promised blessings of the everlasting gospel.

Reading—Luke 16: 14-18.

Thursday.

That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the word of life.—1 John 1: 1.

Not one sign of doubt or uncertainty can be detected in John's epistles. He had implicit faith in the message he proclaimed, and its great author.

Reading—1 John 1.

Friday.

Christ redeemed us from the curse of the law, having become a curse for us.—Gal. 3: 13.

Sacrifices offered as atonement for sins were regarded as bearing the punishment due to the transgressors; in like manner a man who suffered for sin "was considered as bearing the curse in his body; therefore, in the same day in which a criminal was executed it was ordered that his body should be buried, that the land might not be polluted, because he that was hanged, which was the case with every heinous culprit, was considered accursed of God." So Christ became a curse for us.

Reading—Galatians 3: 10-20.

Saturday.

So that the law is become our tutor to bring us to Christ, that we might be justified by faith.—Gal. 3: 24.

The law was not a school-master, but a pedagogue (the servant whose duty it was to care for children out of school hours, taking them to school and bringing them home again). So law brings us to our great School-master and Saviour; from him we learn "saving truth; in him, by faith, we have redemption."

Reading—Galatians 3: 21-29.

Sunday.

But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter.—Rom. 7: 6.

We are made free by Christ that we may serve him all our days, but such service consists not in performance of the rites and ceremonies of Judaism, but in doing all that is prompted by the new heart and spirit given to all who surrender themselves to our great Law-giver and Redeemer.

Readings—Psalm 62; Romans 7.

## Prayer Meeting Topic.

February 28.

### PETER'S DOXOLOGY.

(1 Peter 1: 1-12.)

H. J. Patterson, M.A.

It was not a very difficult thing to obtain a song from an apostle. Actual environment mattered little, for the song was ever in the heart and on any and every occasion would burst forth. In the writing of a letter when perhaps a new turn of thought brought afresh the wonders of God's grace to mind a hymn of praise would pour itself out. Doxologies were common to them. And as Peter commenced his message to Christians who must prepare to suffer as such, and as he thinks of the salvation that is theirs he cannot hold back the song.

#### Blessed be the God.

Why? Is he not the Father of our Lord Jesus Christ who is responsible for our new birth? We are begotten again. Twice born men we are. Born again, "not of the will of the flesh, nor of the will of man, but of God" (John 1: 13). It is not a natural evolutionary process, not a development by reason of education, not anything that will allow of selfish boasting. It is all due to his great mercy, his abundant mercy. Surely this is sufficient to warrant a song, a doxology. But Peter continues his praise, and tells how that in that new life there are

#### Things of Value.

The first of these is a lively or living hope. No, we are not of all men most pitiable. We have a hope upon sure ground, a living hope. The word of God tells us of living water, of the living word, and of the living God. Hope also is alive within us. We, like Abraham, look for a city which hath foundations, whose builder and maker is God. All that is about us is transient; our loved ones disappear, but some glad day we shall partake of the joys eternal, for all that was transient has given place to that which is abiding. Ours is a living hope. It is the hope of an inheritance. An inheritance of an estate to-day might gladden our hearts, but soon we would have to leave it behind. Or it might deteriorate or by mismanagement we might lose it even in life. But as the apostle surveys this inheritance from its various angles he can rejoice in that it is "incorruptible and undefiled, and that fadeth not away." The leaf never turns brown and the bloom is fadeless. "No grave was ever dug on this estate." But ours is also a salvation ready to be revealed at the last day. Now we know but in part. Some day the full glory of it will burst upon our sight.

#### Sustaining Thoughts.

A merciful God who has given unto us the Christ as Saviour will in mercy perfect our life in Christ. The mercy of God is not spasmodic but continuous. A fanciful sustaining thought is that of the resurrection of Christ. No resurrection, no hope. But he lives, and because he lives we shall live also. "The breaking up of his grave means the breaking up of man's winter and the soft approach of the eternal spring." And besides all this we are guarded by the power of God. The words seem to flow so easily from the pen, the song from the lips, that we may not be fully impressed with the meaning. The power of God is our defence; he garrisons us. As a city is defended by an army, so he is our defence. All praise and glory be unto our God!

TOPIC FOR MARCH 7.—SOWERS AND REAPERS.—John 4: 27-42.

## Our Young People.

Conducted by W.M. GALE.

### On Telling Stories.

First let me say that I like stories. I delight to hear a good story. But I also have a fancy for watching a good story-teller at work. It looks as easy as can be, and I judged it to be one of the easiest things in the world to do—until I tried. Almost every Bible School teacher and preacher, and also every parent, has many opportunities to tell a story. I am sometimes called upon to tell stories at bedtime, and also around the camp fire. Do you know I have sometimes felt that I succeeded in telling a story in good style, but I must confess I have more often felt that it was a very poor effort, especially when I recalled how it went over when I heard a really good story-teller at work. Ever felt like that? There is more in this business than appears on the surface.

#### What to Do and What Not to Do.

To some it may seem strange, but I am convinced there are lots of rules about this business. Something must be wrong with lots of my efforts. Why did I fail? A capital little book came into my hand the other day. It is published by the National Sunday School Union of Great Britain, and is called "The Story-Telling Art," by Marie L. Shedlock. All who want to tell stories in a really good fashion should read it; others won't need it.

#### One of the Pitfalls.

The writer tells of the danger of dwelling too much on *deus ex machina*, and illustrates it by a personal experience. It is nothing to the

bungles some of us have made. Here it is: "I had been telling a class of young children the story of Polyphemus and Ulysses, and just at the most dramatic moment in the story, some impulse for which I cannot account prompted me to go off on a side issue to describe the personal appearance of Ulysses. The children were visibly bored, but with polite indifference they listened to my elaborate description.

Attention flagged, fidgeting began, and the atmosphere was becoming rapidly spoilt in spite of the patience and toleration shown by the children. At last, however, one little girl in the front row, as unconscious spokeswoman of the class, suddenly said: 'If you please, before going on any further, would you mind telling us after all, that Poly (slight pause) that (final attempt) Polyphemus died?'"

#### Other Good Books.

This is just a peep at a little sixpenny book. It is full of good things. I have read over and over again "Stories and Story Telling," by Ed. P. St. John. This is known all over the world, and is a classic. This will cost more, according to binding. You can also get anywhere "How to Tell Stories to Children," by Bryant. I am very fond of "The Story in Religious Education," by Margaret Eggleston, but it may not be obtained so easily. It is just fascinating to read these books. I am now decided to put one of these into my bag for my next train journey.—W.G.

### MORE EXAMINATION QUESTIONS AND ANSWERS.

These are published to assist those who prepare candidates for the annual Bible School examination. Answers are from papers that have received high marks.

Question.—Give three examples of men of faith.

Answer.—Faith is the substance of things hoped for and the evidence of things unseen. For by it the elders received a good report. Through faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by it he being dead yet speaketh. Through faith Noah, being warned of God of things not seen as yet, moved with fear and prepared an ark to the saving of his house, by which he condemned the world and obtained the righteousness which is by faith. Through faith Abraham took all his house and went into a land which God had given him which was to be his and to belong to his people for ever.

Answer.—Abraham journeyed to a land he did not know because it was God's commandment, and so he, Jacob and Isaac went to this land and dwelt in tents in the land of promise. All through, his faith saw in a vision sent from God, "a city which hath foundations, and whose founder and maker is God." He received a wonderful blessing from God, and had this great privilege of seeing heaven and God's kingdom.

Enoch, a righteous man of God, pleased God so much that he was translated from earth to heaven without death. This faith made God's word so real to him that he understood all God's instructions and messages that he had left for everyone's help. He did not have the

privilege and help of Christ, and so it shows how wonderful his faith must have been.

Noah was blessed by God who allowed him to see the future, and knew that there was going to be a flood. God tested his faith because Noah took 120 years to build the ark which was to contain all his household, and two of every animal. He had to experience many hardships because of his faith from the people of the world, but he and his house received salvation. If he had not been faithful and courageous he would have been disheartened by the people's sneers, and so have been drowned and displeased God.

Question.—Why was it expedient for Jesus to go away?

Answer.—Nevertheless I say unto you it is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you.

And when he is come he will reprove the world of sin and of righteousness and of judgment. Of sin because they believe not on me. Of righteousness because I go to my Father and you see me no more. Of judgment because the Prince of the world is judged. I have much more to say unto you but you cannot bear them now.

Howbeit, when he, the spirit of the truth is come, he will guide you into all truth, for he will not speak of himself but of whatsoever he shall hear that shall he speak, and he will tell you of things to come. And he will glorify me because he will receive of mine and he will show it unto you. All things that the Father hath are mine, therefore, said I, he will receive of mine and will show it unto you.

## Here and There.

A young people's camp conference is being held at Dimboola, Vic., this week.

Bro. Keith Gerrard kindly agreed to write the Queensland news-letter during the two months' absence of Bro. H. G. Payne.

On Monday morning we received the following telegram from Toowoomba, Qld.:—"Biggest ordinary meetings to date yesterday; two confessions.—Hinrichsen."

On Tuesday we received the following telegram from Western Australia:—"Great meetings last week Bunbury mission; tent crowded Sunday; total thirty-three decisions.—Maidem."

At Kaniva District Conference, Vic., to be held from March 4 to 8, Bro. Arnold, of Moreland, is to be the special speaker. Miss F. Cameron, missionary on furlough from India, is also expected to bring a message.

The difficult nature of the times in which we live has been shown again during the past week. Austria has been on the brink of civil war. The resort to force and the consequent dreadful loss of human lives has shocked Europe.

The tragic death of Albert, King of the Belgians, has evoked a feeling of world-wide sympathy. The king was one of the heroic figures of the early days of the great war. Belgium has been plunged into mourning, and messages of condolence have poured in from all directions.

Bro. Arthur W. Pearce, after an exhausting sickness, has been called to his rest. He was widely known and esteemed as an intelligent and consecrated worker among the churches of the southern district of South Australia. He held an almost life-long membership in the church at Point Sturt, and by reason of his activity in the Lord's work will be greatly missed.

We regret to note a paragraph in the S.A. "Challenge" announcing that Beth, the younger daughter of Bro. and Sister A. C. Killmer, of Port Pirie, was injured in an accident caused by an intoxicated motor driver. Bro. Killmer received a severe shaking. Beth was admitted to hospital and treated for head injuries. We are glad to note that she is reported to have made a good recovery.

The Victorian conference executive announces that Principal A. R. Main, M.A., has acceded to its request to preach the conference sermon, in connection with the forthcoming conference, on Easter Sunday afternoon, April 1. His subject will be "What God Hath Joined." Owing to building operations it will not be possible to secure the Auditorium, but the management has made available the Queen's Theatre in Russell-st., near Bourke-st.

At Brighton, Vic., on Feb. 11, Bro. K. A. Jones, of Hampton, gave a helpful morning address. In the evening, to a good audience, Bro. Jas. E. Webb spoke on "Fulfilled Prophecies of the Bible." There were large audiences morning and evening on Feb. 18. Visitors included Miss Hall, Albion, Q.; Mr. and Mrs. and Norman Stokes, Unley, S.A.; and Miss Florence Cameron, India. Bro. A. A. Hughes gave a splendid address in the morning. David Plummer was soloist at the evening service, and Bro. Jas. E. Webb's subject was "The Scientific Accuracy of the Bible." Bible School has commenced an increase campaign. There were three new scholars on Sunday. The election of officers for the women's mission band resulted as follows:—President, Mrs. Jas. E. Webb; secretary, Mrs. Yonens; treasurer, Mrs. Rodgers-Wilson. Bro. and Sister Webb are spending their annual holidays in South Australia.

We have received the following from the secretary of our Queensland Social Service Committee:—"To save a brother, who recently died, from a pauper's burial, one of our preachers guaranteed the payment of the undertaker's costs. If any brother or sister could make a small contribution, this will be appreciated.—C. Burden, Vicw-st., Woolloowin, Qld."

The Victorian Home Missionary Committee announces that a home mission breakfast will be held at eight o'clock on Good Friday morning at the Victoria Palace, Little Collins-st., Melbourne. The invitation is limited to official delegates to conference. As only a definite number can be accommodated, delegates should apply to the Home Mission office for reservations. The cost will be 2/- each.

Both morning and evening meetings at Ascot Vale, Vic., were well attended on Feb. 18. Bro. W. Wilson spoke in the morning on behalf of Prohibition League, and Bro. Snow preached at night. The women's mission band have commenced their meetings, and also held a social evening on Feb. 17. A series of cottage prayer meetings has been started. On Feb. 12 the Band of Hope held its first meeting for the year, at which Mrs. Geo. Higginbotham was presented with a long service badge for eleven years' faithful service. All departments are doing good work.

At Hartwell, Vic., in connection with the "forward movement," the preacher, Bro. Arthur Baker, was present in the church vestry between the hours of 11 a.m. and 9 p.m. on Saturday, Feb. 16, to receive offerings toward reduction of church debt. The plan set was £150, and at the close of the day the exact amount was subscribed. With over £165 handed in on Sunday a total of over £165 has been reached. This money was by freewill offering only, no sales of gifts or entertainments being held to raise the money. The membership is about 120, including young people. This matter was one that was steeped in prayer, and members are all thankful to God. The meetings continue to be well attended, with all auxiliaries active.

At a meeting of representatives of religious bodies convened by the Lord Mayor of Melbourne last week, it was agreed that an open-air united centenary (thanksgiving) be held during the forthcoming centenary celebrations. Melbourne Cricket Ground was suggested as the place. At the meeting Mr. Edgar, M.L.C., said that as a centenary memento, every child in Victoria should be given a copy of the New Testament. Some tangible gift was necessary to mark the historic occasion, and a Testament with the King's autograph embossed would be appropriate. A committee was selected to make arrangements for the service. Our Victorian Conference President (Bro. W. H. Clay) was appointed as a member of this committee.

Hobart (Collins-st.) J.C.E. society held their anniversary on Feb. 11, and helped at gospel service. On Feb. 12 they held a successful social. There was a good delegation from other societies. On Feb. 13 Bro. Martin spoke at Woodbridge Methodist Y.P.C.E. rally. The church congratulates Sister Mrs. Ridd on the attaining of her eightieth birthday on Feb. 14, when a number of old friends assembled in her honor. Of these eighty years our esteemed sister has spent over fifty in the service of the Lord. The sisters' Dorcas held a gift afternoon on Feb. 15. Bible School annual picnic at Long Beach on Feb. 17 was very successful. The offering for the China reinforcement fund to date is £26/9/9 from the congregation at Collins-st. There were good meetings on Feb. 18.

### COMING EVENTS.

**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.

**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 28.**—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.

**MARCH 11 and 14.**—Come to the Moreland Christian Endeavor Anniversary on Sunday, March 11, 11 a.m. and 7 p.m., and Wednesday evening, at 8 p.m. Sunday, 11 a.m., service conducted by past Endeavorers; 7 p.m., bright singing by C.E. choir of 80 voices. Wednesday, 8 p.m., grand demonstration and presentation of prizes in church building, Davies-st., Moreland. A hearty invitation is extended to all to come and enjoy the inspiration of a happy Christian atmosphere.

**MARCH 18, 25 and 28.**—East Kew Bible School Anniversary and Home-coming Celebrations. Past members planning to attend write to F. H. Elliott, 11 Severn-st., Moonee Ponds, W.A., or if unable to come send greetings. A hearty welcome extended to all.

**MARCH 25.**—Hartwell Church of Christ Anniversary. Sunday, March 25. Speakers, 11 a.m., Principal A. R. Main, M.A. (Bro. R. Lyall presiding); 3 p.m., Bro. J. E. Thomas; 7 p.m., Bro. Arthur Baker. Hospitality provided for past members and visitors. Will all who intend spending the day at Hartwell please notify the secretary not later than March 19? You are quite welcome to bring friends with you. Come and rejoice with us over spiritual victories that are being won at Hartwell.—A. H. Jones, secretary, 3 Chaley-st., Burwood, E.13.

### BETWEEN SUNDAYS.

#### SWANSTON-ST. LECTURE HALL.

February 28, Wednesday, Open Forum Night.

Mr. A. L. Gibson.

Subject: "The Attitude of the Church to the Social and Economic Mess."

(Open for discussion.)

Soloist: Mr. F. Whittington.

#### CHURCH EXTENSION COMMITTEE OF CHURCHES OF CHRIST IN VICTORIA.

Will churches and members please keep in mind the annual appeal to be made on first Sunday in March? Envelopes are being supplied to each church.

Reg. Ennis, Sec.  
Robert Lyall, Treas.

Attention is also drawn to the circular printed on page 123.



## News of the Churches.

### Western Australian News-letter. A. G. Saunders, B.A.

Tuesday, Feb. 6, at noon, Krishnamurti spoke in the Perth Town Hall. The place was crowded, so that we, with many more, had to stand. Women far outnumbered men. The speaker was hard to hear. When he came on to the platform a group near the front rose. The majority of the audience remained seated. There was an unmistakable keenness to hear what Krishnamurti had for us. He gave us "old stuff." While he said that he believes there is some ultimate reality which we might call God or anything we like, some of his statements were plainly atheistical. If we realise the perfect life we need no God, no Saviour, no belief, and no prayer. Pastors, priests and saviours exploit us. My preacher companion said to me as we left, "I have a better message than that." And to all who know Jesus as the light of the world; the way, the truth and the life; the one and only way to God the Father, this Indian visitor's speech was only stark spiritual tragedy.

Wednesday afternoon, Jan. 24, a unique and delightful event occurred at Subiaco. Mrs. Robinson, sen., entertained a group of sisters and a few brethren at a birthday party. For 23 years Sister Robinson has been superintendent of the prayer committee of the sisters' auxiliary, although the prayer committee is older still. Mrs. Robinson held her first meeting as superintendent at Subiaco, for which reason the present celebration was held there. Bro. E. E. Nelson brought our aged sister in his car from North Perth. Mrs. Robinson is 87. She feels she ought to retire from the office of superintendent, but the sisters will not have it so. Besides herself two other 87-year-olds were present—Mrs. Davies and Mrs. Silvestre. We all praise God for these wonderful old ladies. It was a very happy occasion, and the good sisters demanded of the writer of this news-letter that he make place for this reference thereto. It is a joy to accede to their request.

A recent country trip was rich with spiritual fellowship. To begin with, a brother shared with me the first 60 miles. This was Bro. Gilchrist, of Wadin, 30 odd miles beyond Narrogin. Bro. Gilchrist married a former Hindmarsh, S.A., young lady—Miss Cornwall. They live with their family in isolation. He and I had a blessed time of spiritual conversation. He said, when I asked him, "Yes, we take the 'Christian'—and we read it too—we don't glance through it like some of you do. It is all we have." God bless these wonderful folk who stick to their guns against all that comes. I had two delightful days at Northam, where Bro. John Clarke is doing a great work, backed up by such stalwarts as Bren, Roediger and Payne—and others. Bro. Clarke is a remarkable man also. He was in India for years as a soldier, and was able to tell us of the bazaar at Haridwar where Miss Thompson has witnessed for so many years. He was a Roman Catholic, and has a brother who is a priest in that faith. It would seem that God has led him to Northam for a great purpose. Northam church, under his leadership, has no sales of work nor any similar schemes for raising funds. It is a bit old-fashioned, perhaps. But one sometimes wonders wistfully if we should not be a more spiritual people if we—well, were a bit more old-fashioned in some things. From Northam I journeyed to Brookton. It was hot at Northam and hotter at Brookton. The whole West seems to be suffering with the infernal heat just now. Once

more there was heart-enriching communion. Bro. W. Sealy, in spite of a ceaseless struggle with ill-health and the handicap of deafness, refuses to let the work at Brookton go by the board. He often exhausts himself by his speaking to the church and his other tireless activities. He and his parents-in-law, in Sister Sealy's absence, took me in and lavished loving hospitality upon me. These dear old people, Bro. and Sister Barber, talked ceaselessly of the things of the kingdom. And nothing was too much trouble for them. It was the same, too, with Bro. and Sister Slade at Northam.

The letter is all personalities this month. But I shall soon be leaving these dear brethren and sisters behind me. And I joyfully seize the chance the privilege of writing this monthly letter gives to offer just a little passing tribute to such saintly souls.

### Western Australia.

**Victoria Park.**—Bro. C. Jones and E. Bird were elected as secretary and treasurer pro tem. On Feb. 12. There were good services on Feb. 11 and one baptism. Services commenced at Riverdale, where Bible School has grown to forty strong. This school held its picnic on Feb. 10.

**Northam.**—The church is in fine condition, and meetings are improving after holidays. Attendances at Lord's table and midweek prayer show decided increase. Straight-out giving has proved itself here, over £80 being raised for special purposes apart from weekly offering. There have been eleven additions during the past few months. Senior C.E. society held a social on Feb. 12 in honor of late president, Bro. S. Payne, who was presented with a copy of Weymouth's translation. Sister Edmondson continues to make good progress after being laid aside for many months. Bro. Birchmore is improving.

### Tasmania.

**West Hobart.**—Meetings on Feb. 11 were well attended. On the 10th inst. the school held a very enjoyable picnic.

**Livermay.**—Attendances at all meetings continue to be good. Special cottage prayer meetings are being conducted in preparation for forthcoming mission. On Feb. 6 the C.E. society gave a concert in aid of the China reinforcement fund, £1/12/- being raised; 10/- was also collected by a scholar, and 5/- donated by the J.E. society, making a total of £2/7/-. Bible School is engaged in an attendance rally.

### South Australia.

**Queensstown.**—On Feb. 18, at morning service, Bro. Beller, from Semaphore, gave a splendid message. In the evening Bro. Brooker took for his subject, "What is Truth?"

**Cheltenham.**—On Sunday mornings helpful addresses are being given from the book of Romans by various speakers. At gospel meetings some fine messages have been delivered. Bro. Lampshire is dealing with a series upon "For Such a Time as This." Bro. Jack Meyer gave a message at the band of hope on Feb. 12. The cricket club has won the minor premiership in the Churches of Christ Association.

**Glenside.**—Keen interest is maintained in the work, with good attendances at all meetings. On Feb. 18 Bro. G. T. Walden spoke at morning meeting on home missions. Splendid address at night by Bro. Theo. Edwards; also quartette and special selection by choir. The recent half-yearly church meeting was well attended. Members unanimously adopted several resolutions aiming at a forward movement, pledging themselves to make an effort to extend the Master's kingdom.

**Exeter.**—At the annual business meeting of the church on Feb. 7, there were splendid reports from all auxiliaries. Bible School is in flourishing condition. Annual picnic held on Jan. 29 at Hawthorndene, Blackwood. Ninety-nine scholars present on Feb. 18. Miss Reta Jones has been baptised and welcomed into membership. The choir is working well under leadership of Miss I. Bray; Bro. L. Samuels is on leave. A fine address by Bro. Messop was given on Feb. 18, stressing needs of home missions.

**Norwood.**—On Feb. 13 the Bible School, assisted by Grotto-st. choir, rendered the cantata "Esther" to a good audience. On Feb. 11 the church made a presentation to Bro. Gordon Clark, who is entering the College of the Bible. He gave a farewell message to the church. Bro. Rankine was the speaker at all services. On Feb. 17 the Christian Endeavor society journeyed to Minda Home, Brighton, and gave a concert to the inmates. On Feb. 18 Bro. H. B. Taylor at the morning service delivered a message on behalf of home missions. Bro. Rankine preached at night, and a young lady made the confession.

**Fullarton.**—At annual business meeting on Jan. 11 W. D. Ewers and J. Suttle were elected deacons. Sunday School picnic was held in the hills on Jan. 29. On afternoon and evening of Feb. 3, the Junior Endeavors held a very successful party and social. J.C.E. attendance at last two meetings has been approximately 50. Sunday School has commenced practice for anniversary. The church is grateful to Bro. Paddock, of the College of the Bible, for several addresses given during vacation. 85 were present at the morning service on Feb. 4. On Feb. 11 Bro. D. Thorpe delivered a stirring address on "Home Worship." The church has secured the services of Bro. Banks as preacher for a further twelve months. His helpful addresses have been much appreciated.

**Hindmarsh.**—At the annual church business meeting on Feb. 7 election of officers took place. Reports by preacher and auxiliaries showed the church to be in very sound condition spiritually and financially, and that harmony prevails. It was decided to hold a youth rally and gospel mission in April, and that Bro. W. Graham, of Malvern-Caulfield, Vic., should be the missionary. On Feb. 18 harvest thanksgiving services were held. Bro. J. Turner, of Croydon, delivered an address in the morning on "God's Challenge to Men." In the evening the choir rendered special music, and a duet and solo were rendered in addition to a recitation. Bro. Illingworth's subject was "What Shall the Harvest Be?" There was a fine display of groceries, fruit and vegetables, and these were afterwards forwarded to the Protestant Children's Home and Old Folks' Home. Many members who have been sick are able to meet with the church again.

### Victoria.

**Black Rock.**—On Feb. 11 and 18 Bro. Meyer, of Collingwood, gave helpful addresses at morning and evening gospel services. Attendances were good.

**Melbourne (Swanston-st.).**—Good meetings on Sunday, Feb. 18. Bro. Scambler's sermons were very helpful. The choir, assisted by friends, rendered special music after the evening sermon.

**Hampton.**—At the midweek service on Feb. 18 Bro. G. P. Pittman gave a talk on India. Miss F. Cameron, of India, spoke to the school on Feb. 18. The morning speaker was R. T. Pittman. At night Bro. Jones preached. The choir resumed work after recess.

**Ballarat (York-st.).**—A visit from Miss Cameron, of India, was enjoyed on Feb. 8. Meetings on Feb. 11 were good. Bro. Wilkin preached on "The Love of God." The church enjoyed Bro. Wiltshire's message on morning of Feb. 18. Bro. B. Feary spoke in the evening. One confessed Christ and three were baptised. 135 were present at school.

(Continued on page 124.)

## Foreign Missions.

Conducted by G. T. WALDEN, M.A.

### CHINA REINFORCEMENT FUND.

The Federal Foreign Mission Board will hold a special meeting on Friday, February 23, to determine what shall be done about our mission in West China.

The total of £475/19/11 has been received or reported by State treasurers.

Analysis of the total is as follows:—	
Victoria	£211 5 0
South Australia	170 0 0
Tasmania	27 0 0
Western Australia	30 0 0
New South Wales	18 17 11
Queensland	8 17 0
	£475 19 11

Victoria's amount includes £70 contributed by the Christian Endeavor Societies of that State, which they hope to make an annual amount for six years.

A promise of £3/10/- from Bundaberg, Queensland, is for five years.

New South Wales purposes making an appeal at Easter conference for this fund.

### QUEENSLAND F.M. COMMITTEE'S RESOLUTION RE WEST CHINA MISSION.

"After earnest and prayerful consideration of the peculiar condition of the Huellichow field, and the past history of white missionaries there, we are strongly of the opinion that the field should be worked by native workers. We suggest, therefore, that a Chinese Mission Board, located in Hongkong, should be promoted by the Australian Federal Board. That this Chinese Mission Board have the care of the three Chinese mission stations, Huellichow, Hongkong, Shanghai, and that the Federal Board wholly support the work, and have the supreme oversight. Consequently the Andersons be recalled, and while in Hongkong assist in organising the Mission Board, and in selecting workers to go out to the West China field. A tour of inspection can then be made by some brother every few years as required."

### ANNUAL CONFERENCE OF CHURCHES OF CHRIST, WESTERN INDIA, 1933.

The annual conference of the churches in "our India" was held at Dhond. It was a striking incident in the history of this conference that it was for the first time held on our Dhond mission compound. A special marquee was erected to accommodate the large crowds attending conference. The railway authorities kindly lent two big tarpaulins to be used as a covering to protect the audience from heat and rain. We had some rain during the second day. The opening address was delivered by the chairman of conference, Bro. Coventry, on "Spiritual Progress in the Work and Life of the Villagers." It was a striking message from full experience. Bro. Facott spoke on "Social Problems Connected with Village Life." The address showed great experience of the needs of the villages, and inspired us to do more for them. A welcome was given to delegates from other churches who brought special messages to our conference. Bro. Bolduan spoke on "Mental Progress in the Villagers." It was a very helpful and suggestive speech. The new executive were instructed to go ahead and locate the conference evangelist in some empty mission out-station, instead of sending him around to the different stations. (Later news states that the executive have chosen Sangar, near Baramati, where we have a building.) Money was subscribed to buy

a baby organ for use in his work of singing the gospel. It was a tribute to Australia that at one night meeting magic lantern pictures were shown by the chairman, Bro. Coventry, of church life in Australia; these were quite interesting.

From the various reports submitted, we find that there were, in all, 245 church members, and the average number of weekly communicants was 265, or over 80 per cent. The only organised churches of the conference are Shrigonda, Dhond, Baramati, Dhokal and Indapur. There are several unorganised groups in other villages. More than 380 children are studying in the nine different Sunday Schools. There were six baptisms during the year. Seven deaths, ten births and three marriages were reported. Conference receipts for year, £139/15/4; expenditure, £26/11/4; balance in hand, £53/4/-. The Baramati church supports its own evangelist, and generously allows him to work at Bori. Baramati church has also done a lot this year towards clearing off the debt incurred on the remodelling of the house at Bori.

The conference evangelist, Vishwanathrao (Boowa) Gaikwad, has worked zealously and earnestly during this year, as was seen from his report. He has visited 28 villages and 17 hamlets, proclaiming the gospel 24 times in each place. Sixty-two gospels and two copies of the New Testament were sold. The home mission offering for the year, with the balance on hand at the beginning of the year, was £73/17/9. Of this amount £25/7/- was used for a salary and travel expenses of the conference evangelist. This left a balance in hand of £48/10/9. (Our Australian conference would rejoice at similar results from their year's working.—G.T.W.) The conference secretary, Bro. M. Y. Gaikwad, concluded his reports with these words for the Australian brotherhood: "We ask you to pray for us, that the churches may grow in his grace and love."

### SUBJECTS FOR PRAYER.

Bro. Bolduan writes from India, "The boys' home at Baramati occupies somewhat of my time. Govind Thorat is the house master. He is doing very well in his new position, and has a splendid opportunity to do a good work among the boys. Thank God that some of the first of the boys taken into our homes are now capable and worthy of such positions, and are daily proving faithful servants of Christ. Pray that Govind may be blessed in his life and work, that through his influence and example every boy

in the home may be led to give himself to Christ." (Govind was formerly himself one of the boys in the home, having been rescued during the 1918 famine. From the first he has been one of the most reliable of the boys, and he has now been placed in charge, under Mr. Bolduan, of the whole home.)

Some weeks ago an urgent request for prayer was received from Miss Blake relative to one of the Shrigonda home girls named Soondri, whose heathen husband was demanding that she be immediately handed over to him. (Like most other marriages in India, this one had been contracted when she was a very small girl.) This would have almost certainly meant that either she would have had to abandon Christianity, or else she would have been subjected to severe persecution, designed to break her spirit and secure her return to Hinduism. As this matter was urgent, owing to the very near approach of the day when the matter was to be decided, the request for prayer was sent on to the editor of the "Christian," and through his courtesy broadcasted through the pages of that paper. Those who responded to the appeal for prayer will be interested to hear that when the day for the hearing of the case came, the husband (a mere lad) and his relatives were unsuccessful in their attempts to force the mission to hand the girl over; so for the time being at least she is back in the girls' home. The matter may be taken to a higher court; if it is it is impossible to say what the ultimate decision will be. Whilst Miss Blake looks upon what has happened as an answer to prayer, she would appreciate further prayer that the girl may be saved permanently from the threatened danger.

### MISSIONARY BIRTHDAYS FOR MARCH.

March 6, Miss Vera Blake. March 18, Mrs. A. A. Hughes. March 21, Mrs. Grace Waterman. March 23, Ray Anderson. We send loving birthday greetings to them all.

### CHURCHES OF CHRIST

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## Religious Notes and News.

### AN OLD TESTAMENT GENTLEMAN!

In that description of a really good man in the 15th Psalm (says the editor of "The British Weekly"), we are told that he is one who "taketh not up a reproach against his neighbor." That phrase, "taking up a reproach," has great virtue in it; for the wretched thing would sink to the earth, would be trampled underfoot, and would be lost, if we would only let it lie. What gives an evil thing continuance is that we will take it up. Once again, this is at once a fine ordinance and it is an evil ordinance, according to the use and occasion.

There is no doubt that many a fine fire dies, not for want of fuel, but for want of a little attention, a touch here and there: nature will do the rest. If it be an unholy fire, let us leave it to nature to smother it!

### "MODERN THOUGHT ON TRIAL."

The concluding words of Kenneth Ingram's volume, "Modern Thought on Trial," will hardly please those who call themselves moderns. "On some winter Sunday afternoon he (the unbelieving fellow who sneers at Christianity) will pay a visit to the museum, and he will marvel at the queer post-war exhibits, as we have marvelled at the early Victorians. He will note their queer, Georgian fashions, their impulsive reactions, their sexual obsessions, their old-fashioned suburban antagonism to religion. He will be astonished to recall that they, like the Victorians, believed that they were the pioneers of progress, the emancipators, the founders of a permanent freedom. He will turn to his catalogue and read incredulously that they described themselves as modern, that they were not always exhibits, but that once—strangest of all ironies—they were known as the Bright Young Things, because they danced incessantly to jazz, and there were cocktail parties and night clubs.

### DEAN INGE AND A TEXT FROM NUMBERS.

It is easy for even a great man to trip. The following is from "The British Weekly":—

In Dean Inge's presidential address before the Modern Churchmen's Conference, at Cambridge on Monday; writes a correspondent, there is a rather misleading use of a passage in the Book of Numbers (I have before me the "Daily Telegraph's" report). The Dean remarked that when the Bishops or the Church Assembly claim to be the living voice of the church they are really narrowing the church unjustifiably. "Poor Korah, Dathan and Abiram may claim that 'all the Lord's people are prophets' without deserving to be swallowed up by the earth."

These noble words were spoken by Moses in Numbers 11: 29. He had heard that Eldad and Medad were prophesying in the camp, and Joshua begged him to forbid them. "And Moses said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them."

Korah and his band, in chapter 16, directly attacked Moses and Aaron with the words, "Ye take too much upon you, seeing all the congregation are holy."

### BELIEF IN GOD.

The minister who has not read "The Fool Hath Said," by the former headmaster of Eton College, would do well to get it. It meets all the common objections to religion. Here is a footnote: "A circular was recently sent to all members of the Royal Society, in which they were asked whether, in their opinion, science

negatives the idea of a personal God as taught by Jesus Christ, and whether, in their opinion, the recent developments in scientific thought are favorable to religious belief. Of some hundred and twenty replies, there was a majority of some four to one in favor of a negative answer to the first question, and of an affirmative answer to the second. The result is at least enough to dispel the curious illusion that a belief in religion is an essentially 'unscientific' thing."—"The Messenger."

### THE GREATEST GOING CONCERN.

The annual report of church statistics, prepared by Dr. George Lear Kieffer for the "Christian Herald," of New York, states that during the depression the American people have turned back to the churches, with the result that church membership in the United States has reached by far the largest total in its history.

According to these figures there was in 1932 a total net gain of 929,252 members—the largest annual gain ever recorded—and the total church membership has reached the record figure of 50,037,209 out of a population of about 120,000,000. It is claimed that the growth in church membership in the United States has outstripped the growth in the country's population. Baptists have increased by over a third of a million, and Methodists by nearly 100,000; but all the principal denominations show increases.

In the matter of finances the churches show better than secular enterprises, though there is a fall of three and a half dollars per capita in contributions for all purposes. Since the depression began in the United States one out of every six banks has failed, one out of every forty-five hospitals has closed, and one out of every twenty-two business and industrial concerns has become bankrupt, but only one out of every 2,344 churches has closed its doors. "The church is still the nation's greatest going concern," says Dr. Kieffer.

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Church Extension, Properties, Trusts and Bequests Department.

## Church Extension Committee,

CHURCHES OF CHRIST IN VICTORIA.

To the Churches of Christ throughout Victoria.

Dear Brethren,—

Following the practice of former years, the Church Extension Committee makes its ANNUAL APPEAL to churches and members throughout Victoria on the FIRST SUNDAY IN MARCH, and your cordial help is sought in order that a worthy offering may be made.

The committee has for many years helped in providing buildings for many churches, especially in new districts where congregations have been formed by the Home Missionary Department. The committee has sought in every way to help these churches, and during the years has given from its accumulated funds supplied by gifts of members and contributions of churches about £1,800 to different congregations in reduction of their building debts.

The committee is endeavoring gradually to accumulate additional funds so as to assist needy churches further in reducing their debts and also to keep the rate of interest on such as low as possible. It is hoped that all will have a part in this work.

Special envelopes are being sent for distribution, and the committee solicits the sympathy and help of all the members of the churches.

With many thanks for your co-operation,

Yours faithfully,

REG. ENNISS, Secretary,  
3 Wandee-nd., East Malvern, S.E.6.

ROBERT LYALL, Treasurer,  
39 Leveson-st., North Melbourne, N.I.

Please forward contributions to Robert Lyall, at address stated.

## News of the Churches.

(Continued from page 121.)

### Victoria.

**Kanira.**—All have enjoyed the fellowship and helpful messages and service rendered by Bro. A. Clark during college vacation.

**Geelong.**—Bren. Thomas and Eastwood have been elected elders of the church. Last Lord's day Bro. Clapstone spoke on "Forgiveness" and "A Young Man's Request." The C.E. society enjoys splendid meetings.

**Brunswick.**—On Feb. 18, morning and evening, Bro. G. P. Pittman gave interesting mission addresses to well-attended meetings. Sister Whitcombe is progressing after a serious operation. Sister Gibbs was present after illness. Practice has started for school anniversary.

**Drumcondra.**—Good meetings were enjoyed on Feb. 18. Two were received into membership at morning service. Splendid attendance at night, when two stepped forward at conclusion of Bro. R. A. Banks' powerful address. A successful Sunday School picnic was held at Ocean Grove on Feb. 16.

**Box Hill.**—After holidays the church has settled down to earnest work. On morning of Feb. 11 Bro. B. Grafham gave a helpful address to a large congregation. At the gospel service, Bro. A. Clark's sermon was delivered to another large assembly. Two Sunday School scholars made the good confession.

**North Richmond.**—Good meetings continue. Ladies' sunshine circle efforts are felt in the local work. Sister G. Hughes and family (Maryborough) have been present for a few Sundays. On Feb. 18 a young girl and young lad from the Bible School took their stand for Christ. All clubs, etc., are moving along steadily.

**South Yarra.**—During the last three Lord's days six have been added to the church by baptism, mostly from Bible School. Bro. R. G. Cameron gave his fourth address on the second coming on Feb. 18, and Bro. Ward, of Carnegie, presided. Bro. Ludbrook has preached powerfully the last three Lord's days to good audiences.

**Gardiner.**—A successful church social was held on Feb. 14. Last Lord's day Bro. Patterson spoke at both services, which were well attended. At night Bro. Whittington was soloist. Mrs. Rowe has been received by letter of transfer from Middle Park. Visitors included Mrs. Jones and son, and Mrs. and Miss Newbolt (all from South Australia).

**Preston.**—On Feb. 14, Mr. Gosbell, of British and Foreign Bible Society, delivered an interesting lantern lecture on the work of the society. Bro. L. Morfrew exhorted the church on Feb. 18. Two sisters have been received by faith and obedience. All auxiliaries have resumed activities after holiday season. Plans are in operation for members' reunion and festival.

**Carlton (Lygon-st.).**—Meetings on Feb. 18 were well attended. Miss Drew, from Brisbane, was a visitor in the morning. Mrs. Westcott was received by transfer from Thornbury, and Mr. Cecil Houston by letter from Horsham. Keen interest was manifest in Bro. Eonisa's address at night on "The Church the World Needs." A successful young people's social was held on Feb. 17. Bro. H. A. Saunders has taken over the J.C.E.

**West Preston.**—At the annual business meeting of the church on Feb. 14, reports by secretaries of auxiliaries showed increase of work and interest in the church generally. Election of officers: elders, Bren. H. B. Robbins and J. D. Lang; deacons, Bren. Ferguson, Box, Turnham, Watson, N. Lang, Kruse and A. Sewle; treasurer, Bro. E. Martyn; secretary, Bro. A. E. Wood. On morning of Feb. 18 an impressive service was conducted by Bro. Harold B. Robbins, when the newly-appointed deacons were ordained to the service of Christ.

**Danolly.**—On Feb. 1 the S.C.E. society had a surprise visit by Bet Bet S.C.E., whose members took charge of the meeting; over 45 in attendance. On Feb. 12 an enjoyable social was spent. Meetings on Feb. 11 had good attendances, Bro. Bischoff, of Bet Bet, speaking in the morning. In the evening Bro. Lewis gave an inspiring address on "The New Birth in Christ Jesus."

**Fitzroy (Gore-st.).**—Fair meetings were held on Feb. 18, Bro. Holland addressing both services. In the morning an induction service for the newly-elected officers was conducted, all officers taking part. In the evening Bro. B. Shepherd rendered a solo. A Christian Endeavor society has been formed; fourteen members attended first meeting on Feb. 13; Bro. Holland was elected president.

**Balaarring.**—Since commencing Sunday School and gospel services in the local hall last October, good progress has been made. New scholars for both intermediate and kinders are coming along, and it will be necessary to arrange another class with the new quarter. Average attendance at gospel service is eighteen. Bro. Baker, of Red Hill, is doing much good visiting residents, and his messages in song and sermon are greatly appreciated.

**Oakleigh.**—On Feb. 11 there were bright meetings. Bro. Combridge at morning service gave a very helpful message. At evening service a fine gathering heard Bro. Mudge on "The New Birth." Feb. 18, nice meetings for harvest festival services. Bro. Mudge addressed both meetings, and special singing was rendered by the choir, Sisters Mrs. McGregor and D. S. Inman being soloists. Bro. W. Foreman was welcomed back after a long illness.

**Malvern-Caulfield.**—Speakers at the past two crusade meetings held every Saturday night were Mr. Blackburn and Mr. Graham. The women's department, C.E. society and P.B.P. and K.S.P. clubs have all resumed activities for the year. Appreciated addresses were given on mornings of Feb. 11 and 18 by Bren. J. McG. Abercrombie and Rowland Morris. As the result of a special appeal to members about £100 has been promised as special donations to church funds.

**Thornbury.**—Meetings are well attended, helpful, and inspiring. C.E. society is showing rapid progress, large numbers at meetings showing keen interest. At a baptismal service two were immersed. Four have been received into fellowship, two by faith and baptism, two by transfer from a church overseas. Bro. Jackel is organizing a prayer circle in the home of every church member, members being asked to pray at specified times for forthcoming spiritual meetings.

**Dandenong.**—Mr. Gale, at a recent morning service, gave an interesting review of the work of the home mission department. In the afternoon he presented to Bible School and kindergarten the banner won in recent efficiency campaign. On Feb. 10 the Sunday School picnic at Mordialloc had 176 adults and scholars present. At evening service on Feb. 18, Mr. Atkin gave a stirring address on "Human Forgiveness," at the close of which a young man confessed Christ.

**Meredith.**—At the church annual business meeting on Jan. 25, all officers were re-elected. The balance sheet for the year showed a very satisfactory condition. Bro. Goldsworthy received special thanks for his work as preacher during the past twelve months. On Feb. 3 the Sunday School held its picnic successfully. On Feb. 11 the gospel service was conducted by Bro. Goldsworthy; good attendance; subject, "The Great Power and Purpose of the Gospel." At morning service prizes were distributed to the children, Dorothy Goldsworthy received a special prize for having attended Sunday School every Sunday during past three and a half years. Bro. Lowe exhorted acceptably. Sympathy is felt for the secretary, Bro. Burcham, and relatives in the passing away of their mother. Commencement on work of renovating chapel inside and out is being made this week.

**Caulfield (Brimbra-st.).**—Meetings continue very satisfactory. Bro. Youros faithfully exhorting at all services. Gospel meetings claim the interest of many strangers. Amongst recent visitors have been Bro. and Sister Illingworth, of Kensington, N.S.W. At morning meeting on Feb. 18, one young man was received by faith and baptism. Mid-week prayer meetings are splendid; average attendance from 50 to 60. Efforts are being made to arrange a fortnight's volunteer mission for May.

**East Kew.**—Meetings during February have improved in numbers. On Feb. 11 Miss F. Cameron spent the day with the church, and gave a very interesting talk to the school in the afternoon, telling them all about the orphan. Prabhakar Karwad, whom they have recently undertaken to support. On Feb. 14 the ladies' aid conducted a successful and enjoyable social evening. Miss D. Ewers, from Newcastle, N.S.W., was a welcome visitor on Feb. 18. Sister Mrs. Aston is confined to bed for several weeks.

**Footscray.**—At a business meeting on Feb. 6 the appointment of two deacons (Bren. Middlemiss and Mitchell), and treasurer, Bro. Swallow, was made. On Feb. 11, at morning and evening services, Bro. D. D. Stewart gave the addresses. At Tottenham Bro. Austin was the preacher. At morning service on Feb. 18 Bro. Mitchell exhorted, and at night Bro. F. Griffiths took the preliminaries of the service, Bro. D. D. Stewart giving the gospel message. Bible Schools at the three centres—Footscray, Tottenham and Yarraville—are all in favorable condition. The church's sympathy is extended to Bro. and Sister N. Livett, also Sister Mrs. Johnson, in recent bereavements.

**Echaca.**—At the annual meeting of the church on Feb. 13, attendance was good, and a spirit of gratitude, interest and optimism prevailed. Reports indicated healthy progress in all departments. The year commenced with a debit balance of £42, which had gradually increased, but this was being met by a straight-out giving effort, £50 having been recently subscribed, 28 more promised, and continued effort being made to pay off the small sum of £6/10/-. Bro. Wigney has commenced his sixth year with the church. There were twelve baptisms during the year. In consideration of the times Bro. Wigney desires to continue without any stated salary. This generous act has made a deep impression on the church.

**Middle Park.**—At midweek prayer meeting on Feb. 7, Bro. Morgan, of South Melbourne, gave a helpful address. On Feb. 11 Bro. Burgin gave a splendid address at morning service. After Bro. Westwood's gospel address a young man made the good confession. On Feb. 12 members of the Phi Beta Phi club entertained church members, and officers for the year were installed by State chaplain. At church annual business meeting on Feb. 15, all auxiliaries reported steady progress. Attendances at both Sunday services have increased. On Feb. 18 the church commenced the new year with great encouragement. Bro. Westwood delivered an inspiring address, urging members to make the coming year a record in Christian service.

### Queensland News-letter.

K. Gerrard.

#### Ministers Marooned.

Where rain falls in feet instead of southern inches, arrangements for church meetings often go far astray. The home mission secretary of the Methodist State Conference (Mr. A. A. Mills) was to have attended the northern district conference at Atherton, inland from Cairns. He left Townsville with the northern president (Mr. S. Dingle, of Townsville) in good time for the conference, but 21 inches of rain fell in one night on the upper Herbert River and more rain fell every day for ten days. Two bridges on the main line were under water for

nearly a fortnight. The train was held up at Cardwell, and finally was cancelled. When they had been marooned there for three days a small coastal boat was chartered by the 90 passengers to take them all on to Cairns. The conference was over when Mr. Mills and Mr. Dingle reached Atherton.

#### Many-tongued Worship.

Queensland worships in many languages. Besides having services in Latin and English, Queensland congregations every week sing and pray and hear sermons in at least seven other languages. In the north the Italian communities that make a large proportion of the population of the sugar districts have Roman Catholic services in Latin and Italian, and here and there, Protestant services in Italian and English. Many of the farming districts of the southern coastal belt and the Darling Downs were settled almost entirely by Germans, whose children form the congregations of Lutheran and German apostolic churches. The German apostolic church at Hatton Vale, an out-of-the-way settlement a few miles from the railway between Toowoomba and Ipswich, is attended often by 500 worshippers, and on special occasions swells the number to 800. Brisbane has German, Danish, Greek and Hebrew congregations. Ipswich and Brisbane both have Welsh churches, with services in Welsh and wonderful Welsh singing.

#### Win Another, Win a State.

Plans for a much-needed evangelistic campaign throughout Queensland, with special concentration on the far north, are being laid by the Queensland Baptist Union. In many of the far northern and western towns on Sundays the hotel bars have far bigger congregations than the churches, and the two-up schools are bigger and better attended than the Sunday Schools.

Stating that they believe that mass evangelism does not meet the needs of the present age, the Baptists in this State are launching an individual evangelism movement, under the title of "Discipleship Campaign." The president-general (Mr. C. J. Tinsley) is to open the campaign at Cairns, and will work through the north, down to Brisbane. The slogan of the campaign is: "Every member win another, for Christ and the church."

#### Southern Visitors.

The Presbyterians are preparing for a series of missions, beginning at Easter. The missionary is to be Mr. Hugh Paton, who recently returned from Scotland. Since his return he has been filling the pulpit of Scots Church, Melbourne. The first two missions in Queensland will be in the Ann-st. church, in the city, and at Clayfield, one of the biggest suburban churches. The Methodist Conference also is arranging a tour of Queensland by the Australian president (Mr. A. T. Holden, of Melbourne). Mr. Holden will attend the State conference, which will open on February 27.

#### See Follows Parents.

Mr. and Mrs. H. L. Schlenker, of the West End Congregational church, Brisbane, have given their lives in missionary service in Papua, and now have given their son to follow them in the work. Mr. and Mrs. Schlenker retired to Brisbane a few years ago, after pioneer missionary work in Papua. The translation of the Bible into native languages was part of their conspicuous service. Their son, Mr. Harold Schlenker, was born in Papua. He was trained at Parkin College, Adelaide, for missionary work, and at the beginning of this month he was ordained by his father, prior to leaving for the London Missionary Society's station at Daru, New Guinea.

#### Queensland.

**Abbea.**—One confession since last report, Mr. Lovelock preaching. Feb. 7, church social and welcome to Bro. and Sister E. Davis and Heather; building crowded. Bro. Davis has returned for

a brief ministry, where he labored twelve years ago; one meeting. Bible School has been divided into houses. It is expected to create enthusiasm and competition between the sections.

**Rosewood.**—Bible School picnic and piano distribution took place on Jan. 21. On same date the church made a presentation to Sister M. Zornig, who for ten years has rendered faithful service as organist for both church and school. One confession on Jan. 28. Sister E. Jenner, who has been ill for about two months, is slowly improving. At the church annual meeting all departments of work were reported to be in good heart.

**Kedron.**—A prosperous day on Feb. 11 is reported. In the morning Bro. N. G. Nonie spoke on church organisation. There were encouraging attendances at Redcliffe. After Bro. E. A. Arnold's fine sermon and solo, an elderly man accepted Christ. Bro. F. Boehmader conducted the Lord's supper. Kedron gospel service was helped by a solo from Bro. Bert Taylor, organist. Three young people of the Bible School confessed Jesus after Bro. Noble's sermon on "Pilate's Evasion."

#### New South Wales.

**Chatawood.**—Mr. H. Jeffs, of Haberfield Baptist church, gave a fine inspirational message to the church. Mr. J. Whelan's evening subject was "Twice Born." A woman who had made the good confession was baptised, and another woman responded to the invitation.

**Erskineville.**—On Feb. 18 H. C. Stitt spoke on "The Eternal Purpose." The gospel message was searching; subject, "What is that in Thine Hand?" Miss M. Thomson, of Belmore, sang a solo, and the teachers also sang. Two new scholars were at school. Attendances were satisfactory.

**Canley Vale.**—At annual business meeting on Feb. 8 all reports showed a healthy condition. The sisters' sewing class has raised sufficient funds to renovate inside of church building. On Feb. 11 Bro. Clydesdale's address on "The Unknown Helpers" was well received. On Feb. 18 Bro. J. Adams, of Granville, spoke on "Looking Unto Jesus."

**South Kensington.**—At annual business meeting on Feb. 13 the following officers were elected: Bro. E. Smith (secretary), J. Alexander (treasurer), R. Fox (S.S. superintendent), R. Picton, A. Smith, V. Lovell, Cook and Lewis (deacons); Sisters Mrs. Lovell, E. Smith, Brown, Christensen, deaconesses. Encouraging reports were presented of the year's work. It was agreed to adopt the duplex envelope system.

**Meeraman.**—On Feb. 11 Bro. Wakeley, of South Kensington, exhorted on "I am not ashamed of the Gospel"; Bro. Acland's evening subject was based on Mark 15: 7. The day was observed as Endeavor day. On Feb. 18 members of K.S.P. club conducted the services throughout the day. The chaplain, Bro. Roy Acland, spoke in the morning on Rom. 5: 1, and at night on "What God Needs." The efforts of the young men were greatly appreciated.

### KESWICK BOOK DEPOT

NEW BOOKS: "John McNeill—His Life and Work"—a striking record of this unique life by A. Gammie, 7/6; "Facets of the Faith" (Truths which must be Believed), W. Graham Scroggie, 3/9; "Them Also"—A Live Missionary Book with a Present-day Message, by N. Warburton Booth, 5/3; "Immortal Music"—The Story of Some Famous Hymns, by Fred. C. Waudby, 3/9.

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#### ADDRESSES.

V. G. Goettlicher.—Temporary address, Marburg, via Wollsea, Qld.

H. F. Manning (preacher York church, S.A.).—5 Gordon-st., Elgin.

S. H. Young (secretary York church, S.A.).—49 Port-st., Wollsea.

#### DEATH.

**HASMUSSEN.**—On February 12, at Melbourne Hospital, Essie, dearly beloved wife of Carl Hasmusen, of 6 Kendall-st., Coburg, and loving mother of Herbert, Essie (Mrs. J. Northeast), William, Muriel (Mrs. G. Tease), Edna (Mrs. G. Roberts), Vera and Jack, aged 57 years. My pal. You shared with me the dearest love

Two hearts have ever known;  
Sweet memories are all that is left  
Of one who was all my own.

#### IN MEMORIAM.

**AUSTIN.**—In treasured memory of my dear husband, and father of Bonny, who passed away suddenly on February 24, 1927. Love's greatest gift: remembrance.

—Inserted by his loving wife Mianie and son Bonny Austin, E. Brunswick.

**McCLEAN, FRANK.**—In sweet and ever fragrant remembrance of our sainted husband and father, who so faithfully followed his Lord all his days, and fell asleep in Christ Feb. 23, 1933. The Master's hand

Must sometimes touch life's saddest chords to reach

Its sweetest music, and his child to teach  
To trust his love, till the long weeping night  
Is all forgotten in the morning light.  
Each loss is trust gain if, day by day,  
He fills the place of all he takes away.

—Inserted with tender love by Mrs. S. McClean and family.

**McKEAN.**—A tribute of affection to the fragrant and gracious memory of my dear wife, who passed away on Feb. 22, 1930, at Hawthorn, Victoria.

Sleeping beyond life's sunset,  
Until we meet again.  
—Inserted by her husband.

**McKEAN.**—In fond memory of dear mother, who passed away on February 22, 1930. Time passes on, but memory stays.

—Inserted by her loving daughter and son-in-law, Elsie and Esben Petersen, Yarrowood, Vic.

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## Obituary.

**PRATT.**—The death occurred at Albury general hospital on Thursday, Feb. 8, of Mr. Charles Henry Pratt, preacher of the church at Albury, N.S.W. Mr. Pratt was the youngest son of Mr. and Mrs. T. W. Pratt, Boonah, Qld., and was born at Dugandan, South Queensland, on April 21, 1890. He was baptized by Bro. R. J. Claw at Tivoli Creek (Boonah) in 1907. He entered the College of the Bible in 1916, and had successful ministries at Koorwood circuit and Gympie, Queensland; Invermay, Tas.; Yarrawonga, Vic.; and Albury, N.S.W. For a number of years he was song-



C. H. Pratt.

leader with E. C. Hinzrichsen. He was instrumental in the erection of chapels in many of the places in which he labored for the Lord. Mr. R. L. Arnold, representing the Victorian Conference and preachers, conducted the service in the chapel. Several other local ministers were present. Mr. Laverton, of the Methodist church, spoke on behalf of the religious community, and Mr. Woodhouse, of the High School, spoke of Mr. Pratt's outstanding ability as a musician. The service at the grave was conducted by L. A. Trezise, assisted by Mr. J. Searle and Adjutant Foley, of the Salvation Army. Mr. Pratt leaves a wife and three children—Athal Charles, Inez Jean and Valma Roma Joyce—to mourn their loss; also a number of brothers and sisters.—L.A.T.

**LEWIS.**—The church at Gore-st., Fitzroy, Vic., has been weakened by the passing of one of its oldest and most loved members. Sister Margaret Lewis received the call of Jesus on January 15. Our sister led an earnest, consecrated, Christian life, always seeking to uphold the truths of the Lord Jesus. She came to Australia 64 years ago, and immediately joined the church at Dawson-st., Ballarat, at the age of 17 years. Other churches throughout the Commonwealth have been blessed by her meeting with them. The old Langridge-st. gathering at Collingwood, then Hobart and King-st., Dusseldin, N.Z. After this, with Bro. Lewis, her esteemed husband, she returned to Melbourne and Langridge-st. During the time of the church's meeting in the town hall until the removal to the new chapel in Stanton-st., Sister Lewis remained true to her calling. The old tabernacle in Johnston-st., Fitzroy, was the next scene of her labors. With the removal of that body to Griev-st., and finally to Gore-st., Sister Lewis moved too, where she continued her faithful service. The writer had few conversations with her, but these were sufficient to reflect the life that she had consecrated to her Lord Jesus Christ. To Bro. Lewis and family and relations the church extends the deepest sympathy in the name of him who came to heal the broken-hearted.—E. P. C. Holland.

### SISTERS' AUXILIARY, S.A.

The monthly meeting held at Grote-st. on Feb. 1 was not so well attended as usual. There were 55 sisters present, 44 of whom were delegates. Devotions were led by Miss Garland, whose theme was "Dwelling in God's Care."

Mrs. W. Green, who has returned from a holiday in New South Wales, gave a greeting from the sisters of that State. The collection amounted to £1/1/2. Sisters are reminded that at the March meeting gifts for the hospital are to be handed in.

The following reports were received: Hospital committee reported having paid 338 visits for November and December. Gifts were given, also books and magazines. Norwood Endeavourers

held an evening for gifts for the Old Folks' Homes. A member of Norwood church gave twelve bunches of flowers every Friday for the hospital. Literature committee have sent packets of literature to hospitals, homes, institutions, West Coast, Murray Plains District, the Seaman's Mission at Pt. Adelaide, and to six friends in private homes. Prayer meeting committee report four meetings held, also a visit paid to the Cheltenham mission, where they held a prayer meeting in the tent. Visits were also paid to Sister Cooley, of Croynong; Sister Webb, of Glenelg; and Sister Bowden, of Gawandille. Members of Foreign Mission Committee sent letters and greetings to all the missionaries on the field. Received for the Waterman fund, £3. Donations from churches amounted to £31/12/11. Home Mission committee reported total amount received from Nov. 2, 1933, to Feb. 1, 1934, £22/12/2. Treasurer's report—Received for foreign missions, £13/11/9; home missions, £12/15/6; general fund, £2/4/3; Conference catering fund, £3/3/5; donation to hospital committee, £3; leaving balance of £5/3/5. Since last meeting sisters Mrs. Hunt, of Forestville; Miss Ethel Harris, of Blackwood, and Mrs. Bowden, of Prospect, have received the home call. Letters of sympathy have been sent to Mrs. P. B. Baker, of Kensington; Mrs. Cooper, of Croynong; Mrs. Ellis, of Grote-st.; Mrs. Roberts, of Queenstown; and Mrs. Lovell, of Maylands.—F. M. Britton, asst. secretary.

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SOME NOTABLE HYMNS AND ANTHEMS.  
(Continued from page 118.)

on being saved from intended suicide. It is a hymn that has brought comfort to myriads of despairing souls, who have been reborn and "God is his own interpreter, and he will make it plain." To this last stanza there is in the Olney hymnbook a footnote—John 13: 7.

Cowper's country has not failed to honor him. Six years before his death he was granted by the Crown a pension of £300 a year. In the place of his abode at Olney is housed the Cowper Museum—said to be the finest purely literary museum in Europe. It was founded by one of the poet's biographers, Mr. Thomas Wright, its curator, as was also the Cowper Society, said to be the only society in addition to the Browning one, devoted to the study of a single poet. Then in Westminster Abbey is a beautiful stained-glass window to his memory, with his three hares at his feet. In East Dereham parish church, where his remains were interred, is a similar window; and on his monument near-by is a poetic tribute, concluding—

"His highest honors to the heart belong;  
His virtues formed the magic of his song."

And we, too, in far-off Australia, may well honor him, and his Lord and ours, by enshrining in our hearts somewhat of "the magic of his song," and by practising in our lives the lessons of faith and hope and love thus grandly set forth.

THE GREAT MEMORIAL.

(Continued from page 118.)

The supper is what Christ would have it be to us, when we hear the "deeper voice" across the table, when we get beyond the symbols to the person of the living Christ. Here it is well to understand that "The natural man receiveth not the things of the Spirit of God; for they are foolishness to him; neither can he know them, because they are spiritually discerned."

Our Presence.

It must not be overlooked that our presence is necessary to constitute the feast. In the old dispensation there were certain sacrifices which were to be personal; these offerings could not be rendered by proxy. If the individual were not present there was no offering. We can not remember our Lord by proxy. If we are not personally present there is no remembrance in the breaking of the bread. We must be present in person if there is to be communion. Before there can be the feast of remembrance for us we must be physically, as Jesus was, in the upper room. But, being present in body, we must be in the spirit too, before we can be conscious of the real presence of Jesus. Therefore, let us "not forsake the assembling of ourselves together as the manner of some is."

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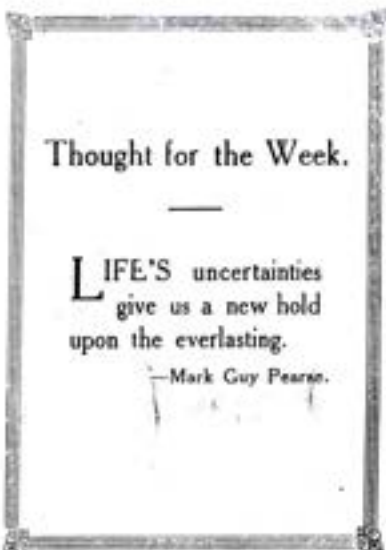
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