

# THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND

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## Will the Rejected Prayer Book Be Used?

**T**HERE have been circulated throughout the world in various styles copies of the Revised Prayer Book which was rejected by the House of Commons last year. These have been printed at the Oxford University Press, but the printing and circulation have been authorised by the Bishops, whose hopes to have the new book legalised were disappointed and frustrated. The following paragraph appears at the beginning of this prayer book: "The publication of this Book does not directly or indirectly imply that it can be regarded as authorised for use in churches."

This carefully worded sentence is significant. The bishops do not advise an illegal act, but the very issue of the book in numerous different forms tells us that it is for use. Such a flood of books was unnecessary for the information of the interested or curious. The newspapers report its "unofficial use" by the clergy. If the Anglican church uses, and the bishops by their silence acquiesce in its using, the rejected prayer book, then a situation will arise which is portentous and extremely serious.

### How the book was rejected.

In December, 1927, the measure to sanction the Revised Prayer Book was rejected by the House of Commons by 238 votes to 205. Certain amendments were made, but in June the new book when introduced was rejected by 266 votes to 220. The majority against rose from 33 in 1927 to 46 in 1928.

It was revealed that some leaders of the opposition to the Revised Prayer Book had approached the Archbishop of Canterbury and told him they were prepared to use their influence to secure the passing of the measure if the provision for "perpetual reservation of the Sacrament" were withdrawn. This withdrawal did not take place, and hence Parliament, safeguarding the nation, would not sanction the book.

### The question of freedom.

We sympathise much with Anglicans who declare that State or Parliament has no right to interfere in purely spiritual concerns. It seems monstrous to us that a church should be in the position of having its worship decided upon by a Parliament composed of men of all shades of religious or irreligious beliefs.

The Bishop of Durham has contributed an article on "Disestablishment by Consent" to the "Nineteenth Century." In it he says that if it be the case—and the House of Commons has made it quite plain that it is—that the Church of England cannot so much as determine the manner of its Eucharistic worship, nor control its sacramental ministrations to the sick and dying, without the permission of an assembly which is not even in theory Christian, then the Church of England is not adequately free. He affirms that "if the Establishment does really imply such subordination of the Church to the State, then the Establishment is not morally legitimate." He quotes the late Archbishop of Canterbury as declaring: "It is a fundamental principle that

the Church—that is, the bishops together with the clergy and the laity—must in the last resort, when its mind has been fully ascertained, retain its inalienable right, in loyalty to our Lord and Saviour Jesus-Christ, to formulate its faith in him and to arrange the expression of that holy faith in its forms of worship."

### The rights of the voters.

Certain Anglican writers persist in saying that non-Anglican members of the House of Commons had no right to vote against the measure—they should have abstained from voting. Mr. Herbert W. Horwill writing in "The Atlantic Monthly," effectively answers this contention. He writes: "Such an attitude surely indicates a surprising misconception of the functions and obligations of a parliamentary representative. Either the Prayer Book Measure is a legitimate subject for the consideration of Parliament, or it is not. If it is not, then neither Anglicans nor Non-Anglicans have any justification for dealing with it in the House. But if it is, every member, whatever his faith or no-faith, has not only the right but the duty of voting upon it. He is elected in order to contribute his share to the settlement of all questions that come before the Legislature, and he is not entitled to shirk that responsibility by picking and choosing between them, thus practically disfranchising his constituency as regards those which he evades." It may be unseemly, Mr. Horwill thinks, for a non-Christian member of the Commons "to take part in deciding what is to be the sacramental ritual of the Church of England, but the possibility of his doing so is an inevitable corollary of the unique relation of that church to the State. As the Home Secretary reminded the House, the Prayer Book is 'the creation of Parliament,' and it cannot be altered without an act of Parliament."

Some Anglicans look upon disestablishment as the hasty solution of the problem. Except for the disadvantages to them of dis-

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endowment, they would face disestablishment with equanimity. Others fear the effects of disestablishment. The Prime Minister, says Mr. Horwill, "expressed the opinion that disestablishment would have much more chance of being brought nearer to the political sphere by the rejection of the bill. He went on to predict that, if the Church of England were to be freed from such State control as exists to-day, she would not remain long as an entity with these two streams of spiritual life, the Catholics and the Evangelicals, running together. 'I believe,' he said, 'that this connection with the State, galling as it may be at times, illogical as it seems to many, alone keeps those two streams, unique in their confluence, running in the Church of England.'" We do not think that establishment is justified because it offers inducements (largely of money and prestige) for utterly discordant elements to maintain an external semblance of unity.

#### Will the law be kept?

The Bishop of Lincoln was reported to have said that, even if the House of Commons rejected the book, that would not prevent its being used. Lord Hugh Cecil hoped that the variations of the revised book would be permitted by the advice of the bishops. Dr. Carnegie Simpson expressed the view of many that this was such a challenge to constituted authority as might be described as "ecclesiastical Bolshevism." "It is not a fair or right thing," he said, "for the church to make the agreement known as the Enabling Act, giving Parliament the final voice in all church legislation, and then, when it does not work out as desired, to disown it."

Lord Birkenhead, who was strongly for the Prayer Book measure, sympathises with the bishops. He does not see how any bishop who personally approved the changes could take proceedings against any clergyman who now acts according to the rejected book.

The Anglican church has privileges and perquisites which come from its connection with the State. These are granted by Parliament. The Church of England cannot have it both ways; it cannot by the decision of Parliament enjoy revenues and special privileges, and then, because Parliament will not agree to "permanent reservation" and other things desired by Anglo-Catholics, refuse to recognise the rights of that Parliament on which its privileged position as a State church depends. The bishops' action in issuing the Revised Prayer Book has at least the appearance of flouting the decision of Parliament. Their acquiescence or silence if clergy use the revised book will have a very bad effect. For many years there have been law-breaking clergy in the Anglican church—clergy who were in common honesty bound to be true to the Prayer Book as long as they obtained their means of livelihood as clergy in that church. It will be a much worse thing if bishops even seem to sanction law-breaking. Has it come to this that leading divines and scholars

will go to Parliament for a decision on a legal matter, with the intention of regarding the decision only if it is favorable or agreeable to them? In Australia the newspapers have had much to say against such a misuse of courts. The damage to the cause of religion, encouragement given to men to be lawless or seek to be a law unto themselves, will be very great if the decision of Parliament be not respected by the Anglican church. We think that church ought to be free to arrange matters of its

worship and discipline. But it can be free as soon as it is prepared to pay the price which the Free Churches have paid. It should not attempt to seek the gains of a legal establishment and then show respect to the very law which has endowed it so liberally.

All subjects of the realm are concerned in this matter. We have an interest in the question whether we and others will be abiding and honest.

## On Knowing the Shepherd.

### The value of Christian experience.

Here is a beautiful story told in a recent address by Mr. J. Golder Burns. It relates to one of most precious of Bible passages. At a certain gathering there were present an aged minister and a distinguished actor. The latter was asked to give a recitation to the company, and at the minister's request he repeated the twenty-third Psalm. Such was the beauty of his voice and the charm of his manner that a subdued murmur of praise went round at the close. The actor then invited the old minister to repeat the same Psalm. When the minister ended there were tears in all eyes, for he had spoken with a deep tenderness and spiritual understanding. None felt the difference more keenly than the great actor. "I know the Psalm," he said, "but you know the Shepherd."

By an association of contrast that story first recalled to us a familiar criticism of the pulpit. One of the best known of platform anecdotes tells of the actor who speaks fiction as if it were true and of the preacher who utters truth as if it were fiction. The one speaks what he disbelieves as if he had faith, and the other speaks his faith as if he believed it not. Doubtless the anecdote has both its point and its uses. It may rebuke the careless, unconvincing tones of the conventional speaker. But may not the ultimate trouble be a lack of realising faith on the part of a professional preacher?

The illustration concerning the Shepherd Psalm tells us of something finer than elocution. Now, there is room for almost illimitable improvement in the public reading of Scripture. There are atrocities perpetrated at our Lord's day morning meetings which ought not to be tolerated. Listening is frequently an ordeal rather than an edification. If men will not learn to read, and will not carefully prepare the lesson, they should be dropped from the readers' plan. But occasionally we suffer from an opposite error or defect. We have a display of elocution instead of the reverent and restrained reading of God's holy word. The Bible contains poetry and drama, sublime incidents graphically told, as well as the loftiest moral and religious teaching

which the world has ever had. All this may be tempting to the elocutionist who loves to display his talent. But did we ever listen to an elocutionary display of a Bible reading which was not a little disappointing?

The value, nay the necessity, of a Christian experience, if we would be effective in reading or in speech should be more widely recognised than it is. We cannot read Psalm 23 aright unless we know both the Shepherd and the Psalm. The more we have experienced of the love and care and guidance of the Saviour, the more influence will our words have. Words which come not from the full heart of one who has experienced and knows the love of Christ may be as sounding brass or a clanging cymbal. Two men may utter identically the same words; one repels, the other lifts; one time of sorrow and bereavement, two will quote the blessed words of heavenly consolation; from one we receive a conventional recital, from the other the helpfulness which comes from the sympathy engendered by a common experience and from the proven faithfulness of the Lord in the fulfilment of his promises.

A man has to have a rich experience and to be far on in the Christian life for his words to have the comforting weight of the apostle's word.

"Oh taste and see that the Lord is good! What is the force of such an exhortation when the speaker has neither seen nor tasted?

Let us seek to know the Shepherd.

#### WHAT WOULD I MORE?

I would have light, that I might see the way  
When doubts are grave;  
I would have courage, for the darkest day—  
I must be brave—  
And I would have a heart, made large and true,  
To help distress;  
I'd have a will, my duty to pursue  
With faithfulness.  
What would I more, to make my life complete?  
Constancy, for worship at the mercy seat.

# What Makes a Church Great.

## A Great Vision.

H. G. Harward.

To meet the test of greatness the church must also be inspired by a great vision.

"Where there is no vision the people perish." Ruskin has written: "The greatest thing a human soul ever does in this world is to see. Hundreds can talk for one who can think, but thousands can think for one who can see; to see clearly is poetry, prophecy, and philosophy all in one."

"Two men looked through prison bars; the saw mud, the other stars."

Vision of world conquest has made some men military despots, and plunged the world into the horrors of war. It has made others great missionary leaders, and the church a living society. Luther was inspired by the vision of a church freed from the corruption of Romanism. That made possible the Protestant Reformation. Wesley caught the vision of a church saved from the formalism of the established church. That was the beginning of the great Methodist movement, with its spiritual value to the cause of Christ. Campbell, and others, were thrilled by the vision of a church healed of division. That gave birth to the Restoration plea for the church as revealed in the New Testament.

The Old Testament prophet was a seer. He saw the glory of God, and in that vision the message for his time was made known. Abraham was challenged to look, "for all the land which thou seest, to thee will I give it."

Jesus said to his disciples: "Lift up your eyes and look . . . fields are white already to harvest." "Your young men shall see visions" was the promise for the last days. And how few have eyes or hearts lifted above the earth, and the material. Missionary conquests are only possible to the church with vision. "That is the challenge of the world-wide and age-lasting charge: 'Go ye into all the world.'" What a panorama must have spread before the eyes of the men who heard the Master thus make his plan known! What stirring of hearts there must have been as they waited the edictment which would make their service possible!

Some are blind and see not. Others are short-sighted and cannot see the distant scene. This is true in spiritual experience, and in the service of the church. Both classes are deprived of rich experience, and have but small place in the work of God. Vision is almost a pre-requisite of achievement. In other days some of God's people suffered from "dizziness of vision." Is there a like disability in these latter days?

The church to-day needs a clearer vision of her Divine Lord. In stately church buildings worshippers to-day are being called to lay down before some material representation of Christ. But no sculptured image,

or metal figure, or artist's painting, can even feebly express the glory of the matchless Son of God. Nor are they necessary to the vision of his abiding presence in his church. They may be found where he is not. The artist was wise who stood behind the easel that he might not hide the view he had painted upon the canvas. How much of the pomp and display of modern religious worship but obscures the view of our Lord. Others are so prominent he cannot be seen. The great purpose of our more simple worship must be to exalt him. All who participate in the conduct of that worship must keep in view the pre-eminence of Christ. He must be lifted up in praise, in prayer, in preaching.

For the church to be great, it must also have a vision of those who need Christ. Peter saw the glory of the transfigured Lord upon the mountain height. It was good to be there. He would make plans for a permanent camp. But that vision had to be interpreted in service for others. Down among the needy ones in the plains and val-

leys was the best place to translate the experience of the heights.

It is always profitable to get the viewpoint of Jesus. He saw the crowd and was moved with compassion. The disciples saw it and were irritated. To them the crowd meant numbers. To him it expressed need. To them it was an inconvenience. To him an opportunity. To them a problem. To him a challenge. It was the difference of vision. And what a difference!

Most of our congregations are set down in the midst of great populations. Only in very small communities would all the church buildings of all the religious bodies accommodate a fair proportion of the people. Only a limited number attend any religious service. Are the churches inspired with the vision of their deep need of Christ? Attendances are small. Interest is not very keen. An inquiry into this condition would present many explanations. Would there not be some truth in this affirmation, that, as a people, we have not really seen the multitudes about our doors! To really see a crowd is a heart stirring experience. Until we do, they will not challenge us.

Vision is the second great need. Looking up, visioning the divine; looking in, and examining ourselves; looking out, and seeing others. The Lord open our eyes that we may see.

# The Human Touch in the Ministry.

## The fairest flower in the garden of the heart.

If I were asked to name the fairest flower that God has planted in the garden of the human heart, I would not name wealth. Few men are rich, and riches as often bring blight as blessing. Nor would I name education. Few are blessed with education. The fairest flower that God has planted in the garden of the heart of man is human sympathy; that fellow feeling that makes the world akin. With sympathy any life, however obscure, or however beset with poverty, is successful. Without it any life, however dazzling it may be, is a failure. Terence exclaimed: "I am a man; nothing human I esteem foreign to me."

We are thrown together in this world. We could not avoid one another if we would. We would not if we could. We are linked like a train of cars. There is a thrill in the very sight and contact of vast throngs of our fellow creatures. Some are cynical towards their fellows. Dean Swift, in "Gulliver's Travels," makes the horse the prince of living creatures, and man the vilest and most loathsome beast abroad. Victor Hugo, in "The Laughing Man," makes the philosopher warn his pet wolf: "Never degenerate into a man!" A French writer has said that friends of the day are like melons, "One must cut into fifty before finding a good one." A brilliant woman

has declared "The more I see of men, the more I think of dogs." Away with such misanthropy!

The glory of our day is its enthusiasm for humanity. It has transformed theology to such a degree that persons who have not been to church for twenty years know less about what is being said and thought there than they do about the planet Mars. It has rewritten history. Literature has been incarnated. Dickens said: "Mankind is my business." Even caricatures of real life will live longer than devalued moral axioms. In the Ashmolean Museum at Oxford I saw the double-faced bust of a Greek philosopher, who was represented as laughing and crying at humanity. While we are yet laughing at the foibles of mankind, we catch ourselves weeping at its sins and mistakes.

Human touch is the crowning glory of the ministry. George Eliot says: "The tale of the divine pity was never yet believed from lips that were not felt to be moved by human pity." What folly for us to proclaim a pity beyond the stars, when our own hearts are not set to throb with that tenderness of which death never renews! Emerson says: "The sweetest music is not the orator's, but the human voice, as it speaks from its instant life tones of truth, tender-

ness, and courage." Mere intellectuality will never take the place of this divine gift. It will inspire only a student's curiosity, like that of the entomologist who, when he was summoned to remove from the ear of a man an insect that was burrowing through the tympanum, refused, saying: "I already have one in my collection."

The ministry is a perpetual martyrdom. Joseph Parker said: "Preaching is self-murder; it is shedding of blood." But the heart of the minister grows light when the burdens of his fellow-men are piled upon it. Bunyan, in "Pilgrim's Progress," names the pastor "Great Heart." He that preaches to broken hearts, to tired lives, to disappointed hopes, preaches to all time." In one of the pottery factories a visitor asked the potter why, when he possessed so complete a system of machinery, at a certain stage in the shaping of the vessel he used his hand. "There seems to be something about the making of pottery that requires the human touch," responded the workman. It is so in fashioning the human soul.

Human touch is the distinguishing characteristic of all great preachers. Different as are the summer zephyr and the tornado; as are the brook singing its sunny way down the mountain side and the moving, restless sea, they are alike in this mother-tenderness. Said Beecher: "There is nothing in any circumstances in life that is to me so touching as when I stand in ordinary good health before my great congregation to pray for them. Hundreds and hundreds of times as I rose and glanced at the congregation I could not keep back the tears." It is surprising that the prayers of this great-hearted lover of his fellows lifted the congregation to the very gates of the unseen world, till they seemed to hear the rustle of angels' wings and look into the face of the risen Christ. "What has given you the most satisfaction in your wonderful career?" was asked of a famous aged minister. "Has it been the distinguished honors you have received?" "No," he answered. "Has it been the vast congregations you have addressed?" "No, not that." And then, after a moment's reflection: "It has been the individual souls that I have helped."

Human sympathy is the only permanent cure of dullness—that sleep-begetter, church-smother, and infidel-maker of the obtuse pulpit. Many a dull preacher who, losing his parotid, complains that "people do not want to hear the old Gospel" might have made that pulpit the most attractive spot in town by a swift human sympathy that draws men like flies. Personal magnetism is a magic compound, whose ingredients are vigorous health and undying love. Josef Israels painted two companion pieces entitled, "Alone in the World." In one a poor husband and in the other a poor wife sit by the bedside of the dead mate. The infinite pathos of human tenderness in the presence of human grief is life's universal language.—Arthur Stevens helps in the "Watchman-Examiner."

## Religious Notes and News.

### THE NEED OF THE CHILDREN.

"The Christian Messenger" (N.S.W.) states that "hundreds of thousands of children in New South Wales never go to church or Sunday School." What a neglected field of evangelism is here indicated!

### TELL-TALE BOOKS.

On the home shelves of a young State school teacher the following books may be observed:—"Why Am I a Christian?" and "Human Confessions" by Frank Crane; "The Doctor," by Isabel Gamerton; "Talks on Psychology and Life's Ideals," by William James. Of the poets, Shakespeare, Browning, Keats, Tennyson, Wordsworth, etc., and finally a well-worn Bible on his table. If this is a fair sample of our younger State School teachers we need not fear for our Australian youth. "Presbyterian Messenger."

### BAPTIST AND METHODIST STATISTICS.

Baptists (all bodies) and Methodists (all bodies) are running neck and neck, statistically speaking (says the "Christian Evangelist," U.S.A.). E. P. Aldredge, statistician for the Southern Baptist Convention, holds that Dunbars should be included in the list of Baptists "denominations" for statistical purposes. Including them, he compares Baptists with Methodists. In 1916 the figures showed that Methodists (all bodies) had 7,155,575, and Baptists (all bodies) 7,286,939. In that year Baptists had a statistical lead over Methodists of 121,364. Ten years later, there were 8,076,419 Methodists, and 8,599,720 Baptists, a still larger lead of 523,301. If all the immersed Methodists were counted in with the Baptists, if the Methodists didn't object the number would be still greater. You see how things are going!

### THE DISAPPEARANCE OF THE PUBLIC DRUNKARD.

There is an association called the "Moderation League, Inc.," which has for its chief object the destruction of the 18th Amendment or the Volstead Act. It has recently stated that drunkenness had been found to be "up to the pre-prohibition level" and that drunkenness among the young was far above anything ever known before in the United States.

This League was specially emphatic in its charges against the youth of the land—old stuff that has long refuted many times. Mr. Ernest H. Cherrington, Secretary of World League Against Alcohol, takes notice of the absurd statement of this league. The most casual observer of conditions on public conveyances, trains and in the streets "must be impressed," Mr. Cherrington said, by the rarity of intoxicated persons if they had their absolute absence." Before prohibition, he added, the public drunkard was a common pest.

Mr. Cherrington said, "When the league announces that it finds drunkenness up to the pre-prohibition level, it confuses laboration with arrests for intoxication and ignores the important fact that before prohibition only drunken misdeeds were arrested, while today the practically every city, every person publicly intoxicated is taken in charge."

"The shames of youth which the Moderation League portrays as given to drunkenness far above anything ever known before in this country, have been so frequently refuted by leaders among the young people of the nation, by college presidents and deans and by undergraduate societies that the repetition of this kind on the rising generation is surprising," Mr. Cherrington added.

### DR. CAMPBELL MORGAN RESIGNS.

Dr. Campbell Morgan, says "The Presbyterian" (Hiladelphian), has resigned his membership of

the faculty of the Los Angeles Bible Institute, where he has been for the last few years. Dr. Morgan has issued a signed statement saying he took this step because the Board of Trustees had accepted the resignation of Dr. J. W. Burdick MacLinn, because the Board felt the attack, in a recent look of Dr. MacLinn, "Peter, the Fisherman Philosopher," which, it was charged, contained Modernism, "had cast suspicion upon the Institution."—"Christian World" (London).

### DR. CAMPBELL MORGAN'S VISIT TO AUSTRALIA.

The February issue of the Collins-st. Baptist Church paper has the following note re the proposed visit of Dr. Campbell Morgan to Australia during the present year:—

"As the outcome of negotiations which have been proceeding for some time between Dr. G. Campbell Morgan and Mr. W. Gordon Sprigg it is now practically certain that Dr. Morgan will spend some six months in the Commonwealth next year on a Bible Exposition Crusade. He will also include New Zealand in his tour.

"Dr. Morgan has made several attempts to visit this country, but until quite recently the way has not been clear. Having resigned his appointment as a member of the Faculty of the Bible Institute of Los Angeles, U.S.A., as from the 2nd December last, he is now free for other work, and from preliminary inquiries which have been made in other States of the Commonwealth, it would appear that the churches of Australia will warmly welcome Dr. Morgan and accord him their unqualified support.

"Dr. Campbell Morgan and Mr. Gordon Sprigg were actively and intimately associated in war service in London, so that it is natural the Doctor should ask Mr. Sprigg to undertake the organization and direction of his proposed Australasian tour. He is prepared to give at least six weeks to Victoria and a similar time to New South Wales, with shorter periods to the other States, and two weeks to New Zealand.

"The matter of the visit is now being brought under the notice of the various State Councils of Churches and other representative church bodies.

"Writing to Mr. Sprigg on the subject, a leading minister says: 'The coming of Dr. Campbell Morgan will do our churches and the nation much good. Nothing is needed so much at the present time as a teaching mission.'

### ENSURING THE SUCCESS OF A MISSION.

Gowla-st. Church, Glasgow, arranged for an evangelistic meeting in January, to be conducted by Bro. J. W. Black, of Leicester. It is interesting to note the conditions on which he agreed to come. He required the signatures of fifty of the members to the following pledge: "We, the undersigned, being members of Gowla-st. Church of Christ, hereby solemnly promise and undertake that each one of us will; providing a mission is conducted by Mr. J. W. Black in connection with our church:—

- (1) Visit at least 50 houses at which we will give personal invitations to the mission services.
- (2) Use our personal influence to the utmost.
- (a) To induce our friends to attend the services.
- (b) To secure at least one decision for Christ during the term of the mission.
- (3) Attend every meeting arranged for the mission. If at all possible, and will posture or refuse any available engagement that would interfere with our attendance at the mission meetings.
- (4) Pray earnestly each day for the success of the mission and for the Lord's blessing to rest upon the efforts of the preacher."

# Christ in a Village Church.

Following the programme of the Master.

G. J. Andrews.

### I.

It is recorded of Christ, "He came unto his own." He did not neglect.

#### The Home Mission.

A man's mission in life always includes a responsibility toward his own. Noah faithfully warned all the people, but he took his own family into the ark. Lot left the city of Sodom, accompanied by wife and children. Bahah, though a harlot, appealed that mother, father, sisters and brothers might share his salvation when Jericho was overthrown. There is something wrong when "the shoe-maker's wife is the worst shod." In the New Testament says, "If a man provide for his own, especially they that are of his own household, he hath denied the faith, and is worse than an infidel." Here is our personal commission from the Master: "Go to thy house, unto thy friends, and tell how great things the Lord hath done for thee, and how he had mercy on thee."

### II.

We consider, then, an occasion when Christ "came unto his own." After a period of absence, he had returned to Nazareth, where he had been brought up. It was on that day of the week which had been set apart by God's decree as man's time of rest and worship.

#### The Day of Worship.

The village folk had various ways of spending the day. Some with a false idea of rest, fell into the injurious habit of lounging about at home. Others would go for a donkey ride or walk to some river and let the quest of pleasure monopolize the time. Here and there were those who declared that they could worship at home; they were happier in their own superior company than with faulty church-folk. Many lacked the "will" to adjust their Sabbath responsibilities to fit the design of God. On the day when people were so ardently employed, Jesus, "as his custom was," went into the village church to worship. Doubtless many who attended had miserable motives. However, Christ was not merely conventional. He enjoyed making and renewing friendships and even excursions into God's out-of-doors on the Sabbath; but he also met with other men for worship. He knew that the Father desired it, and he found real worship one of the most fruitful activities of man.

### III.

Jesus was invited to take a special part in the service and choosing a familiar text in the Book of Isaiah, he preached an amazing sermon, announcing to his own people

#### The Marvellous Programme

which God had appointed and prepared him to fulfill. It is in his programme to enrich poor lives. Not merely to give money, food and clothes to the poor, that alone often makes men parasites. He came not to put gold into our purses, but ideals into our minds, and new powers into our hearts. For as he said, "A man's life consisteth not in the abundance of the things which he possesseth." It is in his programme to be the Great Physician, to heal the broken-hearted, and relieve the bruised. For a broken heart or a crushed soul is not less a real and a dangerous ailment than a mangled foot. We need his good prescriptions of the medicines of God. It is in his programme to set captives free. The sorriest prisoners are not always behind locks and bars. Many men and women are the unhappy victims of their own fancies, from which none but Christ can liberate them. It is in his programme to make men as more in life.

"Heaven above is sweeter blue,  
Earth around is sweeter green.  
Something lives in every hue,  
Christless eyes have never seen."

It is in his programme to herald the precious opportunities of God's grace. There are many tides in the affairs of men, which taken at the flood, lead on to fortune. In love, friendship, service, and especially salvation, how many of us would miss the splendid times and seasons of God's bounty, were it not for Christ.

### IV.

It is one thing, however, to listen to Christ's programme, but quite another thing to become a partaker of it or a partner in it.

#### The Right of Unbelief

was doing its deadly work in the Nazareth audience. The Master could see it, and because he exposed the treacherous thing they began to hate him. Christ does not want mere docile listeners, but men and women of great faith. Real partakers of his benefits are as rare, sometimes, as the one widow and the solitary leper ministered to by the prophets.

In a greater and better way than was ever possible in the days of his flesh, Christ meets with his own worshipping people to-day.

"I think God seeks this house, serenely white,  
Upon this hushed and hallowed morn, as one  
With many mansion seeks, in calm delight,  
A boyhood cottage intimate with sun."

"I think God feels himself the Owner here,  
Not just rich host to some self-seeking throng,  
But Friend of village folk, who want him near,  
And offer him simplicity and song."

Do we want him near? Do we take him seriously? Is he hindered by our unbelief? He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

#### THE CHURCH OF MY DREAMS.

This is the church of my dreams. A church adequate for the task.  
The church of the warm heart,  
Of the open mind,  
Of the adventurous spirit;  
The church that cares,  
That heals hurt lives,  
That comforts old people,  
That challenges youth;  
That knows no divisions of culture or class,  
No frontiers, geographical or social;  
The church that inquires as well as avers,  
That looks forward as well as backward,  
The church of the Master,  
The church of the people,  
The high church, the low church, the low church,  
— high as the ideals of Jesus,  
— low as the humblest human;  
A working church,  
A worshipping church,  
A winsome church;  
A church that interprets the truth in terms of  
truth;  
That inspires courage for this life and hope for  
the life to come;  
A church of courage,  
A church of all good men,  
The church of the living God.  
— John M. Moore, in "Our Church."

# A Comfortable Religion.

J. K. Martin.

Christianity with some people has become very easy, and we might call their religion "an arm-chair religion."

This extraordinary position is adopted by many so-called Christians to-day. It may be due to the mechanical age in which we live, or to the shifting of the responsibility to the shoulders of the local evangelist. Yet Jesus distinctly says, "If any man will come after me let him deny himself . . ."

Many place their business, garden, home, or hobbies before the all-important business of the kingdom of God. We do it in this respect — we can find time for pleasure, lodges, etc., but the prayer meeting or visitation of some straying or sick person is never thought of.

God never intended us to neglect our homes, or other duties, but Jesus must come first in our lives, and where our treasure is there will our heart be also.

So many have the idea that they can pray and study at home — but do they? Many think, "If I am not there, in the morning, the Lord's table is spread at night, and I can partake then." A very comfortable religion is that — when Jesus is obeyed last.

The religion of Jesus Christ calls for energy, sacrifice, and faith; and a religion which does not need there is a very comfortable religion indeed, and is not Christianity.

A good many people believe that Christianity consists in obeying a few commands, coming to service when it suits, and placing a few pence in the collection plate when it is passed round. It is not a question how much are we doing, but how much are we leaving undone, or how much are we doing more than others. When Jesus looked upon the multitudes he had compassion upon them because he saw

their plight. What we need to understand is that word "compassion," suffering together. When the woman touched Jesus, virtue proceeded from him. In Gethsemane, great drops of sweat like blood dripped from his brow. Yet we who call ourselves followers of Christ are quite contented with a religion which costs us nothing, or very little.

Wearily and tired, Jesus sat on the well-side in Samaria, yet he was not too tired to speak to a sinner. We become weary and tired very easily. Sometimes we do so by a suggestion to ourselves, that we are very tired and need rest. Some of us fall asleep, while the gospel is being preached elsewhere, or while the church is praying and working.

Men tell us what we need is a public conscience, but what we need most to-day is a conscience void of offence, a spiritual conscience.

Jesus, in coming into God's house, saw the state of things and so acted that the disciples remembered the text, "The zeal of thine house shall eat me up." Such a zeal we should have concerning the church of Jesus Christ. He had a conviction which no one could alter, and he set his face toward Jerusalem. We need men and women with a strong conviction for God, more of zeal and earnestness, because the Word of God has something tragic to say about the lukewarm. "Because thou art neither cold nor hot I will cure thee out of my mouth."

Too many say when rebuked, "Well, we can go somewhere else," but it's not ease and pleasure that is the portion of God's people. "A comfortable religion" is foreign to God's Word, and the title cannot be applied to Christianity.

He who would be a follower of Jesus must go the way of the cross, the way of sacrifice and service, and not of comfort.

## The Home Circle.

Conducted by J. C. F. PITTMAN.

### THE FATHER'S COMPASSION.

"And didst thou grieve, O Father-herd,  
When he, thy younger son, full soon  
Asked for his portion—to depart  
To that fair land of careless moon?  
But when the hunger came apace,  
His famished eyes to thine were turned;  
He saw in dreams his tender face,  
And fell the love his father had spurred."  
He turned to Home—and thou didst see  
His wasted form across the plain,  
Didst run to greet him tenderly—  
With kiss of pardon once again.  
Thou gavest all—nor counted cost—  
The robe of love, the ring of truth—  
For he was found who had been lost  
In unknown paths of sin and sloth.

"O Saviour dear, we too have cried  
And wandered from the Father's fold;  
We, too, have pleasure's ways preferred  
To wisdom's truer joys untold;  
Give to us present vision clear,  
To rise and seek Truth's holy shrine;  
Each day that dawns Faith's hallder rear,  
To teach the glory all divine.

"Give us the royal robe of love,  
The ring, the signet.  
To high ideals may we move,  
And deeds of strenuous purpose face,  
Strong in thy strength, we, too, may be  
Kindly and gentle, pure and brave;  
We, too, the open heavens may see—  
The Father's arms outstretched to save."

### WHAT OUR GREAT DOCTORS HAVE SAID ABOUT DRINK.

Sir Thomas Barlow, Bt., President of the Royal College of Physicians, and Physician to H.M. the King, says: "Meat is the most subtle, insidious and evasive kind of poison, and we've got to be on the qui vive every day to see if it does not get the better of us. There is a common saying that alcohol gives courage. It makes a man reckless, blinds him to the existence of many perils, and lessens his sureness of aim and accuracy of observation."

Sir Frederick Treves, Bt., Sergeant-Surgeon to His Majesty the King, testified: "A young man cannot be fit if he takes alcohol; by no possibility can he want it. Any more than he can want strychnine. Alcohol is absolutely inconsistent with a surgeon's work, and with anything that requires quick, and alert judgment. The person of all others that I dread to see enter the operating theatre is the drinker."

Surgeon-General G. J. H. Ewart, speaking from an experience of forty years' service in every part of the world, tells how, when the 13th Somerset's were confined to the old fortress of Jalahad in the first Afghan war, it was found, to the great horror of the old school of officers, that the rum and wine supply had run out. Yet during the months the men were kept without drink the regiment was never so healthy, so free from crime, and so happy—a fact fully recognised by the medical officers.

Sir Thomas Crosby, M.D., has said: "There can be no doubt whatever that the world would have been physically and morally much better off if such a thing as alcohol had never existed. Speaking from an experience of the practice of sixty years, I can honestly say that I know of no malady whatsoever that is in any way amenable for its cure to the existence of alcohol."

### KEEPING ENGAGEMENTS.

To break a business or social engagement always requires an explanation from the trans-

gressor. He is lacking in courtesy, in earnestness, in the finer traits of the soul if he fails to explain such dereliction. Nor is it a small matter that he should fail to do so. Any kind of engagement that is right is binding, and the highest obligation of life may not be justly broken unless for weighty reason.

And the breaker of engagements is sooner or later found out, and then he begins to be severely punished. He is not "counted on," he is not taken seriously—men make their plans and leave him out.

So it comes to pass that nearly all men will keep a business engagement at any cost.

Yet it is something to be deplored that men will on a featherweight consideration break an engagement of a religious nature. "It is only a talk at prayer meeting"; "It was only to go to church with a friend"; "It was only to sing in the choir." Alas, if "only" meant what it seems to mean to some minds, it would still be serious to break such engagements, for the character would suffer by it. But an engagement to perform some kind of religious service is the most sacred in the world.—Sel.

### GOD IN THE SHADOWS.

Within every healing shadow is God himself; and so, though it seem to be a shadow of the sorest sorrow and pain, yet it will lift me upward and lead me into the light. Indeed, it can not be a hurting shadow if God is in it. I care not how painful, perplexing, and dark—the very night will be light about me. If he is with me, I will fear no evil. All the shadows of God are divine.—Selected.

### THE HIGHEST HEROISM.

"To live well in the quiet routine of life!  
To fill a little space because God wills it.  
To go on cheerfully with a petty round of little duties."

To accept unflinchingly a low position,  
To smile for the joy of others when the heart is aching,

To banish all ambition, all pride, and all restlessness in a single regard for our Saviour's work."

### NO PROFANITY FOR HIM.

The story is told of little Johnny, age 10, who had been brought up under the most rigorous discipline by his father, who taught him that it is very wicked to speak the word "devil" and many other things that figure prominently in profane vocabularies. One Sunday recently little Johnny attended church. When his mother asked him what the preacher talked about, he replied that he could not tell. His mother insisted that he give her the subject of the discourse, but little Johnny replied that his father taught him he must not say such words. His mother persisted, however, and finally the boy replied: "Well, if you must know, he talked about the gentleman who keeps hell."

### BLESSED DEATH.

Dr. Charles Park, although a lover of Latin, told of the protest of a Brown University sophomore against study of the dead languages. The sophomore, according to Doctor Park, posted the following lines "To The Dead" on the University bulletin board:

All are dead who spoke it.  
All are dead who wrote it.  
All are dead who learned it.  
Blessed death! They cannot fit!

## The Family Altar.

J.C.F.P.

### Monday.

And thou shalt remember that thou wast a bondsman in Egypt, and thou shalt observe all do these statutes.—Deut. 16: 12.

In their great annual feasts, while rejoicing over the blessing God had bestowed upon them, the Israelites were never to forget that they were delivered from the bondage of Egypt. So we Christians may not forget our deliverance from the bondage of sin and Satan.

Reading—Deut. 16.

### Tuesday.

And all the people shall hear, and fear, and do no more presumptuously.—Deut. 17: 12.

David prayed: "Keep thy servant from presumptuous sins." To presume upon God's goodness is surely one of the worst of sins. We are encouraged to draw near to God freely, but not with arrogance. We should ever remember that we are leggers at God's gate.

Reading—Deut. 19: 1-15.

### Wednesday.

And when thou goest out to battle against thine enemies, and seest horses and chariots, and a people more than thou, be not afraid of them; for the Lord thy God is with thee, who brought thee up out of the land of Egypt.—Deut. 20: 1.

So it is in the Christian's warfare against the world, the flesh, and the devil. The apostle says "Who is he that shall harm you if ye be followers of that which is good?" "If God be for us who can be against us?"

Reading—Deut. 20: 1-18.

### Thursday.

Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren or of thy strangers that are in thy land within thy gates.—Deut. 24: 14.

The laws given through Moses, between masters and servants, were just, tempered with mercy. If they were regarded to-day as they deserve to be, the industrial troubles that everywhere abound, would soon come to a peaceful end.

Reading—Deut. 24: 5-22.

### Friday.

This day the Lord thy God hath commanded thee to do these statutes and judgments; thou shalt therefore keep and do them with all thine heart, and with all thy soul.—Deut. 26: 16.

The whole-hearted loving service which the Lord required of his people was a small thing compared with what he was prepared to do for them; but we as children of God can demonstrate a difference of far greater magnitude. What is all one service to his great love in Christ!

Reading—Deut. 26.

### Saturday.

The secret things belong unto the Lord our God; but those things that are revealed belong unto us and to our children, that we may do all the words of this law.—Deut. 29: 29.

The purpose of all God's revelations to us is that we may yield implicit submission to his will, and reap all their benefits. It is probable that he has held back his "secret things" for our felicity in the future state.

Reading—Deut. 29: 10-29.

### Sunday.

But the word is very near thee, in thy mouth, and in thy heart, that thou mayest do it.—Deut. 30: 14.

Paul quotes these words to show that we are not called upon to do impossible things in coming to God for salvation, but to believe in our hearts that God hath raised our Lord Jesus from the dead.—(Rom. 10: 6-11).

Reading—Deut. 30.

# Prayer Meeting Topic.

March 13.

SEEKING A SIGN.  
(Matt. 12: 32-45.)

W. Waterman.

In his clash with the Scribes and Pharisees, Jesus throughout maintained his highest claims. Their answer then was, "Master, we would see a sign from thee."

### The Demand for a Sign.

They asked not a miracle of heaven, for they had seen such; but "a sign from heaven" (Luke) — a comet, fire from heaven, or manna. "This was perhaps a challenge to produce intellectual proof," Parker writes. "They sought a merely intellectual attestation—something to estimate, to speculate upon, another link in a chain of argumentative evidence. But the gospel has nothing to say to the intellect as such." But, still more, their demand was the living of a trap. "They knew that their demand would decline their challenge, and their design was to triumph in his refusal, representing it as a confession of impotence, and so discrediting him with the multitude." Their stratagem, however, was by the answer of Jesus turned to their discomfiture.

### The Divine Sign Vouchsafed.

"But Jesus answered and said unto them, An evil and adulterous generation seeketh a sign,"—that is, "he told them roundly that their request for a sign proved them, in the prophetic phrase, 'an evil and adulterous generation'—faithless and false to God." Then he added, "And there shall not a sign be given to it, but the sign of the prophet Jonah . . . so shall the Son of man be three days and three nights in the heart of the earth" (Hades). The Lord refused what they asked; first because their motive was wrong; and secondly because no sign would have condescended to them. They had refused to meet their present duty—with a caveat. He would give them a miracle that ought to be as satisfactory evidence that he was from God, as the miraculous preservation of Jonah was that he was divinely commissioned; his own resurrection, which would declare him to be the Son of God with power"—instead of talking on himself the omens of their talk, or unbeliever, Jesus throws it back on them.

### Jesus Repeats their Scrupulousness.

But, having promised this sign, Jesus goes on to reprove the scrupulous spirit in his own men, which was the spirit of their age.

"The men of Nineveh shall rise in judgment with us; witnesseth their repentance."—because they repented at the preaching of Jonah; and, behold, a greater than Jonah is here.

"Forty days' vision had converted the ignorant Scribes; without signs; compare yourselves! How scrupulous you are!"

"The queen of the south shall rise up in the judgment, and shall condemn this generation, for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." How little scrupulousness do you show!

Again, adds Jesus, this generation is a house swept and garnished (to be sure) by the decencies of civilisation; but it is empty of God. "And here, not without compassion, he administers his adversaries, those zealots of the Law, the fulfilment of their laborious observance of its ceremonial requirements. It is not thus that their souls and hearts are won, but by the flooding of the soul with heavenly Grace—the Holy Spirit must enter and take possession of the empty house; else, the heart remaining tenantless, the habitual affections will return and resume their ungodly dominion." The people were as those who lay at setting a fire in a grate, but refrain from setting fire to it. Light it up!

It is obvious, from this incident, that we should not hanker after other material for faith than God has given us. Let us use what we have.

TOPIC FOR MARCH 20.—THE THREE KING-SHIP.—Matt. 12: 46-50.

# Our Young People.

Conducted by L. C. McALLUM, M.A., B.D.

### THE WORK OF THE BIBLE SCHOOL.

When Robert Hales, of Gloucester, first conceived the idea of gathering the children of the street together on Sundays for the purpose of giving them a little educational training, he did not foresee the far reaching results of his work. How could he know that his idea would be seized upon by the church, that societies would be formed for the establishing of Bible Schools, that the movement would result in special courses in religious education, that Bible Schools would be formed in all parts of the world, and that a World Sunday School Association would be organised for the administration and promotion of the work of God among young people.

All this has come about in something like a century and a half. In 1780 a handful of neglected children were gathered on Sundays and given some rudimentary training. Now, in 1929, wherever the gospel has been preached, Bible Schools have been organised to guide children in the footsteps of the hero said, "Suffer the little children to come unto me." The possibilities for good with the world's neglected children education are summed up in an oft-repeated statement of Mr. W. C. Pearce. He has travelled the world over and he has stated that as he has gone into each new country and has seen the boys and girls playing about the streets, he has said to himself, "God has been good to us. He has given us another chance."

With each new generation comes the opportunity of rebuilding civilisation. Here are these millions of boys and girls who play together in the simple naturalness of childhood. What do they know of race prejudice, of wars and their causes, of greed and suspicion and the many evils which lead men to hate one another? Next they ever know these things? Would they ever know them if adults did not pass them on and implant in the child mind hates and prejudices of the past?

In Australia we boast of our advanced Industrial legislation, our opportunities for advancement, of the wonderful land in which we live, with its ever bustle there are still those things which should be regarded as blots upon our Christian civilisation. When our boys reach their teen age they have to report year by year to the military authorities, and whilst still young have to commence actual military training. I shudder to think that the time is coming when our boys will have to take his place among with others and be trained in the art of war. The old theory that the only way to prevent war was to prepare for war, has long since been disproved. The only way to secure peace is to prepare for peace, and if as much money was spent on peace propaganda as is spent on getting ready for the next war we would have peace in the next generation.

This, then, is the challenge of Bible School work, to mould the plastic lives of children into peaceful, trusting, neighborly men and women, patterned after the life of one who brought to

the world a message of man's brotherhood, and of God's Fatherhood. As she has been able, the church has endeavored to meet this challenge. Much has been done, but there is still so much that remains undone. Those who do the work of the church in the Bible School are handicapped through inadequate accommodation, lack of equipment, and often, a want of interest on the part of the church members. It is a well-worn saying that the Bible School is the greatest field for evangelism which the church possesses, still there are churches who have to learn this truth; and while they are learning it the children in their midst are slipping away from Christ and his church, unreached and unlearned in the teachings of the Prince of Peace. The church that makes adequate provision for the teaching of the young will reap as she has sown—a harvest of souls for the Lord of the harvest.

### OUR PICTURE.

On January 26 the Queensland Bible School and Young People's Union held a most successful picnic at Seventeen Mile Rocks, Brisbane River. There was a fine attendance of young people and their friends, and a very pleasant time was spent. Our picture shows some of the picnic party at the Rocks.

### PRactical CHRISTIANITY.

In a time when young people are commonly regarded as being concerned only with self and pleasure, it is refreshing to see the way in which the Christian Endeavorers, by their practical Christianity are helping to refute such an idea. Often we are willing to give presents and help to our friends, but when it comes to helping those who are not regarded as being of our station in life we are not so often ready to assist. Happily the Endeavorers are among those who realise that the love of God is for all people, and that his words, "Inasmuch as ye have done it unto the least of these ye have done it unto me," are to be regarded as a command.

During the past year the Victorian Endeavorers by their visits to the Burwood Boys' Home have done much to brighten the lives of the inmates, and have helped them to understand that there are those who take an interest in them.

On the first two occasions on which the Home was visited games were organised for the boys by the president of the C.E. Committee, Mr. E. Priffle, and the secretary, Mr. J. H. McKean, while the ladies of the committee prepared tea, the cost of which had been donated by the Junior Society of the Metropolitan district. After tea musical items and recitations were rendered by some of the inmates, and the evening was brought to a close by the distribution of sweets. A parcel of toys was left at the Home, to be given to the boys as rewards.

On December 17 the Endeavorers made their third visit, and a very happy time was spent in community singing, recitations and games. The greatest attraction from the boys' point of view, was the visit of Father Christmas, who handed to each boy a toy. These toys, which were greatly appreciated, were provided by the Metropolitan societies. Those in charge of the visits were the Misses Scar, Milligan and Parker, and Mr. McKean. To all the Endeavorers and their friends who made these visits possible, we tender our best thanks. No one can estimate the good that has been accomplished.

The Surrey Hills P.B.P. and the North M.E. League and Mordialloc R.S.P. are also deserving of thanks for the visits, which they paid our Home, and the splendid way in which they entertained the boys.



Picnic Party, Seventeen Mile Rocks, Brisbane River, Queensland.



## Here and There.

Visitors to Queensland Conference desiring accommodation are requested to write to J. K. Martin, St. Aubyn, Bay Terrace, Wynnum Stn., Queensland.

Chatswood, N.S.W., on Mar. 3 had bright and helpful meetings. Bro. Whelan spoke morning and evening. His gospel theme being "The Touch of Power." Two confessed Christ.

On Monday the following news came by telegram from Western Australia:—Northern splendid meeting yesterday; five confessions at close Bro. Buckingham's address.—Francis.

Victorian church secretaries are requested to send the names of sister delegates to Women's Conference as soon as possible direct to the State secretary, Miss Rometch, 12 Florence-ave., Bro. E4.

The following telegram reached us from Queensland on Monday:—Audiences growing nightly, Hinrichsen-Arnold Mission, Toowoomba; scores collared stand Sunday night; nine deacons; total twenty-seven.—Francis.

Baptists from almost all parts of Australia gathered for the opening of the new Baptist church at Canberra on Saturday, Feb. 27. Dr. A. J. Walcott, who had much to do in the raising of money for the building, has been appointed first minister of the church.

The Southern District Officers' Fraternal meeting will be held at Milburg, S.A., on March 29. Bro. E. J. Paternoster will introduce the subject set down for discussion: "The Invitation to Accept Christ, and the Method of Presentation." A mental invitation is extended those interested to be present.

Governor Myers Y. Cooper was inaugurated as the forty-seventh Governor of Ohio, U.S.A., on January 14, 1929. J. J. Casabier, preacher of the Walnut Hills Church of Christ, Cincinnati (Ohio), was called to deliver the prayer on the occasion. Governor Cooper is a deacon in the Walnut Hills church, and for years has been one of its most active members.

"The Challenger" states that "Mr. F. Holliman, or S.A. Bible Van Evangelist, will have a parish numbering of 184 million acres. What the Psalmist would say of this we can only conjecture. There is certainly room to move about. A van with a modern Ford engine is in course of preparation, and in March it is expected the evangelist will take his place at the wheel."

There were very good meetings at Gardiner, Vic., last Lord's day. Bro. T. Gebbie speaking at both services. Two who were baptised by Bro. McWilliam on Feb. 2, were received into fellowship. On Tuesday a very happy function was held when the church tendered a welcome social to Mr. and Mrs. Gebbie and Miss Ngari, who arrived home from Auckland, N.Z., on Thursday last.

At St. Kilda Vic., there was a big gathering in the tent at the evening gospel service on Mar. 2. One K.S.P. member came forward. The communion service in the morning, when Bro. L. Gule was president and Bro. H. Hobbins the speaker, was also well attended. The mission resumes each night except Saturday until March 24. Bro. J. E. Webb and L. Brooker are the missionaries.

The following may convey some idea of the great distances that have to be covered by those who wish to help the isolated brethren. On Sunday afternoon, Feb. 2, Bro. W. J. Thomson, of Bunbury, W.A., visited Dumbrook, and held a service. The return journey is 50 miles. On Feb. 17 he visited Balingup, where the service is held in the home of Bro. Lakt. Some came as far as 24 miles to be present. Bro. Thomson addressed the gathering, and then a picnic lunch was held. After this he again gave an address, and arrived back at Bunbury in time to com-

mence the gospel service. Balingup is 47 miles away. Bro. Horn kindly placed himself and his car at the disposal of the preacher for these efforts to help the isolated mission.

The Vavter evangelistic mission at Glenferrie, Vic., has been held every evening except Saturday, during the past week, with very fine and increasing attendance, culminating with about eight hundred present on Sunday night at the Glenferrie Town Hall. There have been thirty confessions to date. Bro. Vavter has presented sixty-four souvenir copies of the Book of Acts to those who have read that book through since the mission started. Twenty-five persons claimed the souvenir at first twenty-four hours' reading. The offer still continues. There has been a lively competition for the beautiful crown pictures which are presented to the largest collection present each evening. The first baptismal service was held on 4th inst., when thirteen persons were immersed.

In his address on the occasion of his inauguration as President of the United States, Mr. Herbert Hoover spoke of prohibition and law enforcement. His words have a wider application than to the eighteenth amendment. They might fittingly close our article on the Prayer Book. They could apply to some Australian conditions also. Referring to prohibition President Hoover said, "Our whole system of self-government will crumble either if the officials elect what laws they will enforce or the citizens elect what law they will support. There is no real evil of disorder of some law is that it destroys respect for all law. For our citizens to patronize violation of a particular law on the ground that they are opposed to it is destructive of the very basis of all that protection of life, homes, and property which they rightly claim under other laws. If citizens do not like any law they do not want it, and women is to discourage its violation. Their right is openly to work for its repeal."

At Fremont, S.A., harvest thanksgiving services on Feb. 24, large congregations were present morning and evening. At evening service an offering was taken up to help alleviate distress; this, with fruit and produce given, will be distributed amongst the needy. Bro. Henderson, from Melbourne, spoke in the morning. Bro. Russell preached a splendid evening sermon on "The Harvest." Several musical items were rendered by the choir under the leadership of Bro. Megman. Bro. Manger rendered a solo. Under the auspices of the men's Bible Class, Mr. Finlayson of the Prohibition League, gave an address in the afternoon. The half-yearly business meeting was held on Feb. 20. The reports showed a healthy state of affairs. There were 25 additions during the year, and all auxiliaries are working well. An effort is to be made to provide a room for K.S.P. and girls' club. Various improvements have been made to the property by working bees. Bro. Ray Crosby has left for the College of the Bible. He has been an active worker in Bible School and Endeavor Society.

The name of P. T. G. Bennett will be remembered by some of our older readers. Bro. Bennett was a preacher at Gollingswood church, Vic., in the seventies of last century. His death on Jan. 1, 1929 is reported in the American "Christian Evangelist." An obituary notice gives the following information: Bro. Bennett was born in Fremont, Illinois, Jan. 10, 1849, and only lacked ten days of being 80 years old. 65 of which he spent in the general work of the church. In 1872 he was elected State evangelist for Northeast Iowa. For three and one half years he was a missionary in Australia under the F.C.M.S. Ten years he was with the N.B.A. He was a missionary in Montana for the C.W.B.M.

and five years in Minnesota under the A.C.M.B. Bro. Bennett was a conscientious and hard-working servant of his people. He was immaculate in dress, pure of speech, kind and gracious in manner, a thorough Christian gentleman, honored and respected by all who knew him. Ten years ago Bro. Bennett retired from the active ministry, since which time he has lived in Des Moines, a member of the University church. Dr. C. H. Melhuus conducted the funeral service.

On Feb. 20 Bro. and Sister Allan and family arrived at Maylands, S.A., from Victoria, and were met at Adelaide railway station by about 40 members of the church. Feb. 24 was church anniversary, and welcome to Bro. Allan as preacher. The day commenced with sunrise prayer meeting at 7:30 a.m. At the morning service over 250 partook of the Lord's Supper. Bro. G. T. Walden presided, and extended the right hand of fellowship to Bro. and Sister Allan and family. The choir rendered an anthem, after which Bro. Allan addressed the church. The evening service was conducted by Bro. Allan. The choir again presented special anthems, assisted by a solo from Mr. Alva Penrose. The seating of the building was fully taken. On Feb. 27 a social was held in the Infants' school, the guests of welcome were given by A. L. Bond on behalf of church officers, W. Matthews for church and congregation, G. D. Wright for all auxiliaries. Mr. Hamstead, M.P., on behalf of Methodist friends in the district, spoke words of welcome; F. P. Janello, on behalf of the church, thanked G. T. Walden, who has ably conducted the evangelistic service each Lord's day evening during the absence of a resident minister, and presented him with a token of appreciation. Mrs. Allan, during the evening, was the recipient of three floral bouquets, representing Ladies' Guild, Girls' Mission Band, and Ladies' Bible Class. Bro. Allan thanked the givers, and gave a greeting of welcome to each Lord's day evening, on behalf of himself and family. Musical items were enjoyed during the meeting, which concluded with social intercourse and refreshments.

A very fine representative gathering of several hundreds of men from Melbourne and suburban churches was held in Lygon-st. chapel on Monday evening last. About 50 men had previously had tea together. The afternoon service was presided over by Bro. L. Gule ("Confessing President"). W. H. Clay conducted the singing. J. McGeorge Abernethy ably dealt with important thoughts underlying the question, "Does Paving the Preacher Take us to Heaven?" T. R. Morris was allotted the theme, "Sons of Heaven, Possibilities." A. G. Saunders, B.A., gave a fine closing address on the subject, "Start from Mosesy, What Does Mr. Melhuus' Cont Me?" Consecrated service was effectively emphasized by each speaker. The whole service was of a very high order. Resolutions were carried (almost unanimously) as follows:—"We affirm our belief in the New Testament practice of setting men wholly apart to the work of the church. And we hereby affirm our belief that the work of the church would be solved if the men of the churches developed and used their gifts of speech, music and organization in the church." "We record our solemn conviction that our Christianity ought to cost us something more than money alone; for we have been bought with a price; we have already pledged our lives to the service of Jesus; and, therefore, were we to give up every minute we should not be doing more than our Saviour might justly expect of us." "As an outcome of previous resolutions and to make permanent the result of this meeting, we ourselves ourselves a Men's Association of Churches of Christ, under the name 'Christian Men's Association.'" The following were appointed: A. G. Saunders, President; J. McGeorge Abernethy, Vice-President; L. Gule, secretary; J. L. Ward, treasurer; T. R. Morris, These officers and the following eight brethren will constitute the Council: A. Anderson, A. H. Fisher, A. J. Fisher, W. Gale, J. Holloway, H. B. Holliman, A. G. Saunders, W. Smith, Miss Pittman, who was the only lady present, was thanked for her services as organist.

## Correspondence.

(The Editor is not responsible for the views of his correspondents.)

ELIHAS.

Dear Brother,—

At frequent intervals in the reports from churches we read that "elders," "deacons," "secretaries," etc., have been elected or re-elected, as the case may be.

Now, I have always considered, when elders are appointed by the church, their appointment is for such time (or should be) as they continue with the church appointing them, subject only to their manner of life continuing to be in harmony with the character of an "elder." Should they transfer to another church, they can exercise no authority as an elder over the church to which they go, being elders only over those by whom they were appointed. It seems to me, therefore, to be out of harmony with the office of the eldership for churches to appoint elders for limited periods. For analogy I would liken the appointment to one to the judicial bench of the country. A man when appointed to the bench is supposed to be above criticism; he has not to study to please parties in order to ensure continuance in office, and save for corruption he can not be removed from office. So with the eldership; an elder should not be tempted to have regard to parties and divisions, for fear of removal from office, but should let his appointment be by the hands of the church, he is called upon to exercise his authority without partisanship or regard to a forthcoming annual business meeting. The eldership being the only permanent office in the church of the New Testament, are we in order in having annual elections of the elders?

For what? Should he be noted that the Scriptures do not mention duration of tenure of office.—Ed.

### THE RULE OF CHRIST.

Bro. H. B. Every, Q., writes in part as follows: Dear Brother,—

I have been much concerned, and even pained, by an article which appeared in the "A.C." of Feb. 7, on "The Christ that is to be."

Previously I heard the writer discourse more fully on the same.

It is stated that Christ will eventually rule in the social and industrial relations of men, and that Christ will rule the State.

In this ruling no mention is made of Christ returning to the earth to occupy the throne of David and establish his Kingdom, but the inference is that Christ occupies the throne above, and reigns on the earth in the life of the individual, and that Christ's realm of control is the Spirit.

But there is no necessity to relegate this truth to the future, because Christ's realm of control has been the Spirit since the Spirit was imparted to the church on the day of Pentecost.

The contention is that Christ will rule the State because he will, in the person of the Holy Spirit, be a uniting, controlling, and conquering power in the church.

Although we meet on the first day of the week to remember the Lord's death "till he come," no mention is made of his coming for the church, which is to be caught up and removed from the unholy associations of the world.

On the other hand it is made to appear that the church will remain in the world, and through the Spirit of Christ exert such a misgiving influence that the State will come under the control of Christ, while Christ remains on the throne above.

But how can this be when, instead of the world becoming more righteous, as is so plainly stated, the Word declares that in the time preceding the end men will be lovers of pleasure more than lovers of God; and because iniquity shall abound the love of many shall grow cold, and the time before Christ's rule is compared to the days of Noah, and to the days of Lot?

And so in the days of the Son of man (the Christ that is to be) the church and the Holy Spirit, which is the cherished possession of the church, will be removed from the world, and apart from the return of Christ with the church, to occupy the throne at Jerusalem, there will be no hope for the world.

When "the Kingdoms of the world are become the Kingdom of our Lord and of his Christ," the world will not be ruled by the Spirit of Christ in his followers, but by the actual presence of our Lord on the earth, and it is not till then that Christ will rule the state, and he will rule it with a rod of iron.

## Obituary.

CHAMPELL.—On the morning of Feb. 20 Bro. Arthur Champell, senr., of Yarrawonga, passed suddenly away at his home, Hovell-st. (Being as usual, he remarked that he felt very well and went, as was his custom, to attend his animal. While at the yard gate he had a heart seizure and passed peacefully away ten minutes later. Our esteemed brother had reached the ripe age of 80 years. He was a native of Cheltenham, Gloucester, England, from which place he came to Australia in the sailing ship "Tasman" in 1849. The greater part of our brother's life was lived at Telford, where he was a farmer. About fifteen years ago he, with his wife, came to Yarrawonga, where he lived a retired life. He leaves to mourn his loss his aged partner, wife, two sons, and seven daughters. Mr. Champell was a good man, and a devout Christian. His Christian influence has been felt, first in the home where, by example and teaching, all of the family were led to Christ; then in the church, where he served as elder and Bible School worker. By kindly service the light of Christian truth has shone around about him. One of the chief joys in Mr. Champell's life was to see the cause established in Yarrawonga. For many years he, with the faithful in the district, prayed and worked to the end that the church might have a home. Faith was rewarded, and three years of happy fellowship was experienced by him. Having done his best, and with a glad heart, he has entered into rest.—G. H. Pratt, Yarrawonga, Vic.

GRIFFIN.—On Thursday evening, Feb. 21, Bro. George Griffin entered into the higher life. For some time past he had been suffering from physical weakness, but the end at last came rather suddenly, and after a few days' illness he passed quietly into the presence of Christ. Bro. Griffin

was 75 years of age, and had given loyal service to Christ and his church. For many years he has in membership at South Yarra, but later came to Carnegie to reside with his daughter, and during these years he was a pattern of faithfulness in his attendance at the Lord's house. Of him it could be said, he had fought a good fight, kept the faith, and finished the course. He died as he lived, with a glorious assurance in the power of

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Christ to save. We sympathise with his loved ones and commend them to the God of all comforters and comfort them to the God of all comforters.—J. E. SHAWBY.

**GULLOCK.**—Sister Mrs. Gullock, wife of one of the officers of Parkdale church, passed peacefully away on February 16, at the age of 72 years. Mrs. Gullock was one of the foundation members of the church at Footscray fifty years ago. For many years she was a member at Dawson-st. church, Ballarat, and for over a quarter of a century was a member at Buninyong. She and Sister Gullock left Buninyong to reside at Mentone just over seven years ago, and have been associated with the church at Parkdale since its inception. Our sister was of a retiring and unassuming disposition, but endeared herself to many by faithfully following her Lord in doing many acts of selfless service. Our sister leaves many a husband, three daughters and a son to mourn her loss, and these we commend to the Giver of all comforters.

**PHILLIPS.**—On Feb. 4, after a prolonged illness, Mrs. Thomas Phillips (nee Miss Merle Tredrea) passed away in the Minyip District Hospital, at the age of 21 years. The late Mrs. Phillips was married in May of last year. By her kind and affable disposition she won many friends. In the Minyip Church of Christ, on afternoon of Feb. 14, Mr. G. J. Andrews spoke of the beautiful Christian character of Mrs. Phillips and expressed the sympathy of many friends with Mr. Phillips in his sad bereavement. After an impressive service, the casket was removed to Hamilton, where, on the 15th ult., the burial service was conducted by Canon Jessop, of the Hamilton Anglican Church.

**DREAM AND DARING.**

You who are old,  
And have fought the fight,  
And have won or lost or left the field,  
Weigh us not down  
With fears of the world, as we run!  
With the wisdom that is too right,  
The warning to which we cannot yield—  
The shadow that follows the sun  
Follows forever—  
And with all that desire must leave undone,  
Though as a god it endeavor.  
Weigh, weigh us not down!  
But gird our loins to believe  
That all that is done  
Is done by dream and daring.  
The earth was not born  
Or heaven built of hewing,  
Yield us the dawn!  
You dreamt your hour—and dared, but we  
Would dream fill all you despised of he,  
Would dare, fill the world's  
Woe to a new way-faring. — Gale Young Rice.

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## News of the Churches.

### Western Australia.

**Bunbury.**—Meetings have well attended, especially the "Quest" services. Though the church has recently had a number of additions, nine others have moved to other towns. A number of new scholars have been added to the school. Bro. Wilkie Thomson's articles in the newspapers are creating much interest.

**Sulphuree.**—On Feb. 17 Bro. Carter addressed well-attended meetings. In the morning his subject was "Does God Care?" and in the evening, "When a Man Arrives." In the afternoon a special meeting was held in the Municipal Gardens. It is hoped that these meetings will promote a more co-operative spirit between the local churches.

### Queensland.

**New Veteran.**—Bro. J. Bourne, of Woombah, and Bro. C. S. Trudgian, of Gympie, took charge of the Bible School on Feb. 21.

**Toowoomba.**—Enthusiastic audiences gather every evening to hear the message delivered by Bro. Hinchinbush in the big tent. On Feb. 25, the tent was crowded, and three more made the good confession, making nine in all for the week. The first baptismal service of the mission was held, three men being immersed.

**Gympie.**—On Feb. 17 Bro. C. S. Trudgian exhorted on "Capital and Labor—What Saith the Scriptures?" Bro. E. Trudgian preached on "The Church of Christ." On 21st Bro. C. Barrett spoke in the morning, and Bro. C. S. Trudgian preached at night on "The Fall of Babylon." Bro. H. S. Kingston has left Gympie for New South Wales.

**Maryborough.**—At the annual business meeting Bro. A. J. Payne was re-elected secretary. Bro. F. Proffen was appointed treasurer. Bro. Edgar Snow paid a stewardship district on Feb. 21, addressing three meetings and traveling in all 300 miles to assist the brethren there. Kinross members are full of enthusiasm, and travel long distances to worship.

**Annerley.**—Since last report three have confessed Christ. Bro. C. Young preaching. The branch school established at Elfton Hill Estate three weeks ago has now 15 scholars, enrollment, making, with the parent school, an enrollment of 200 scholars. The annual meeting was held on Feb. 29. The reports were encouraging, good progress having been made. 30 new members were added during the year, the next membership gain being 22. Finances are also satisfactory. £60 was received from all sources. Bro. Mills, secretary; Finlay, assistant secretary; Cowley, Treasurer; Gutter, generosity; Pholes and Roberts were choired as deacons; with Bro. Young as superintendent of Sunday School.

### South Australia.

**Glendide.**—Harvest thanksgiving services were held on Feb. 21. A very fine collection of goods was distributed to needy cases. The church is doing a good work in relieving distress, the evening collection for this cause being splendid. Two youths were added to the choir. Bro. Theo. Edwards spoke at both services to good congregations.

**Croydon.**—There was a large congregation at breaking of bread on Feb. 17. The Bible School had an attendance of 268. Bro. Graham's evening subject was "Industrial Peace." Harvest festival services were held on Feb. 21. Bro. Graham was the speaker both morning and evening. There were good congregations and special singing by the choir.

**Greenstown.**—On Sunday, March 3, Bro. G. A. Foster exhorted the church. In the evening Bro. A. G. Hinde preached on "The Unrecognized Christ." On Feb. 26 the boys' football club tendered an evening to the officers of the church, and an enjoyable time was spent. The Bible

School is practising for anniversary, and the girls' club for a concert.

**Nailsworth.**—On Feb. 17 there were good attendances. Bro. H. Raymond rendered a splendid solo at night. On Feb. 20 Bro. Allan Brook's subject, "Why I am a Member of the Church of Christ," was enjoyed. Feb. 21, splendid meetings. Bro. Ewers gave an address at the mid-week meeting on "Restoring the Christianity of the New Testament." Two candidates were immersed.

**Adelaide (Grove-st).**—On March 3 harvest thanksgiving services were conducted, a good display of fruits, vegetables, etc., being shown. Bro. J. Whitshire spoke morning and evening, and at the close of the gospel meeting two made the good confession. Special music was given by the choir, and Miss Leefham, Mrs. Crow and Mr. F. Stone were the soloists. Attendances were good.

**Milang.**—Church anniversary services were held on Feb. 24 and 25. Bro. Pittman from Mt. Compass, was the speaker at all meetings, and all enjoyed his addresses. The tea meeting was a great success. At the Monday evening meeting the Congregational minister also gave a helpful address. Anthems by the choir were enjoyed, several coming from Strathalbyn to take part in the singing.

**Snowdon.**—Harvest thanksgiving services were held on Feb. 21, when a large amount of vegetables, fruit and groceries were given by the members, and afterwards distributed among the poor. On Mar. 3 the 50th anniversary of the church was held, when over 200 met to break bread during the day. Bro. Hugh Gray addressed the church. Bro. Baker conducted the gospel service.

**Woolmeath.**—Harvest thanksgiving services were well attended on March 3. The choir rendered special anthems well. There was a good display of fruit, vegetables, etc. The annual choir concert and social was held on Feb. 28, an excellent musical and elocutionary programme being presented. Mr. Hanford, of Soudan United Mission, rendered an interesting lantern lecture to the Endeavorers and other friends. The Home Mission offering to date is £11-0-0.

**Williamstown.**—On Mar. 10 Bro. Bowden, from Colman Light Gardens, conducted the services in the absence of Bro. Warren on holiday. His discourses were much enjoyed as was a solo from Sister Bowden. On March 17 Bro. Warren preached two splendid sermons in connection with the harvest festival. There was a splendid display of fruit, etc. A harvest festival social was held on the Monday evening, when most of the produce was disposed of to assist the building fund.

**Hindmarsh.**—On Feb. 28 the annual meeting of the Intermediate Endeavor society was held. On Mar. 2 "sacrifice offering" boxes were distributed among the church members for the purpose of raising money to buy a new church organ. Special services were held on March 4, with large attendances, the singing being very good. In the morning Bro. Allan Brook's message was "Thanks be to God." In the evening the topic was "A Harvest Parable." Special anthems were rendered by the choir. Three girls from the Bible School made the good confession.

**Seamshore.**—The annual Bible School teachers' tea and conference on Feb. 27 was a great success. Bro. C. P. Hughes giving a helpful message. Excellent meetings, and a fine spirit pervaded the services on Mar. 3, harvest thanksgiving day. Two were baptized and two were receiving service, and welcomed into fellowship. Bro. F. Hollows gave a very fine address. The H.M. offering was taken. The kindergarten held a social service (H.E.S.) in the afternoon. The choir sang splendidly suitable anthems morning and evening, and at the close of Bro. Peirce's

evening message, on "The Joy of Harvest," two young ladies confessed the Saviour. Bro. J. Stanley was congratulated upon the nineteenth anniversary of his work as Pt. Adelaide Seaman's missionary.

**Mile End.**—Harvest thanksgiving services were held on Mar. 3, with a fine display of fruit, vegetables, etc. Bro. Ewers' address in the morning message was based on the offerings made. Two who had been immersed were received into fellowship. In the afternoon there was an assembly of the different departments in the day. Bro. Ewers gave a short talk to the scholars in the evening his subject was "A Weeping Saviour and a Thankful People." The choir, under the leadership of Bro. Morphet, rendered anthems morning and evening. There were good attendances.

**Murray Bridge.**—Sister Mrs. Winter has gone with her husband and son Bert to live at Cummins, Bro. and Sister Hunter and family to Port Pirie. Mrs. Winter was a teacher in the Bible School, and took an active part in all church work. Bro. Winter, was an officer for some years, and Miss Myrtle, the eldest daughter, was a teacher and organist. Farewell social, held, and presentations made to each. Vacancies in the teaching staff are to be filled by Sister Mrs. Swift and Sister Mrs. Marshall. The Bible School has presented the church with three dozen Sankey hymn books. The Methodist C.E. Society visited Murray Bridge on Feb. 26 and conducted a very interesting meeting. Harvest thanksgiving services on March 3 were successful. Bro. Killimier's messages were much appreciated, also the singing by the choir.

**Lochiel.**—The church anniversary was celebrated on Feb. 24 and 25. The services were addressed by Bro. Biches on Sunday morning and evening, and by Bro. Manning, of Balaclava, on Sunday afternoon and Monday evening. Special items were rendered by friends from Balaclava and Scone areas. Attendance in the attendances was very noticeable, ranging from 2 who assembled to break bread on Sunday morning to 200 on Monday evening. Through the generosity of the sisters both tea and supper on Monday were provided without expense to the church. As a result of the enthusiasm displayed it was decided to hold fortnightly gospel services to supplement the one service for breaking of bread at present held weekly on Lord's day afternoons. Snowtown church being willing to release Bro. Biches on alternate Sunday evenings.

**Crystal Brook.**—On Feb. 15 a successful Sunday School social was held. Opportunely was taken to say farewell to Bro. Miles, who was leaving to resume studies at the College of the Bible. On behalf of the church Bro. Bridson presented him with an Ex-church pennant. Supporting speakers were Bro. Hahn and William, and Mr. C. Athery. Bro. Miles suitably responded. Supper was served. On Feb. 17 there were splendid services. Bro. Miles' addresses were excellent. His evening address on "Under Examination" was attentively listened to by about 60 persons. A lad from the Bible School made the good confession. Bro. Miles carries with him the wishes of the church for his fine services. On 21st, Bro. and Sister Kennell, from South Liffour (Vic.) were present with their three children. Bro. Brian, man spoke to a good evening meeting on "The Ascension."

**Coltonville.**—On Feb. 21 Mr. Hughes, returned from holidays, spoke at both services. The teachers' quarterly meeting was held on Feb. 25. Reports show the school in excellent condition: 130 average attendance for quarter, an increase of eight over the previous one. The Bible Class has been re-organized with Mr. Curtis as president and Mr. C. H. Frank secretary. Splendid meetings have been held. Harvest thanksgiving services were held on March 3. The church was beautifully decorated and the gifts rendered being splendid. Mr. G. Brown delivered a splendid address in the morning on "True Gratitude." The choir rendered an anthem. Mr. W. Gordon spoke in the afternoon to the scholars, who rendered special items and a Scripture reading.

At the gospel service about 250 were present. Bro. Hager's message was inspiring and preached. He also rendered two anthems and a quartette, and Mrs. B. also sang a solo. Sympathy is extended to Mrs. J. H. Walters, whose mother has been called home. Sister Mrs. Bready also passed away during the week.

**Victoria.**

**Donacona.**—Good attendances on Sunday, Mar. 3. At the close of Bro. Hargrave's gospel address nine young confessions from the Bible School made the good confession.

**Chesham.**—On Wednesday, Feb. 27, Mr. John Lewis, bush evangelist, gave a stirring account of his life and work as a converted Jew. On March 3 the meetings were well attended, with many visitors.

**Milbourne (Swanston-st.).**—Enjoyable meetings were held on March 3, and attendances were good. Bro. Moore will deliver sermons dealing with fundamental things of Christian religion over the next few weeks.

**Branswick.**—Bro. T. Fitzgerald, Bird and C. Bards have lately exhorted the church. Meetings have been well attended. Since last report seven have made the good confession. Bro. McNelly preaches.

**Geelong.**—On Feb. 24 there was a good morning meeting, and 116 attended school. Fair meetings on March 3. Bro. Baker began his third year with the church, and he has been engaged for a further term.

**Takenham.**—On afternoon of Feb. 23 a church picnic was held at Bunyip. On 21th Bro. W. E. Jurek preached to a fine gathering on "What Must I do to be Saved?" At the close two were baptised into Christ.

**Oakleigh.**—There was a splendid morning meeting on March 3, over one hundred breaking bread. Two were received into fellowship by letter. Evening service was also well attended. Bro. Duff speaks at the services.

**Melburn.**—Good attendances are reported. Bro. Alex. Cameron conducted all meetings on Feb. 21. Sister Grace Chiswell is improving in health. Bro. Rev. Hazelwood is still in hospital. Bro. and Sister Cunningham, from Warracknabeal, are on a short visit.

**Ararat.**—Two responded to Bro. Lang's gospel invitation and were baptised and welcomed into the church. Harvest thanksgiving Sunday was held on Mar. 3, and a fine collection of vegetables, etc. was received. The young people's club opened last week.

**Warragul.**—At a good morning service on Feb. 21, Bro. Miles commenced his labors with the church. A welcome social was held on Feb. 23, when a delightful programme was rendered. To a good gospel service on Mar. 3 Bro. Miles spoke on "A Daring Thief."

**Castlemaine.**—On March 3 Bro. Earle conducted a series of studies on "The Book of Revelation—Deuteronomy." Bro. Melczuk is making satisfactory progress after recent operation. Bro. J. H. Walters is still seriously ill. Preparation for S.S. anniversary progresses under the labors of Bro. Earle and Jernigan.

**North Melbourne.**—Last Lord's day harvest thanksgiving services were held. Products suitable for the occasion were tastefully arranged. Bro. Grunter (Bandington) addressed the church. In the evening Bro. Jenner also gave an appropriate address. The services were rendered by piano and violin. Attendances were good.

**East Row.**—Sister Dennis and her two daughters were welcomed into fellowship on March 3. Bro. Windouson exhorted. Bro. Yougins gave a fine message at night. Sister B. Tonkin sang a solo. The sisters have formed a mission band. The ladies will have commenced work for the year with a fine band of sisters. The Bible School is growing, and is practising for anniversary under the leadership of Bro. E. Elliott.

**Arthon (Lygon-st.).**—Harvest thanksgiving services on March 3 were very successful. Bro. Anderson and A. G. Saunders gave splendid and appropriate addresses. The choir rendered two anthems. Mrs. Wicks and Mr. Hamey singing solos. Bro. Jamieson, of the China Inland

Mission, spoke to the school, and Children's Day exercises were used. Bro. A. G. Saunders has commenced his fifth year of service with the church.

**Geelong.**—Good meetings last Lord's day. A beautiful exhortation on "The Friendship of Jesus" was given by Bro. Clifton. Several members are sick, including Sister D. Hauer and Bro. Trezise and E. Sluiper, the two latter being dangerously ill. A good response was made to the special appeal, about 160 having been handed in to date. The Bible School, assisted by the choir under Bro. Mitchell, are practising for anniversary.

**Middle Park.**—On Sunday evening, Feb. 21, at the close of Bro. Baker's sermon on "Why I was Baptised," three made the good confession. On Tuesday, Feb. 26, the K.S.P. held an installation night, all church members being invited, and a fine mounted photo, of club members, was presented to the church. The annual business meeting of the church was held on Feb. 28, when Bro. Baker was complimented on his good work and re-engaged for the coming year. On Mar. 3 three were baptised.

**South Melbourne.**—Last week, at the annual business meeting, reports showed that the church had progressed in all her activities and that much good work had been accomplished. The first Wednesday night in each month has now been given up to the women's mission band, which has planned an interesting programme for 1929. Services for the last two weeks have been bright and helpful. Bro. Waterman's topic last Sunday night was "Give Christ His Chance." A young man (a Kappa) made the good confession. The Bible School is in a healthy condition.

**South Yarra.**—Harvest thanksgiving services were held on Feb. 21. Prouder sent by H. Hancock was tastefully arranged. Bro. Ludbrook gave appropriate addresses. The church is losing heavily by transfer, and meetings are rather thin lately. At last week's C.E. meeting Bro. A. W. Connor gave the address, Bro. R. Sandels presiding. Bro. Maiden, College student, was present; he has consented to assist in Bible School, Mrs. Frankland, 25 Fairbank-st., Tonsak, is now President of Women's Guild, and Mr. Reg. Walters, 1 Clara-st., 5th. Yarra, secretary of Bible School.

**Surrey Hills.**—Bro. Combridge has conducted all services for past two Sundays, with excellent attendances. On Feb. 24 the first of a series of addresses on Passion Week was given; subject, "The King Cometh," followed last Sunday by "Gathering Shadows." On Tuesday, Feb. 26, the half-yearly business meeting was held, with over 50 members present. A church constitution was unanimously agreed to, and approval given for a framed copy to be placed in the porch. Proposals in connection with a new church building, or a remodelling of the old building on its present site, were adjourned to a special meeting.

**Warracknabeal.**—On Mar. 3 harvest festival services were held. There was a good display of fruit and vegetables, and both services were very well attended. Mr. G. J. Andrews in the morning took for his subject, "An Unusual Song." Mr. Scarle, of Irbin, conducted the evening service and gave an interesting message. Special Hymns were given by the Endeavor chorus party, and a solo by Mrs. Grunter was enjoyed. A young worshippers' league has been formed, with Miss O. Reynolds superintendent. At the morning service farewell was said to Sister Mrs. Wells and Phyllis, also Dylvis Jones, who are leaving for a trip to England.

**Footscray.**—On Thursday, Feb. 28, a well-attended service was held to welcome Bro. and Sister Stewart and family. Although he has been with the church for two months, Bro. Stewart has only recently come to reside in the neighborhood. Last Sunday Sister Marjorie Stewart was welcomed into fellowship. Bro. Peter was taken in charge of Tottenham school, and a sister thorough will accompany him on that work. The girls' club has had several new members lately. Sisters Bockett and Marjorie Stewart will help in kindergarten work.

**New South Wales.**

**Canby Vale.**—On Feb. 21 Bro. G. Morton exhorted. Bro. Clivedale's gospel message was well received. On March 3 53 broke bread. Bro. Palgrave exhorting.

**Enmore.**—Bro. Fretwell, of Epping, spoke on morning of Feb. 24, and at night Bro. Paternovic reached on "The Conversion of a Successful Business Woman." There were two evensings. Mrs. Reg. Hayward sang a solo, and she and Mr. Hayward rendered a duet.

**North Sydney.**—A splendid interest is being aroused, largely through Bro. Howard's active visitation. His gospel "Messages from the Cross" are stirring and powerful. On March 2 the Bible School picnic was held at Balmoral, an enjoyable time being spent. On March 3 three members were received by transfer.

**Wagga.**—On Feb. 24 Bro. Orford gave farewell addresses to good audiences. A number of members said farewell to him at the railway station on Tuesday morning, when he left for Sydney. Bro. J. O. Methven, who is to labor with the church, arrived on Friday, and was entertained at tea by the officers and their wives. Last Lord's day he gave bright and helpful messages.

**Gransille.**—The Berean club celebrated its third anniversary with a banquet on Feb. 27. Hagger (I.M. organizer) presided. Other speakers were P. J. Pond, B.A., B. G. Corlett and H. O. Gray, B.A. The report showed splendid work done for mission, benevolence and local church work. Church meetings have been largely attended of late. Eight new members have been added. Six by baptism and two by letter (Miss Harris, G. and Mr. Hayward, N.Z.).

**Lismore.**—On Feb. 24 the church farewell Bro. Lex E. Snow to College of the Bible and presented him with a good travelling bag. Bro. S. G. Noble extended the right hand of fellowship to a young man on the 21th. The church tenders deep sympathy to Mrs. Percy Oakes at the sudden passing of her respected husband, whose funeral Bro. Noble conducted on Feb. 21. The Bible School picnic was held on Sunday. A good annual business meeting of the church was held on Feb. 27. Since May, 1928, six have been added by faith and obedience, twelve by letter, and two by restoration. Four were lost by death, and ten by letter. Present membership is 181, which includes 27 isolated. Good reports were received from church and auxiliaries. Flood waters have again entered Temple basement and destroyed some Bible School furnishings.

**ACKNOWLEDGMENTS.**

The Victorian Department of Social Services gratefully acknowledges having received parcels from the following:—One parcel each from Essendon; Camberwell; Bundoora; Emerald; Epping; Geelong; Gore-st., Fitzroy; Mrs. Stewart, Ivanhoe; General Doreas; Glen Iris; Fyfer, Ringwood; Horsesham; Austin Slings; Mrs. Ludbrook; Geronia; Ladies' Guild, Swan Hill; Essendon; Baronia P.B.P.; Box Hill J.C.E.; Mrs. W. L. Wolf; Gardiner; Mrs. Peel; Colburn; Mrs. Matthews; Essendon; Somersville; Fitzroy; No Name; North Fitzroy; Chesham; Wandina; Malvern; Bonville; Swan Hill; Chelsea; Ladies' Guild, Swan Hill; Two parcels each from Malvern-Caulfield and No name.

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## SOUTHERN DISTRICT CONFERENCE. S.A.

On Feb. 19, in the Strathalbyn Institute, the Conference met under the presidency of S. H. Goldsworthy, of Milang. He conducted the meetings with dignity and tact. The Mayor, Mr. J. W. Elliott, welcomed delegates and visitors, and spoke on "The Church's Responsibility in the present Industrial Crisis."

Visitors included H. M. Tuck, President of the General Conference, and Mrs. Tuck, J. Wiltshire and wife, W. L. Ewers, H. E. Tucker, T. Yelland and Bro. Hillford, from Victoria. During the day interesting and profitable addresses were delivered by J. Wiltshire and A. C. Killmer.

Reports were given by representatives from Strathalbyn, Milang, Point Sturt, Murray Bridge, Goodwa, Mirning East, Adelaide Valley, Mount Compass, and Willunga. These reports showed steady progress in all departments. Reports from the "Officers' Fraternal" were presented by Ira Durdin and from the Ladies' Auxiliary by Mrs. Newell. General Conference was represented by H. M. Tuck, Foreign Missions by W. L. Ewers, and the Young People's Department by J. Wiltshire. F. Grundy of work at Victor Harbour, and conference is worthy of commendation.

The officers for the incoming year are: President, W. S. Yelland; vice-president, C. E. Grundy; treasurer, W. S. Yelland; secretary, E. W. Pittman; S. H. Goldsworthy, A. W. Pearce, W. Shipway, Ira Durdin, A. C. Killmer and Melford Jacobs are also members of the executive.

As usual the sisters of Strathalbyn church catered for the temporal needs of the Conference in a first-class manner. They received a special vote of thanks.

Our outstanding resolution of the Conference was carried as follows:—"That this Conference urges its Executive Committee to start meetings for the treatment of land at Victor Harbour, and continue to supervise the work."

J. Wiltshire and W. L. Ewers were the speakers at the evening gathering, and musical items were provided by Strathalbyn choir.

Thus ended one of the brightest and best conferences held in the Southern District.—Ernest W. Pittman, Secretary.

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