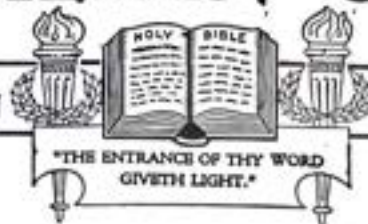


# The AUSTRALIAN CHRISTIAN

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## Next Steps for New Converts.

Jesse M. Bader.

THE "next steps" for new converts are forward steps. To be a Christian means to be active. One can't stand still. He must either go forward or backward. For the Christian there is no way but forward and onward in devotion and service for the Master.

You have made the most important decision of your life in becoming a Christian. No hour of life means more than when an individual surrenders himself to Christ as Saviour and Lord. You have taken your stand for Christ, and through obedience to the gospel you are now a member of his family, wearing the family name, Christian.

Becoming a Christian is not an end but a beginning. It is the beginning of a new life in Christ, a new friendship with him and a glorious service for him. One should never think for one second of time that becoming a Christian is all there is to do. This must be done—a start must be made, but after we have started we must keep on, growing and developing in love and service for Christ and his church. We are to work with all our brethren in the church to bring Christ's kingdom to this earth, making it a happier and a more righteous place in which to live. You will not be working or living alone, but with all the hosts of Christ who are working and praying throughout the ends of the earth. You are in the company and companionship with royalty. You have enlisted under the King and are a member of a kingdom.

Your desire is to be faithful to your trust and the decision you have made in becoming a Christian. You have made your decision for life. You are to be faithful until death. "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." Shall we think over some of the things that will help us remain true and steadfast and to abound in his work?

### Go to church.

Make church attendance a regular habit. Paul says, "Forsake not the assembling of yourselves together." The Lord's people

should be in the Lord's house on the Lord's day about the Lord's table, bringing the Lord's offering into the Lord's treasury. A live coal separated from the fire soon cools and dies, but if it remains in the fire it will throw out its warmth with other live coals and warm the room. If we try to live the Christian life alone we fail. We need others and others need us.

Your faith is to be shown by your faithful, self-denying Christian life and not by the rise and fall of the thermometer. Whether the weather is good or bad, attend church services regularly. On any important business rain does not keep us at home, and church attendance is, in God's sight, very important. Among the groups of pleasure-seekers no weather keeps them from the party, theatre or the concert. Such weather will show on what foundation our faith is built. True love rarely fails to keep an appointment. Those who stay from church because it is too warm or too cold or too rainy frequently absent themselves on fair Sundays.

An avoidable absence from church is a sure evidence of spiritual decline and decay.

If we follow Christ at a distance, then after awhile, like Peter, we will not follow him at all. Go to church every Sunday because you do not know how many more Sundays God may give you, and it would be a poor preparation for one's first Sunday in heaven to have slighted the last Sunday on earth. The temptation will come to you often to spend your Sundays visiting, automobiling, going on picnics or to sleep late on Sunday morning. None of these or other things should be allowed to come between you and your presence at the church services. Always put the church first. If we absent ourselves from the services, and every other member should do the same thing, then the work of the church could not be carried on.

When you go to church, you preach a silent sermon to your neighbors and friends that is just as long as the distance from your home to the church. It is a sermon by example on faithfulness and loyalty.

The pastor of the church needs the presence of every member. He can preach better if all his members are in the service. There is no inspiration in empty pews.

Another reason for faithful church attendance is that every Christian should be at the communion table every Lord's day. Jesus gave us this memorial. It is a monument to his death. This memorial is to be observed in memory of him at his own request. He said, "This do in remembrance of me." "For as often as ye eat this bread and drink the cup ye proclaim the Lord's death till he come" (1 Cor. 11: 24-26). The bread is emblematic of his broken body, and the cup emblematic of his shed blood. No Christian should ever absent himself from this sacred service, instituted by Christ himself and given to us that we might never forget him, unless unavoidably hindered. Don't be among those who go to Bible school and then return home without remaining for the communion and the sermon. Be faithful in attendance about the table of your Lord. You will always find this time an opportunity for meditation and prayer. Make your attendance a habit. You will find it to be one of the richest

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hours for the Christian and a rare weekly experience that will grow more precious with the years.

#### Read the Bible.

Read the Bible daily. Own your own Bible. Mark the scriptures that particularly appeal to you and help you. Memorise some scripture each day, if only one verse. Jesus said, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." As men search for gold or precious jewels, we should search the scriptures, find out his will. Paul said to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." One day Mr. Moody, the great evangelist, was entertained in a home. He asked a little lad to bring him the large family Bible. It was so heavy that the little fellow could hardly carry it. Upon receiving it, Mr. Moody said, "My boy, you are able to carry the Bible now. Study it diligently and some day it will carry you."

Study your Bible in a devotional spirit. It is God's word, and we should always have a reverent and prayerful attitude when we study it. When we read the Bible God talks to us, and when we pray we talk to him.

#### Pray.

Jesus prayed often. If it were necessary for him to pray how much more necessary for us. "Lord, teach us to pray," said the disciples after hearing their Master in one of his marvellous prayers. Jesus then taught them the prayer that is commonly known as the Lord's prayer.

Pray every day. Make prayer a habit. Much of the power in the Christian's life comes through prayer. Pray for specific things and definite persons. Pray privately. Jesus said, "But thou, when thou prayest, enter into thine inner chamber and having shut thy door, pray to thy Father who is in secret, and thy Father who seest in secret shall recompense thee." Take time to pray alone.

Dr. A. P. Pierson says: "He who rushes into the presence of God and hurriedly whispers a few petitions and rushes out again never perhaps sees God there at all. He can no more get a vision than a disquieted lake can mirror the stars. We must stay long enough to become calm, for only in the peaceful souls are eternal things reflected." A man was trying to talk in a telephone booth while the door stood open into an office where many were at work. He kept saying, "Speak louder; I can't hear you." Finally someone called out to him, "Shut the door, and you can hear." Many prayers fail because the heart doors are left open and the noise of the world comes in. Under such circumstances we cannot hear the "still small voice."

Pray publicly. Learn to do this by offering a sentence prayer in the beginning. After your first experience it will be much easier. There is but one way to learn to pray in public and that is to pray.

Pray in your home. Have prayer before each meal at the table. If there are children in your home they should be taught a short prayer and then asked to take their turn in returning thanks at the table.

Pray for others. A New York travelling man kept a prayer list of his customers and prayed for them daily by name. One of his names was that of a young man, C. K. Ober, whom his prayers led to Christ. Ober, in turn, formed a friendship with a young student of Cornell University named Mott, who had not yet decided upon his life work. Ober prayed for Mott until he saw him sur-

#### I ARISE TO-DAY.

I arise to-day  
Through the strength of heaven:  
Light of sun,  
Radiance of moon,  
Splendor of fire,  
Speed of lightning,  
Swiftness of wind,  
Depth of sea,  
Stability of earth,  
Firmness of rock.

I arise to-day  
Through God's strength to pilot me:  
God's might to uphold me,  
God's wisdom to guide me,  
God's eye to look before me,  
God's ear to hear me,  
God's word to speak for me,  
God's hand to guard me,  
God's way to lie before me,  
God's shield to protect me.

Christ with me, Christ before me, Christ behind me,

Christ in me, Christ beneath me, Christ above me,

Christ on my right, Christ on my left,  
Christ when I lie down, Christ when I sit down,  
Christ when I arise,

Christ in the heart of every man who thinks of me,

Christ in the mouth of everyone who speaks of me,

Christ in every eye that sees me,  
Christ in every ear that hears me.

I arise to-day  
Through a mighty strength, the invocation of the Trinity.

—Selected.

render to the call of the Lord, and become one of the leading Christian statesmen of his time.

The scriptures are filled with instances of the power of intercessory prayer or prayer in behalf of others. Peter in prison was the unconscious object of delivering prayer on the part of the church. Paul was helped by prayers of the Christians at Philippi, while he in turn wrought mightily for the spiritual upbuilding of the body of Christ by means of his petitions in behalf of the believers. Let us not forget our fellowman is dependent upon our prayers for his richest and fullest enjoyment of divine favor. In the words of good King Arthur, "Pray for my soul. More things are wrought by prayer

Than this world dreams of. Wherefore let thy voice,

Rise like a fountain for me night and day,  
For what are men better than sheep or goats

That nourish a blind life within the brain  
If, knowing God, they lift not hands of prayer.

Both for themselves and those who call them friend?

For so the whole round earth is every way  
Bound by gold chains about the feet of God."

Wherever you go, whatever your daily task, see to it that the holy fire of prayer is always burning upon the altar of your heart.

#### Give.

Jesus said, "It is more blessed to give than to receive." One can give without loving, but one cannot love without giving. You love, therefore you will want to give. You are a steward. A steward is someone entrusted with that which belongs to another. A steward must give an account. Every thing men have belongs to God. He created it and it is his. We are his, also, for he made us in his own image, and bought us with a price on Calvary's cross. God has taken us into partnership with him, and what we have is not ours to do with as we please as our own. We only possess, God owns. The question comes then, How much should God have in this partnership? In his word of old he asked for the tithe, or the tenth. "The tithe is the Lord's." If the tithe is his, it is not ours. Every Christian should set aside the tithe, and as much more as can be spared out of the nine-tenths left; place this in a separate account, in a tithe fund, out of which gifts are made to all work of the kingdom.

Make a weekly pledge to the local church and missions. If no one asks you to do so, go to the pastor or church treasurer and hand in your pledge. After you have made your pledge give your offering each week, for we are admonished in 1 Cor. 16: 2: "Upon the first day of the week let each one of you lay by him in store as he may prosper." Take the Lord's offering to the Lord's house on the Lord's day and place it in the Lord's treasury. The Scriptures again say, "Give, and it shall be given unto you," and "The Lord loveth a cheerful giver." Jesus gave his all for us. He set us an example of unselfishness. There is no place for a stingy or selfish Christian. Give, and give gladly, always remembering that it is not how much we give that counts so much with Christ, but how much we shall have left after we have given. Be generous with God. Giving is just as much a part of the Christian life as prayer.

#### Work.

Jesus said, "My father worketh hitherto, and I work." Jesus was always busy and active in service for others. There is no place in his kingdom for laziness.

There are certain things that every Christian can do in the church. He can do them better than anyone else. If we do not do them someone will have to do them for us or they will go undone. We learn to do by doing. So when asked to do something in the church do not refuse, but try. Jesus said of the woman who anointed him, "She hath done what she could." That would be a fine epitaph on any Christian's tombstone. Find

some definite task in the church, and then do it gladly and with all your might. Exercise is as necessary to health and growth as food. We must do or die. If we would multiply our talents we must use them.

#### Win others to Christ.

Andrew found Jesus and then went immediately and brought his brother, Simon Peter, to Christ. Jesus found Philip and Philip found Nathanael. Every Christian should be an evangelist. As soon as the Samaritan woman knew that Jesus was the Messiah she left her water jar at the well and ran to her city, saying, "Come, see a man who told me all things that ever I did. Can this be the Christ?"

We are saved to serve, and we serve best when we are saving. Our chief business, as Christians, is to make the derelict on earth the elect of heaven. We are saved to save another. We are told to tell and we are found to find.

The Christian life is contagious. Let others catch it from you. There are scores of people not members of any church who will cross your pathway every week. Never lose an opportunity to witness for Christ on every occasion possible. He said, "Ye shall be my witnesses." A witness is someone who tells what he knows about some person or some thing. Never let this passion or concern for winning others to Christ die out in your life. Such effort in soul-winning will strengthen you in your Christian life, and keep you faithful and true and also be the means of winning many to him.

#### Reading.

Read Christian literature. You want to be an intelligent Christian. You want also to know what is going on in the world religiously and what Christ is doing through his church in all lands.

Perhaps you have a library. If so, have a heavenly shelf. On this shelf put some good religious books that you will read as you have opportunity. It does make a difference what a Christian reads. So in all your reading, read those things that will help to build a strong Christian character and keep you informed about the things of the kingdom.

We have considered together some of the important things necessary for every "new convert" to do. Two words should stand out in all that has been said—faithfulness and loyalty. We cannot all have great wealth or attain great prominence in life, but all of us can be loyal to Christ and faithful in the work he has given us to do. Jesus said, "Be thou faithful unto death and I will give thee the crown of life." As long as we live we are to continue faithfully in the Christian life. The further one goes on this journey the sweeter will the fellowship be with Christ and those who love him. Always put Christ and the church first, and then when you come to life's sunset, the skies will be radiant and beautiful with the glow of faith, hope and love. Out from it all you will hear the word, "Well done, good and faithful servant."

## Girls and Boys of the Bible.

G. J. Andrews.

### A GIRL'S DELIVERANCE FROM EVIL.

Matt. 15: 21-28.

She was a poor foreign girl, whose young life was cruelly gripped by some horrid power of evil. Was it madness? Or a vile disease? Was some great grief shattering her life? Was it wickedness? Was some sinful habit growing in her life? Indeed, we are told that she was "grievously vexed with a devil." Her presence was an irritation and a problem to her loved ones instead of a joy. Her life was in danger of being completely ruined.

But this unhappy girl had a most remarkable mother, remarkable for her love and for her great faith. This mother believed with all her heart that the grip of God must be stronger than the grip of evil; that God's power can make the devil let go! This mother believed, too, that she would find such power in Jesus, and she believed with a faith that could not be shaken.

As soon as Jesus came to their country the young girl's mother went to him and said: "Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil." But her appeal was met only with a strange silence. When she asked again, the disciples wanted to send her away, and even Jesus said, "I am not sent but unto the lost sheep of the house of

Israel." Still this mother continued, and with much reverence she asked Jesus again, "Lord, help me!" But in reply Jesus repeated a common saying: "It is not meet to take the children's bread and cast it to the dogs!" Determined yet, the mother answered Jesus with words of wit and hopefulness that thrilled him: "Truth, Lord; yet the dogs eat of the crumbs which fall from the master's table." In joyous admiration Jesus exclaimed: "O woman, great is thy faith: be it unto thee even as thou wilt!"

Assured and contented at last because Jesus had undertaken her daughter's deliverance, the woman returned home to find what she had longed for with all her mother heart. That dreadful something had gone, the devil's hold had been broken, and she clasped to her heart a sweet young life that Christ had beautified.

So Jesus labored and taught, making folk expect and experience deliverance from the powers of evil. Let us not forget that he teaches us to pray for ourselves and for others: "Our Father which art in heaven . . . deliver us from evil!"

'Tis the grandest theme through the ages rung,  
'Tis the grandest theme for a mortal tongue,  
'Tis the grandest theme that the world e'er sung.  
"Our God is able to deliver thee!"

## Prayer Corner.

The Lord is my strength and my shield;  
my heart trusted in him, and I am helped.  
—Psalm 28: 7.

"With those who have made ready to receive him in peaceful trust, he will come and dwell in love and joy; and great is their rest and blessedness."

### A PRAYER VISION.

Lord, let me live while I can see  
The beauty in the blossoming tree,  
The message in the wayside flower,  
And love it for its one short hour;  
While morning song of lark and jay,  
Can scatter all my doubts away,  
And lift my poor heart from the sod,  
And tell them I am born of God;  
While I can feel I'm linked with all  
The burdened ones who halt and fall,  
While I can feel my share of blame  
In every cheek that's dyed with shame,  
While I can feel life's burdens sweep  
Across my heart and drive out sleep,  
While I can suffer, hunger, strive,  
Lord, let me live  
—for I'm alive.

But if the time should come when I  
Forget to lift my eyes on high,  
Forget to seek for love divine,  
Or seek it but for me and mine;

When my dim eyes shall fail to trace  
Thy image in each human face,  
When lulled by comfort, ease and pride,  
I find my soul is satisfied  
To build its house of wood and hay,  
Letting the old world go its way,  
Content to preen before a glass  
Where wounded ones barefooted pass,  
Easing my conscience if I must  
By throwing hungry dogs a crust,  
Then, Lord, thy crowning mercy shed  
And let me die  
—for I am dead.

—Nellie McClung, quoted in  
"The Christian Leader."

O most merciful God, whose mercies are as high as the heavens, great and many as the moments of eternity; fill my soul, I beseech thee, with great thoughts of thy unspeakable blessings, that my thankfulness may be as great as my needs of mercy are. Let thy loving-kindness endure for ever and ever upon me; and, because I cannot praise thee according to thy excellence, take my soul, in due time, into the land of everlasting praises, that I may spend a whole eternity in ascribing to thy Name praise, and honor, and dominion. Grant this for Jesus Christ's sake. Amen.—Jeremy Taylor (1613-1667).

# Some Notable Hymns and Authors.

## No. 20. Other Early Nineteenth Century Writers.

A. M. Ludbrook.

Augustine of Hippo, "greatest of the Latin fathers," has left on record how he was helped by song. Amid the temptations that beset him he found strength and inspiration in the hymn-singing, and said that through it "the weaker minds are stimulated to a devotional frame." Yet he feared the subtle beguilement of sweet sounds, saying, "When it happens to me to be more moved by the singing than by what is sung, I confess myself to have sinned grievously, and then I would rather not have heard the singing." We would not express ourselves quite so strongly, but still may well "take heed to our ways."

EDWARD DENNY (1796-1889), a baronet and the son of a baronet, was born at Tralee Castle, in Ireland. He was a member of the Christian community known as the Plymouth Brethren, though they disown the place name. He contributed largely to their hymnody, and was the writer of several prose works. Among the most widely known of Sir Edward's lyrics are "What grace, O Lord, and beauty shone," and those two fine hymns of the Lord's Supper, "Blest feast of love divine" and "To Calvary, Lord, in spirit now."

One of our most popular and jubilant lyrics was composed by AMOS SUTTON (1802-1854), a native of Sevenoaks, in Kent. Not much about him is known, but he labored as a Baptist missionary in India for many years, and it was on a visit to England he composed, to the tune of "Auld Lang Syne," that soul-stirring lyric we sing on occasions of taking a long farewell—"Hail, sweetest, dearest tie that binds."

JOHN HAMPDON GURNEY (1802-1862) was born in London, and educated at Trinity College, Cambridge. Taking "holy orders" he became successively Curate of Lutterworth (John Wyckliffe's parish), Rector of Marylebone, and Prebendary of St. Paul's Cathedral. He was the author of several fine hymns, including "Yes, God is good in earth and sky," and the children's harvest-hymn, "Fair waved the golden corn." But the best known of his lyrics, and a general favorite, is that beginning—

We saw thee not when thou didst come  
To this poor world of sin and death;  
Nor e'er beheld thy cottage home  
In that despised Nazareth;  
But we believe thy footsteps trod  
Its streets and plains, thou Son of God.

We have now to speak of one of the most noted men of the 19th century—indeed, it has been said that "in some respects his personality is the most striking in the whole annals of the Church of England since the Reformation."

JOHN HENRY NEWMAN (1801-1890) was the son of a London banker. He was ordained in 1824, and from about 1828 to 1842 was Vicar of St. Mary's, Oxford. In his early days he was strongly evangelical, and maintained that the pope is antichrist; and when Sir Robert Peel brought in his Roman Catholic Relief Bill, Newman transferred his support to the Opposition. As late as 1833, though beginning to feel the glamor of Rome, he could write of the latter, "Oh, that thy creed were sound!" About that time he associated himself with John Keble and Dr. Pusey in The Oxford Movement, which, while arousing the church from its spiritual lethargy, was strongly ritualistic. In starting a series of Tracts for the Times he "felt confident of his ability to de-Protestantise or re-Catholicise the Anglican church. He compared himself to Luther and spoke of a new Reformation"—to get back to where the world was 300

years earlier. He recanted all he had said against Romanism, and in 1845, to Keble's grief, seceded to that communion. Writing some time later R. M. Milnes, afterwards Lord Houghton, says in a letter: "Newman has published a very learned, subtle book . . . quite throwing over the notion that the Church of Rome does not add to the apostolic teaching, and distinctly avowing that the Real Presence and the deification of the Virgin (his phrase) are doctrines revealed in later times by the Church." Newman was created a cardinal in 1879, and died in 1890 at The Oratory, Birmingham, which he had founded forty years before, and where he lived in retirement.

### MEMORY HYMN.

B.—618.

Light of the world! whose kind and gentle care  
Is joy and rest,  
Whose counsels and commands so gracious are,  
Wisest and best,  
Shine on my path, dear Lord, and guard the way,  
Lest my poor heart, forgetting, go astray.  
Lord of my life, my soul's most pure desire,  
Its hope and peace!  
Let not the faith thy loving words inspire  
Falter, or cease;  
But be to me, true Friend, my chief delight,  
And safely guide, that every step be right.  
My blessed Lord, what bliss to feel thee near,  
Faithful and true;  
To trust in thee, without one doubt or fear,  
Thy will to do;  
And all the while to know that thou, our Friend,  
Art blessing and wilt bless us to the end.  
And then, O then! when sorrow's night is o'er,  
Life's daylight come,  
And we are safe within heaven's golden door,  
At home, at home!  
How full of glad rejoicing will we raise,  
Saviour, to thee our everlasting praise.

—Henry Bateman.

We owe to the genius of John Henry Newman two greatly esteemed hymns still in common use. Sir Wemyss Reid, writing of the closing scenes in the life of Mr. Gladstone, says that in his hours of loneliness he constantly repeated passages of Scripture, and also favorite hymns—constantly upon his lips was one of Newman's of which the following is the first and last stanza—

Praise to the Holiest in the height,  
And in the depth be praise;  
In all his words most wonderful,  
Most sure in all his ways.

It was sung over the great statesman's open grave in Westminster Abbey. It forms part of a poem entitled *The Dream of Gerontius*, written when the author was 65.

But a more popular song is one which Newman composed much earlier in his life. Returning from a visit to Italy, and troubled in both body and mind, while his vessel lay becalmed in the Straits of Bonifacio, between Corsica and Sardinia, he wrote that world-famed lyric, "Lead, kindly light." It has been rendered into over 50 languages. The author, how-

ever, said that as it expressed only a subjective and transient mood it was not a hymn, nor suitable for public worship. Hence he did not include it in *The Oratory Hymnbook*; and, later, in *Verses on Religious Subjects* he put it, not among the hymns, but in the section entitled "Sentiments."

However, it is generally popular, though as a hymn not universally so. It is plaintive and appealing, and so general in character that it can be sung by almost any religionist or even non-religionist; hence was selected almost alone for use in the *Parliament of Religions* at Chicago, consisting of Christians, Jews, Mohammedans and Heathen! And Newman himself believed that the musical setting of his lines made the hymn famous; he said, "It is not the hymn that has gained the popularity, but the tune."

Space will not permit of mention of special occasions and interesting stories of its use. As to what the author meant by the reference to "angel faces" has often been discussed and several interpretations suggested. Newman, appealed to late in life, said he couldn't remember what was in his mind when he penned the words. Whoever altered "step" into "step's," surely forgot that it was poetry, not prose, he was thinking to correct. The well-remembered Grote-st. male quartette of past years always sang it as Newman wrote it—"one step enough for me."

But the writer has often wished that the aforesaid quartette had sometimes given us, to the same fine tune, that beautiful hymn by a little known author—a London timber merchant!—HENRY BATEMAN (1802-1872). "Light of the world! whose kind and gentle care"—"Is worth a dozen 'Lead, kindly lights,'" said one of our singing evangelists, and we agree. What tender appeal in the first and second stanzas! What loving, whole-hearted confidence in the third one! And then the glorious climax! Let us each memorise it thoroughly, that individually we may make it a daily prayer, and congregationally may—even without the distraction of the printed page—"lift up our face unto God."

## College of the Bible.

The S.A. Local Committee of the College of the Bible has appointed Brig.-General S. Price Weir chairman of the committee, and C. Schwab is acting as secretary and treasurer. Arrangements have been made for receiving monies and issuing receipts on behalf of the College at the office of the chairman, Mordialta-st., Adelaide. This should help South Australian brethren desiring to send to the support of the College.

The date for the annual offering for the College of the Bible is coming near, and next week we shall publish the annual education issue. The College story will be presented by a number of pictures, while some interesting articles have been contributed by brethren throughout the States. Members may help make the offering a success by laying by each week until October 7. There is urgent need for increased giving this year.

G. O. Tease, Wylie-st., Graceville, has been elected secretary and treasurer of the Queensland College Committee following the transfer of Chas. Young to Hamilton, N.S.W. The Queensland committee is arranging for a luncheon for business at the Y.M.C.A. on Friday in furtherance of the appeal for the annual offering for the College. Monies for the College may be sent by Queensland brethren to Bro. Tease, who will issue receipts.

"Who is my neighbor?  
He who needs my care.  
Where is my neighbor?  
Everywhere."

## Prayer Meeting Topic.

September 19.

A MASTER LESSON.  
(John 13: 1-20.)

H. J. Patterson, M.A.

Here in this incident we have all the unspoken love, all the heart yearning of our Lord compressed into one act. It was the last evening he was to spend with them, and they seem not to have learned his repeated lessons. There has burned within them a feeling not right. They are each anxious for the best places in the kingdom, but not willing to pay the price, and besides do not realise how true greatness is to be attained.

### The Why of It.

After a journey it was the custom that the feet shod with sandals should be washed (cf. Luke 7: 44). Perhaps on ordinary occasions the disciples would do it, maybe taking it in turn. But that evening they were angry and resentful. Questions of place and privilege had so heated them that not one would condescend to the menial task. Our Lord knew all. How his heart must have ached for them! That state of mind must be changed. Quickly he determines upon a certain course of action. Let your imagination dwell on the scene. Cannot you picture the faces of these men—John, James, Peter, Andrew and the rest of them.

### Its Atmosphere.

Jesus knew that "his hour was come." The cross was now very near. The shadows of night were already beginning to deepen around him. The cup would soon be pressed to his lips to drink to the dregs. Why should he be bothered in such an hour with the jealousies of these men? But he was bothered because he, having loved them, would love them unto the end. He must be their teacher till the last. Though he was the Son of God, coming from God and going to God, it was not considered too menial a task for him.

And Judas was there. He came to eat bread with him the while his plans matured. Here was the basest treachery, but Jesus does not attempt to unmask him. Instead he washes his feet. What a picture! Jesus washing the feet of his betrayer. What would we have done? I am afraid we, like Peter, follow afar off in these matters of personal offence. Sceldom do we suffer ourselves to be defrauded for the sake of saving a fellow from disgrace. Here we are upon the heights—the supreme heights where it is given few of us to follow. It seems there was silence till he came to Peter. The first requirement of a disciple is the surrender of the self. Peter, perhaps feeling bitterly about the action of the Lord where he had failed, said, "Thou shalt never wash my feet." The words of Jesus following lead him to see that he must bow in surrender. Indeed, he fears to be excluded from the apostolic band, and rather than that he will be washed in every part. But Jesus' design was not to wash the dust from their feet but to cleanse their heart by his action.

### Its Argument.

The lesson in its argument was from the

## Our Young People.

Conducted by W. M. G. A. B.

### Leisure.

A. W. Stephenson, M.A.

Recent Broadcast Talk through EBU, in "Sunday School on the Air," conducted by the N.S. Council of Victoria.

You are familiar with that old proverb, "All work and no play makes Jack a dull boy." As a rule we make a distinction between work and play hours. We give definite thoughts to our work so as to reap the best results. But is this so with our leisure? Our leisure hours may become of greater value to us than the time spent in work. Indeed, the manner in which we spend our leisure may determine the whole course of our future.

### What a Cotton Mill Worker Did.

There lived in Scotland in the middle of the last century a poor Scotch lad named David Livingstone. Although he worked in a cotton mill from six in the morning until eight in the evening, he was quite anxious to spend his free time studying in a village school. This laid the foundation for a university course in the Edinburgh University, and also for his work as a medical missionary in Africa. The lad, who used his leisure for study and serious reading, eventually became renowned as a great son of the Empire and a humble servant of our Lord.

### Minding Ducks.

Perhaps this way of spending one's leisure may not appeal to everybody. Of course, it is not the only way to spend time to advantage. This fact is demonstrated in the early life of Henri Fabre. When quite little, Henri was set the task by his parents to care for the ducks on the farm. Every day he drove them to a stream. What was Henri doing while the ducks were busy diving and sporting in the water? He was studying the minute insect life which abounded in and about the stream. To this open-eyed boy many secrets of nature were revealed. Later in life, when he was a student teacher, he spent all his holidays examining the habits of the wasp or some other kindred creature. Eventually he became a world-wide authority upon insect life.

greater to the less. "If I, your Master and Lord, have washed your feet; ye also ought to wash one another's feet." Jesus never intended this to be used as a religious ceremony in after years. His lesson was one of humility, and one in keeping with the whole life. "He took upon himself the form of a servant." We know that Jesus was God's Son. If he could do that ought we not be willing to do the menial task? "Humble we must be if to heaven we would go; high is the roof there but the gate is low."

TOPIC FOR SEPTEMBER 26.—ASSURANCE.  
—Isaiah 32: 14-20.

### Concluding with Stable-boys and Kings.

Reading occupies many hours of leisure. There is so much for us to read and so little time to read it, that it is necessary to discriminate between reading matter which will be useless or harmful, and literature which is both helpful and good. Ruskin looked upon books as though they were persons with whom we may associate. He draws some to the chatter of kitchen-maids and stable-boys, but others to the conversation of queens and kings. "Will you go," he said "and gossip with your housemaid, or your stable-boy, when you may talk with queens and kings?"

The point he makes clear is that our mind and life become a part of the things we see and hear. If the books or papers we read are immoral, they will have an evil effect on us. But if we select those which are pure and beautiful, our mind will become a storehouse full of good treasures. If you value your good life read only good books.

What has been said concerning literature may also be applied to the type of entertainment we should patronise. Select the good; shun the evil. It is useless to stipulate precisely what form of entertainment you ought to follow. A good rule is to follow your own conscience, and if ever any danger arises, immediately refrain. Do not dull the inner moral voice. Seeing you desire the good, follow it without wavering.

### The Thrills of Pure Happiness.

It is impossible for many to find happiness in their daily occupations, so during their spare time they set out in search of it. Now there is something so strange and mysterious about happiness that it cannot be found by a direct search; it is rather the by-product of unselfish service. Only those who delight to serve their fellowmen experience the thrills of pure happiness. Mary Slessor, whose missionary work in dark Africa is a series of remarkable exploits, when only a young woman found time, in spite of the fact that during the week she worked in a factory from 8 a.m. to 6 p.m., to assist in a little mission school in the slums of Dundee, Scotland. Mary took over a Sunday school class of rough lads. "In her church work," writes W. P. Livingstone, "she continued to find the little distraction from toil which gave life its savor."

### On Using Leisure Hours Unselfishly.

Opportunities for service abound, and in these you will find the secret of a happy life. In our best moments we all feel we ought not to use our leisure hours selfishly, merely in our own restricted interests, but rather unselfishly, and thus for the advancement of our fellows. "He that findeth his life," said Jesus, "shall lose it; but he that loseth his life for my sake shall find it." In service we lose our selfish life only to find the best life—the life which enjoys divine happiness.



Carnegie, Vic., Bible School, Winners 1933 Efficiency and Increase Campaign, Section A.

## Here and There.

Bro. A. H. Pratt, preacher of Castlemaine church, Vic., has undergone an operation in Bethesda Hospital, and is progressing favorably.

The Victorian General Darcas meeting will be held on Wednesday next, Sept. 19, in Swanston-st. lecture hall, from 10.30 a.m. till 4 p.m. All sisters will be welcomed.

Bro. W. J. Way, who has concluded his ministry for the present at Dover, Tas., expects to pay a visit to the churches at Geveston, Kellevie, Nubeena and Tunnel Bay.

Victorian Endeavorers are asked to note that the missionary rally arranged for September has been postponed till October. The exact date will be advertised as soon as possible.

Just too late for insertion in last week's issue we received the following telegram from Perth, W.A.:—"West's women's auxiliary appeal Leach, Waterman fund over one hundred pounds.—Yelland."

At Swanston-st. lecture hall on the evening of Sept. 10 the Victorian foreign missionary committee entertained students of the College of the Bible who are taking the foreign mission course. A happy time was spent.

The annual meetings of the S.A. Churches of Christ G.E. Union will be held on Saturday, Sept. 15, afternoon and evening, at Flinders-st. Baptist church. A tea table conference on selected C.F. topics has also been arranged.

The church at St. Arnaud, Vic., is taking advantage of the "Back to St. Arnaud" celebrations, commencing on Sept. 29, to have special services. It is hoped that visiting members will avail themselves of the opportunity of having fellowship with the church.

By private advices from New Zealand we have learned that Bro. F. J. Siverly addressed the church at Nelson on Sunday morning, Sept. 2, and took his usual part in the Bible school. At 6 p.m. he was taken ill, and at 7 o'clock had answered the Father's call. Our information shows that the Dominion brethren were much upset by the sudden call of an esteemed worker.

During the past week there has been a steady stream of contributions to the testimonial being arranged for Bro. A. R. Main. Quite a number of churches, however, have missed the notices that the committee desired contributions to be in the hands of the secretary, F. T. Saunders, by 10th inst. He will appreciate receiving monies for this purpose as early as possible.

"Crusade of the Cross" meetings held during the past two weeks at York-st., Ballarat, Vic., proved of spiritual benefit to the church. Bro. Hughes emphasized the need for reality in Christian living. There were good attendances. The final meeting, on Sept. 7, was one of the largest, when four women surrendered to Christ. There was a large attendance at gospel meeting on Sept. 9, when Bro. W. Feary preached. Four candidates were immersed.

Elsewhere in this issue appears an appreciation of the late Dr. Chandler from the pen of Dr. A. J. Saunders, Professor of Economics in the American College, Madras. Some of our Australian brethren knew Dr. Chandler. When our late Bro. H. J. Banks visited India many years ago he was the guest of the Chandlers. Dr. Saunders is now the secretary of the South India Board of Christian Higher Education, which is the Continuation Committee of the Lindsay Commission, and is in charge of all the work in South India growing out of the Lindsay Report. He is also a Councillor of the Madras Municipality, and is working along the lines of city improvements. So, as he remarks, he does not rust in India.

The whole world was shocked by the news of the disaster to the steamer "Morro Castle" off the coast of New Jersey at the week-end. Apart from the heavy loss of life, which is a cause of grief to all, there are features reported which create grave concern. The fact that so many passengers lost their lives and so large a percentage of the crew were saved suggests that something was lacking in organisation.

The Hinrichsen-Morris mission at Lismore, N.S.W., is attracting large crowds. On Sept. 2, at 7.30 p.m., Bro. Hinrichsen spoke on "Christian Unity" to a crowded meeting in Apollo Hall. The term of the mission has been extended. The following telegram came to hand on Monday evening: "Wonderful revival Hinrichsen-Morris mission; 40 confessions last week; 32 welcomed yesterday; marquee crowded, scores standing last night; unfortunately storm prevented usual appeal; 81 to date.—Riches."

Readers will have noticed with interest the election of Miss Evangeline Booth to the position of General in the Salvation Army. Her administrative ability in other fields, and zeal in service, are evidence that she has inherited many qualities from her father. As there is a fixed retiring age for the office, wonder may be felt at the wisdom of an appointment that can only give a brief tenure. But all Christian people will unite in wishing for her divine guidance, and also for the people she has been called to lead.

We regret to report that Bro. A. B. Main is confined to his room with an attack of bronchial asthma. He is making steady progress, and reports indicate that he should be up again within a few days. Because the closing term of the College year is so important, the College Board, at his suggestion, has arranged for Bro. H. J. Patterson, A. W. Stephenson and A. W. Ladbroke, who are to relieve during his furlough next year, to take over the classes for this term also. These brethren have responded readily to the emergency, though the sudden call means much extra work. We are glad to have encouraging reports of Bro. Main's progress.

Melbourne was ready to give a very cordial welcome to Dr. W. Graham Scroggie when he arrived last week to conduct a life and service campaign among the churches. A public reception was tendered in Collins-st. Baptist chapel last Friday, when Dr. J. J. Kitchen presided, and welcoming messages were expressed by representatives of the Anglican, Presbyterian and Baptist churches. Bro. T. H. Scambler also had a part in the service. Dr. Scroggie will conduct meetings nightly for three weeks—four Sundays—with the exception of Thursdays and Saturdays. On Thursday, Sept. 27, at 3 o'clock, he will deliver a special address to preachers, which meeting will not be open to the public.

The Mrs. Grace Waterman appeal in Victoria has met with good response. The latest report shows that contributions have reached nearly £350, and it is hoped that this amount will be further augmented. One church has donated £80, and others have contributed proportionately well. The co-operation of all who have helped to date is appreciated. It is felt that there are yet many who would like to have the privilege of sharing in this very worthy cause. All are invited to help to bring this appeal to a successful conclusion. Those desiring to participate in the Victorian appeal are asked to send contributions to secretary of women's mission band committee, Mrs. C. C. Dawson, 25 Oswin-st., East Kew, E.S.

From Aug. 19 to Sept. 2 (Sundays to Fridays) a volunteer mission was held at Buchan, Vic.

The arrangements were made by Bro. Collins, of Emerald, and the brethren at W Tree. Bro. H. C. Bischoff, of the College of the Bible, preacher of the church at Bel Bel, was the missionary, Bro. J. T. Smith, of Fairfield, song-leader, and Mrs. Smith soloist. Considerable interest was manifested, and the plea of Churches of Christ was better understood and appreciated. Many homes were visited. On Aug. 30 Bro. Bischoff's address on "Why We Do Not Baptise Infants" attracted the largest attendance, and created the greatest interest. A party from W Tree came 15 miles each night of the mission. The mission party worshipped with the church at W Tree on Lord's day mornings, the brethren being much encouraged and built up in the faith. On Sept. 2, prior to morning service, a lady was baptised by Bro. Bischoff. Afterwards she was welcomed into fellowship. The effort was well worth while.

### BOOKS BY W. GRAHAM SCROGGIE, D.D. (NOW IN MELBOURNE.)

"Fascination of the Old Testament Story," 9/-; "The Great Unveiling"—Book of Revelation, 7/6; "Is the Bible the Word of God?" 5/3; "Prophecy and History," 5/3; "The Problem of Unanswered Prayer," 1/6; "A Simple Guide to Biblical Study," 1/6; "The Book of Books," 9d.; "The Gift of Life Abounding," 1/6. Many others—see special show tables.

Write for Catalogue of the new KESWICK LENDING LIBRARY FOR CHRISTIANS.

### KESWICK BOOK DEPOT

215-17 Collins Street, Melbourne.

### DEATHS.

MUNDAY.—On Sept. 5, at her residence, 53 Cutter-st., Burnley, Louisa, beloved wife of William Munday, and loving mother of Ethel (Mrs. Body), Eva (Mrs. Stone), Lillian (Mrs. Dasting), Annie (deceased), Eveline (Mrs. Neill), Dorothy (Mrs. Miller), late of Geelong. He loveth his beloved rest.

MUNDAY.—A tribute of respect and affection to our dear mother-in-law, Louisa Munday, who passed away on Sept. 5, 1934. The fragrance of her life remains to spur us on to nobler deeds.—Inserted by her loving sons-in-law.

### BEREAVEMENT NOTICE.

Through the medium of the "Christian" Bro. H. R. Fitch wishes to thank all kind friends for letters and expressions of sympathy during his recent sad loss; also to express his deep appreciation for the help rendered by the brethren conducting services at Prahran during his absence in Western Australia.

### IN MEMORIAM.

HUNTSMAN.—In loving memory of our beloved sister, Jennie, who passed away on Sept. 12, 1933; and our dear mother on Sept. 15, 1931. "Until the day dawns."

MACDONALD.—In loving memory of my dear wife and our loved mother, Isabella, who went to be with her Lord on Sept. 12, 1932; also our dear boys, Henry Butler, killed in France Aug. 15, 1918, and William Morrison, who died at Beaufort on Sept. 19, 1925. Mother and sons reunited. "By-and-bye we shall meet them, by-and-bye we shall greet them."—Inserted by Jas. McDonald and family, Horsham.

### TO LET.

Two comfortable furnished rooms, for holiday season.—C. F. Davis, Monbulk, Vic.

### BETWEEN SUNDAYS. SWANSTON STREET LECTURE HALL.

Wednesday, Sept. 18.—The Story of our English Bible.

How was the Bible preserved before the days of printing? What ancient manuscripts are in existence? How did our Bible come to us from the Hebrew and Greek originals?

## News of the Churches.

### Tasmanian News-letter. Ira A. Paternoster.

#### Removal of Preachers.

During the month the Tasmanian churches suffered loss by the removal of Bro. Waters from Devonport to Victoria. Bro. Waters has done a very definite work and will be greatly missed. At the farewell meetings very sincere regret was expressed at his departure. Bro. H. Street, who for over two years has had a useful ministry with the Mole Creek and Caveside churches, has gone to Devonport. It was a very great joy on a recent visit to Mole Creek to bear the affectionate regard in which Bro. and Sister Street are held.

#### The Call of the Capital.

While in Hobart the other week we were privileged to meet with the C.E. society at West Hobart and address the meeting. Bro. Tharrowgood is greatly beloved here, and is steadily building up the work. He is the only full-time preacher in the capital city, and is yearning for the fellowship of a good man at Collins-st.

#### Raffles in Schools.

The Tasmanian Education Department apparently found it easy to salve its conscience over a rather interesting matter recently. It forbids raffles by schools to assist in raising funds, presumably not desiring to encourage the gambling habit among children. The Campbell-st. school, Hobart, decided to assist the Blind, Deaf and Dumb Institution by running a Queen Competition, and every child is urged to buy a ticket. Each ticket is numbered and carries a prize for the lucky number.

When pressed for an explanation the Director of Education (Mr. G. V. Brooks) stated the prizes offered were of such insignificant value, in comparison to the number of tickets sold, that the department did not regard it in the light of a raffle!

#### Treatment of Crippled Children.

A skilled orthopaedic surgeon has come to Tasmania to live, and a prominent resident of Hobart has promised to provide £250 a year for an orthopaedic nurse. It is proposed to erect a clinic capable of accommodating forty children, and that in addition to treatment the inmates should be provided with educational facilities. Already Dr. Shugg, who is keenly interested in the project, has received a number of promises of financial support.

#### State C.E. Convention.

This has just been held in Hobart, and according to reports to hand it shows Christian Endeavor zeal is not waning. There has been an increase of two societies and eleven members for the year, there now being 61 societies with a membership of 1,383.

#### Anglican Synod.

The Bishop of Tasmania, Dr. Hay, in his address to Synod last week made some striking observations on current topics and their relationship to the church. He is reported as having said, "We have learned to make wealth much faster than we have learned to distribute it more justly. We have scorned the truth that the life of a nation consists not in the abundance of things its possesses, but in the way men live justly and happily with one another, and humbly with their God."

#### Fifty Years' Service.

The veteran W. J. Way has just completed fifty years in the ministry of Christ. What a

splendid achievement! All over Tasmania the name of W. J. Way is honored and beloved, and hearty congratulations are extended to him.

### Tasmania.

**Lanceston (Margaret-st.).**—Good meetings were held on Sept. 9. Bible Sunday was observed, and Bro. Paternoster delivered an appropriate message on "An Inspired Bible: the Christian's Guide." The choir effectively rendered an anthem. Sister Mrs. Cook was received by transfer from Mole Creek. Ladies' guild held a small but successful sale of gifts on Sept. 6.

**Invermay.**—On Aug. 30 the church held a well attended and enjoyable social. On Sept. 2 Bro. Ira Paternoster gave an exhortation which was inspiring and helpful. Sept. 9, good attendances. Bro. A. E. Brown's exhortation was "A Plea for Youth" in preparation for Bible school union offering. His subject in the evening was, "Our Way or the Lord's Way—Which?" Miss E. Edmunds and Mrs. Smith rendered a duet, and Miss M. Stevens sang a solo.

**Devonport.**—Bro. H. Street gives fine exhortations to good morning meetings. His gospel address on Aug. 26 was "Fools of the Bible," and on Sept. 2, "The Proven Christ." Sisters Street and Nothrop rendered solos. The women's mission band held a social on Aug. 29, when goods made for mission box were displayed, and £1 sent for Christmas cheer. Cottage prayer meetings, held weekly, are fairly well attended. C.E. held a "Bower night" on Sept. 6. Beautiful bunches of flowers, with tracts, were taken to the sick.

**Dover.**—All regret that Bro. W. J. Way has terminated his engagement with the church. He gave his concluding messages on Sept. 2. During his stay he has greatly strengthened the members, and there have been four decisions for Christ. On Aug. 9 Sister Laurel de Jersey was married to Pastor R. A. Pretty, of Dover Congregational church, and on Aug. 29 Sister Joyce Worsley and Bro. Vern Burrell were married by Bro. Way. Mr. and Mrs. Pretty will remain in Dover for the present, and Mr. and Mrs. Burrell will reside in Geelong.

### Western Australia.

**Victoria Park.**—Mr. and Mrs. Greig were welcomed by transfer from city church on Aug. 26. The Fortness silver band and songsters gave Bible school a splendid programme on Aug. 28. Mrs. Nightingale has been honored by election to State presidency of W.C.T.U. for third time. Mr. Dan. Webster has received the home-call.

**Kalgoorlie.**—There were good attendances on Aug. 12 for Bible school anniversary. Bro. Albany Bell, of Perth, exhorted at morning service. In the afternoon special singing and items were given by Bible school scholars, and the address by Bro. Albany Bell was much appreciated. Prizes were distributed to kinder department. Bro. Hinrichsen preached at night, when singing of the children under Bro. Jack McDiarmid was much enjoyed. Anniversary services were continued on Aug. 15, when items were given by senior scholars, and awards were distributed. On Aug. 19 Bro. Jack McDiarmid spoke at morning service and Bro. Hinrichsen at night. On Sept. 2 Bro. Hinrichsen spoke at both services. A young man who made the good confession at Boulder the previous Sunday was baptised.

**Maylands.**—Sunday school has commenced singing practice under leadership of Bro. Soggers. Sisters' guild is having splendid meetings, and continues to do good work. A junior boys' club, under leadership of Bro. V. Berry, has been commenced. At conclusion of gospel service on Aug. 26, a husband and wife made the good confession. Two were immersed and

two Sunday school girls made the good confession on Sept. 2. Miss F. Matthews and Miss E. Tossell have helped with gospel solos. The evangelist has concluded a series of subjects on "The Churches of Christ," and is taking another series on "Great Conversions." J.C.E., under leadership of Bro. E. Schuman, enjoyed an outing to the Zoo on Sept. 1. Tennis club held a table tennis tourney toward its fund for new court.

### South Australia.

**Cottonville.**—Attendances at all meetings have been affected by sickness. On Aug. 26 Bro. L. Curtis exhorted the church, and Bro. W. Matthews preached at night. At a Bible school teachers' tea and conference, Bro. Matthews gave interesting thoughts on school work. On Sept. 2 Bro. Hollans delivered two excellent messages. Bro. W. Barnes, of Wudinna, was a visitor at morning service.

**Victor Harbor.**—Sunday evening services have doubled in the last few weeks. With the advent of summer the Masonic Hall should be crowded to its limits. Bible school now meets at 10 a.m., and a J.C.E. meets Sunday afternoon. Bro. Manning is now present every Lord's day to morning school and evening gospel service. A Dorcas class has been formed, which meets at the manse fortnightly. The work is very happy, and shows great promise.

**Unley.**—Two by faith and baptism and one by transfer have been received into fellowship. Anniversary services in connection with C.E. society were held on Aug. 26. Bro. A. J. Ingham was the morning speaker, and Bro. H. R. Taylor at evening service. Attendance was good. A satisfactory evening collection for sufferers in Port Pirie floods shows sympathy of the church. Attendance on Sept. 2 was affected by much illness in the city. Two splendid addresses were delivered by the evangelist, Bro. H. R. Taylor.

**Mile End.**—A welcome social was tendered to Bro. and Sister L. C. McCallum on Sept. 5. Bro. E. A. Riches presided over a good congregation. Bro. Rodda expressed welcome on behalf of the officers; Bro. Green represented the church; Bro. F. Lewis the Bible school; Sister Mrs. Riches the Dorcas and sisters; Miss Creer spoke on behalf of C.E. societies. Bro. Pearl thanked Bro. Arnold Brown, who has assisted the work during the past two months. Bro. Brown thanked the church for the support given. The choir rendered appreciated anthems. Bro. McCallum spoke in very happy manner. The preacher being indisposed with influenza on Sept. 9, Bro. W. Green exhorted the church and Bro. Pittman preached in the evening.

**York.**—Meetings have been very well attended, with one decision since last report. One of the young ladies' Bible school classes held an enjoyable social on Aug. 25. Miss Parker, the teacher, is commended for organising this. An offering of 29/8 was received for church renovations. During the week commencing Sept. 2, special meetings were held at Flinders Park. York church leading its preacher, Bro. Manning, for the effort. There were smaller meetings at York on Sept. 9 on account of sickness. Bible school attendance was under 150 for the first time for a while. At Band of Hope monthly meeting on Sept. 6, visiting brethren provided the programme. Work is in good heart. Bro. Manning is giving of his best. Bible school is practising for its jubilee.

**Prospect.**—At the annual business meeting of the church on Aug. 29 the following officers were elected:—J. Bell, H. Bradshaw, L. M. Crosby, R. Dunn, J. Harding, H. Mansell and H. Smith; secretary, J. Harding (re-elected); treasurer, R. Bradshaw (re-elected). Secretary's and treasurer's reports showed steady progress. The preacher's report was very encouraging. Bible school and Endeavor society showed increase. Interest in P.B.P. and K.S.P. clubs is maintained. The choir, under leadership of Bro. Cousins, is

(Continued on page 588.)

## Foreign Missions.

Conducted by G. Percy Pittman.

### COMPARATIVE RELIGIONS AND FOREIGN MISSIONS.

Christianity is Christ, and how does he compare with Mohammed or Buddha? Buddha claimed to be the teacher of the way of salvation, but not himself the Saviour, as Christ proves himself to be. Mohammed declared himself to be the prophet of Allah, but Christ as the Son has not only revealed God's Fatherhood, but also has made men in reality the children of God. In him there is no pessimism, as in Buddha, or fatalism, as in Mohammed; but the proof, in his absolute faith in God's love, of a universal beneficence which sends sunshine and shower on all, and an individual interest which numbers even the hairs of the head.

His moral character corresponded with his religious consciousness, for he is supreme in morals as in piety. Mohammed, even taken at his best, cannot for a moment sustain comparison with him. Even Gautama, or the Buddha, who is a far nobler, more heroic, and self-sacrificing personality than Mohammed, shows limitations in his intentions, and imperfections in his methods, which prove him immeasurably inferior to Jesus. If he gave up home and rank to become a homeless beggar, he did not love to the uttermost of self-sacrifice in death.

What most of all distinguishes Jesus from these other masters is his mediatorial function, his sacrificial salvation. Neither of these teachers offered himself to men as Saviour, or has proved himself able, as Christ has, to save to the uttermost all who come to God through him. Buddhism has deified its founder in its later form, the Mahayana, contrary to his intentions, and appeals to him for help. But we still wait for an authentic instance of an original, and not imitative Buddhist experience which can compare with Paul's being crucified and risen with Christ. Is Mohammed the intimate companion, the availing comforter, the mighty deliverer of the pious Moslem as Christ is of the Christian? These questions carry their own answer. Jesus has brought God to man in his life, death and resurrection, and brings man to God in penitence, faith, love, hope, through his grace, as no other master has done or can. Hence his name is above every other name, for in that name is salvation. The comparative study of religions has not dethroned him from that Sovereignty of Saviourhood which foreign missions seek to make actual unto earth's remotest bound.—Principal A. E. Garvie, "The Missionary Obligation."

### INDIAN CHRISTIANS AND DENOMINATIONALISM.

We deplore the present division of Christians into innumerable sects and denominations. If it were possible we would wipe off in one stroke all denominationalism because it is our firm conviction that the church of Christ should be not only in theory but also in reality one. We do not minimise the difficulties of the union of the churches, but we want all the members of the church in India to have a determined will to unity which will find a way out of the difficulties. We do not seek uniformity, but in essentials unity and in non-essentials liberty. At the same time we have no desire to cut ourselves off from communion with the rest of the church of Christ throughout the world. What we plead for is an abundance of tolerance and charity combined with the serious study of the essentials of the "one, holy, catholic and apostolic church." The future church of India which we visualise is a united body of Christians, absolutely loyal to their Master, striving toward

Christlikeness in character and eager to serve all men. There must certainly be room in the church for different types of persons. But this shall not separate one group of persons from another, but rather serve to bring them all together because they are united in a common allegiance to the one Lord and Master, Jesus Christ.

The schemes of church union in North India and South India are the only serious and well thought-out plans now available in India, but they are confined to particular areas and amongst certain denominations only. Though we may not all agree in every detail of the proposed scheme, we commend them to the blessing of God and trust that they will be accepted by the churches concerned and the success thus achieved may stimulate the whole church in India to achieve a larger unity.

We would also urge our Indian brethren of various denominations to get together in a spirit of fellowship for united prayer, study and work. What we advocate is not a short cut to unity but the promotion of a spirit of unity, an essential preliminary to church union.—"The Future of the Indian Church," by leading Indian Christians.

### INDIA'S "INCORRIGIBLE RELIGIOUSNESS."

Granted that there is much in great Indian religious classics which we find difficult to square with the needs of religious life in these strenuous modern times, nevertheless there remains much ground for Dr. Radindranath Tagore's observation that "India's chief fault is that she is incorrigibly religious."—How religious India really is may be dimly realised when we think of her two millions of so-called "holy men," yet men who, notwithstanding their perversion of true religion, hold the ideal of poverty and self-denial. Think of the hundreds of thousands of sanyasis living in solitary places that they may be "alone with God." Think of the religious festivals still held all over India, one of them attended according to one estimate by no less than three million people, many of whom tramp hundreds of miles on foot, some of them two thousand miles and more, with the sole object, as can be proved from their own words, of having their sins washed away. And yet some people doubt the existence of a sense of sin in India! Sir Leonard Rogers once ascertained by careful investigation that the average number of Indians who go on pilgrimage each year cannot be less than twenty millions—half the population of England! Surely no one can think of such facts without feeling that in its

religious devotion India holds the pre-eminence, though so much of it is so sadly subverted and perverted. And though India is changing at a rapid rate, with thousands of her noblest sons and daughters going over to secularism, who will dare to say that in an India of such unfathomable religious emotion and such astonishing powers of renunciation, if only her religious ideas can become purified and worthily dedicated—who will dare to say that in a renovated India secularism and agnosticism may not encounter their Himalayan barrier? Such a situation would but fulfil the anticipation of those who have held that, in the order of Providence, India is destined to provide the arena for the final Armageddon of religion.—"Dnyanodaya."

### GANDHI'S ANTI-UNTOUCHABILITY TOUR.

On Saturday last at Benares, the sacred city of 239 million Hindus, Gandhiji completed his nine-months' campaign against the age-long wrong which is excluding some sixty millions from Hindu temples and from many of the privileges of common citizenship. Varied estimates are being given of the value of his tour, but it is obvious we are too near the event itself to evaluate it rightly. But from whatever point of view it may be considered, every one must pay warm tribute to Gandhiji's sheer physical achievement for a man in his sixty-fifth year, and if India is truly worthy of her greatest son she will listen to the prophetic voice that has thrown this glaring searchlight on the evil that spoils her fair name in the eyes of the world. Unprecedented crowds all over the land have illustrated the fact that Gandhiji "combines the 'prestige of the Prince of Wales with the sanctity of the Archbishop of Canterbury,' as someone has said, and even this is probably an understatement," observes "The Manchester Guardian," as we think correctly. His tour has also thrown a sombre light on the people's incredible poverty: "so poor that they will walk four miles each way for a dole of three pies worth of rice" and "lakhs among them have no clothes except a tattered rag," says Gandhiji. In moral value the tour may prove inestimable; for instance, "the use of liquor on festive occasions had almost stopped among Parsis in Karachi," says last week's Harijan. Gandhiji's collections of seven lakhs of rupees in these hard days are not to be despised, and they will be an immensely useful addition to his Harijan Sevak Fund which even for the year ending September 30, 1933, before the tour began, showed receipts of Rs. 376,163 and detailed expenditure of Rs. 298,322. Of course we have not a scrap of faith in his desire to open Hindu temples to untouchables, partly because Gandhiji himself has no use for the idols he wants the untouchables to worship, and chiefly because those idols have already been proved by Indians themselves to be India's greatest curse.—J. F. Edwards.

### A WEEKLY VISIT.

**D**ON'T FORGET to visit your bank regularly, for consistency in saving pays big dividends—and don't forget that "thrift comes too late when you find it at the bottom of your purse." Save on pay-day, when you have the cash in hand.

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# Dr. J. S. Chandler: An Appreciation.

Dr. A. J. Saunders.

Alfred de Vigny once wrote: "What goes to make a fine life?"—"a youthful dream realised in ripe old age." Nothing could better express the long and useful life of John S. Chandler; his youthful dream of a life-service in India was amply fulfilled, and a later wish was also granted—to live to see and participate in the American Madura Mission's Centennial to the making of the history of which he and his family had contributed so much. Father Chandler (J. E.) joined the Madura Mission in 1847, and contributed 47 years of service; John S. Chandler began work in the mission in 1873, and completed 55 years of active missionary service; two daughters still in active work have already given 37 years of service. The Chandler family therefore have given representatives of three generations to the Madura Mission; the length of service so far has been 87 years, almost spanning the century since the mission began; while the total individual length of service up to date has been not less than 139 years.

John S. Chandler closed his earthly life at Neutral Saddle, Kodaikanal, on June 19, 1934, at the ripe old age of 85 years, 61 years after first joining service in the American Madura Mission. Dr. Chandler was an alumnus in both Arts and Theology of Yale University, graduating with the class of 1870. In 1923 the University, wishing to recognise the meritorious service in India of J. S. Chandler, conferred on him the degree of Doctor of Divinity.

## I.

On reaching the field in 1873, Mr. Chandler was sent to the Batlagundu station, where he remained throughout his first term of service; his frequent references in later years to those early days and experiences at Batlagundu show that that station was his first and lasting love. Mr. Chandler saw service in Periakulam, and had also supervisory work in other centres. But his longest connections were with the city of Madura where for many years Mr. and Mrs. Chandler occupied the old mission bungalow at East Gate, and Dr. Chandler was known as the City Missionary. A beautiful story which shows the fine Chandler spirit comes out in connection with their first appointment to Madura city. Mr. and Mrs. J. S. Chandler had just returned after their first furlough; the mission wished to send them to the lonely and far-away Palni Station, but Father Chandler said: "No, it is not right to send young missionaries to Palni; we will go there," and that was done, though then quite elderly the parents went to the out-station, while the young people were posted to the city. In addition to his city work and touring in the villages Mr. Chandler served the mission for many years in official posts as treasurer and secretary.

In 1876-78 there raged over Southern India one of the worst famines which the country has experienced in modern times. The total mortality amounted to five and a half millions. Mr. Chandler served during that awful time as a government agent distributing relief, and with Dr. Washburn's Orphanage at Pasmalai where a thousand children were fed and housed succeeded in finding food for hundreds of poor people and saving the lives of scores of helpless children. Many years later, in recognition of this work and other public services such as a councillor in the Madura municipality, the King-Emperor, at the recommendation of the Madras Government, conferred on John S. Chandler the Kaiser-i-Hind Medal.

In his earlier days Mr. Chandler was prominent in the negotiations and the organisation of the South India United Church, and later the

formation of the Missionary Union at Kodaikanal. But perhaps his greatest contribution in the field of Christian Union was the valuable work which he did as a member of the Hymn Book Committee of the United Church. He promoted the singing of lyrics, and many of the beautiful South Indian lyrics which are sung so frequently now in church services were written by Dr. Chandler himself; the last one which he composed only a short time before his death was sung at his funeral service.

## II.

J. S. Chandler was a worthy successor of those great names in Tamil scholarship—Winslow and Dr. Pope; he was a master in Tamil language and literature, so much so that in 1912 the University of Madras called Mr. Chandler to be the editor-in-chief of the new Tamil dictionary which it had recently decided to publish. Ten years of the most exacting and painstaking efforts went into that work. As I write I have before me two reprints from the Journal of the American Oriental Society which were contributed out of his researches in the Tamil literature at that time: The Forthcoming Tamil Lexicon, and Names of God in the Tamil Language which denote His Oneness.

On return from his last furlough in 1924, Dr. Chandler was posted to be in charge of the language school in Kodaikanal, and at the same time he was a member of and took an active share in the work of the Tamil Bible Revision Committee under the chairmanship of Dr. Larsen. To the very last he was also consulted by the Christian Literature Society, Madras, in reference to their Tamil publications.

## III.

Although Dr. Chandler was a very busy man in his regular missionary work, he nevertheless found time to write and publish several books of lasting importance. The Madura Missionary is a delightful account of the life and work of his father—J. E. Chandler. In 1909 the Madura Mission celebrated seventy-five years of work in South India. John S. Chandler was entrusted with the task of writing the history of the mission which he did in a book of 471 pages, "Seventy-five Years in the Madura Mission." It is the magnum opus of Dr. Chandler's literary output, and is a mine of information to which we turn again and again concerning the pioneers, policy and movements in the earlier days of the mission in Madura.

Dr. Chandler's historical interest led him to study the beginnings and growth of the Roman Catholic work in this area, with special reference to the seventeenth and eighteenth centuries. A Roman Catholic priest came to Lone Cottage, Neutral Saddle, shortly before Dr. Chandler died and asked to see the aged missionary, for he said that he had been reading some of his writings. The priest no doubt had been reading "History of the Jesuit Mission in Madura," a carefully written and well-documented account, the result of Mr. Chandler's long study in missionary origins in Southern India. That an American Protestant missionary like Dr. Chandler should engage in such a study and write such a history shows his catholicity of spirit and desire to acknowledge good work and consecrated devotion to a great cause wherever he saw it; in the last sentence of that little book he says: "And all races (and creeds) are drawing nearer together in their common love for the Master, and in devotion to his work of redemption."

## IV.

As to the character of the man himself, everybody liked Dr. Chandler because of his genial personality and friendly nature; he did not open on first acquaintance, but when he admitted one into the circle of his friendship he was loyal and true. Dr. Chandler was tall, stately and athletic in form; in earlier life he had been a great hiker, in later years tennis and golf claimed him.

Dr. Chandler was witty, could tell a good story and loved a joke. One time he came into the writer's study and said with a twinkle in his eye: "Why is it that the Roman Catholic priests like to be called father, and yet they dress like mother?"

John S. Chandler retired from active work in 1925 after completing fifty-five years of strenuous and valuable service in South India. Dr. and Mrs. Chandler returned to America, but in July, 1932, Mrs. Chandler passed away, and then Dr. Chandler's great desire was made possible to return to India and spend his remaining days in the land of his birth and among the people whom he loved. And the people loved him, for Miss Chandler says that it is simply amazing the number of letters that are coming in from all kinds of people, non-Christians as well as Christians, and from all classes of Indians as well as non-Indians.

I close with a personal note. The office of a great man is to stimulate and lead on the rank and file of men. It was Thomas Carlyle who said: "The world's history is but the biography of great men." I have always regarded Dr. Chandler as my father in the Mission, ever since our first days in Madura were spent with the Chandlers in the old mission bungalow. No better tribute can a son bring to the memory of his father than that expressed by Matthew Arnold to Dr. Thomas Arnold in Rugby Chapel:

Then, in such hour of need  
Of your fainting, dispirited race,  
Ye, like angels, appear,  
Radiant with ardor divine!  
Beacons of hope, ye appear!  
Langor is not in your heart,  
Weakness is not in your word,  
Weariness not on your brow.  
Ye alight in our van! at your voice,  
Panic, despair, flee away.  
Ye move through the ranks, recall  
The stragglers, refresh the outworn,  
Praise, re-inspire the brave!  
Order, courage, return;  
Eyes rekindling, and prayers,  
Follow your steps as ye go.  
Ye fill up the gaps in our files,  
Strengthen the wavering line,  
Stablish, continue our march,  
On, to the bound of the waste,  
On, to the City of God.

I pay that tribute to the memory of a noble and good man, one of the great missionary statesmen of South India during the past fifty years.

"Now the labourer's task is o'er,  
Now the battle-day is past;  
Now, upon the further shore,  
Lands the voyager at last.

"There the tears of earth are dried,  
There its hidden things are clear;  
There the work of life is tried  
By a juster Judge than here.  
Father, in thy gracious keeping,  
Leave we now thy servant sleeping."

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## News of the Churches.

(Continued from page 585.)

a great help at gospel services. Dorcas society continues its good work. A splendid spirit of co-operation and harmony prevails. With regret Bro. Russell's resignation as preacher was accepted. During their seven and a half years of service Bro. and Sister Russell have done splendid work for church and district. Bro. Russell has accepted an invitation from the churches in Bordertown circuit, and expects to commence his ministry there about the end of the year. Sickness amongst members affects attendances. The girls' club won the basketball competition for the season. A new scheme for lighting the building is being considered.

### Queensland.

**Charters Towers.**—Meetings were well attended during August. Scholars are preparing for anniversary. At gospel services Bro. Weir gave a series of helpful sermons on "The Soul of Man."

**Brisbane (Ann-st.).**—All meetings have improved since Bro. Collins arrived. On Sept. 2 three were received into fellowship. The pleasant Sunday afternoon was largely attended. Bro. Kirk and his orchestra are a wonderful help at these gatherings. Gospel services show big improvement, many strangers attending. Fellowship with visitors from all other States was enjoyed during past month.

### Victoria.

**Dandenong.**—On Sept. 6 Sister Violet, of the social service department, gave an excellent address on "The Lord's Pathway." Bro. W. H. Clay gave a fine address at each service on Sept. 9.

**Melbourne (Swanston-st.).**—Enjoyable meetings were held on Sept. 9. After the address by Bro. Scambler at night a young man made the good confession. The offering for Mrs. Waterman totals about £81.

**North Williamstown.**—On Sept. 2 and 9 successful anniversary services of the Bible school were held, when Bro. A. Haskell led the singing well. Good addresses were given by Bro. J. E. Webb, W. H. Clay and H. A. Hunt.

**Geelong.**—Bro. Clipstone addressed good meetings on Sept. 9. On Sept. 6 Dr. Cook gave a travel talk, illustrated by moving pictures. A musical programme was arranged. The girls' club members are training to enter the inter-house sports, and the boys' club has formed a cricket club.

**Kyneton.**—Children's day service was enjoyed on Aug. 26. Presentations were made from the church and ladies' aid to Sister Mrs. C. Thomas on the eve of her departure for Castlemaine. Bro. A. Jones, of the College, gave an appreciated message at prayer meeting on Aug. 30. Excellent addresses were given by Bro. Butler on "Bible Sunday."

**Carlton (Lygon-st.).**—The mission band enjoyed a visit and message from Bro. P. Alcorn on Sept. 5. Bro. Ennis addressed both services of the church on Sept. 9, his subject at night having special reference to Bible Sunday. A married couple confessed Christ. Renovation of the chapel is nearing completion, and services will be resumed in the church building next Sunday.

**Fairfield.**—Bro. D. C. Ritchie, student preacher, is assisting the church till end of year. He has given very fine messages, and proved himself a strenuous worker. Two young women have made the good confession. Bro. J. Smith has returned from W. Tree, near Buchan, where he has been assisting Bro. Bishoff to conduct a mission. All departments of church work are healthy, and numbers attending are increasing. On the evening of Sept. 9 a son and daughter of Bro. and Sister Keck made the good confession.

**Surrey Hills.**—On the morning of Sept. 9 Bro. Cambridge addressed a record meeting for the year (141). Bro. Len. Fraser was received into fellowship. In afternoon and evening, at the Bible school anniversary, the school hall was well filled. Scholars gave items in song assisted by orchestra. The ladies have raised £12/12/9 for Grace Waterman fund.

**Hampton.**—The women's mission band tenth anniversary has been celebrated. On Sept. 9 Bro. F. T. Saunders addressed the church on the College of the Bible. At night A. W. Stephenson's address was appropriate to Bible Sunday. After the service Mr. E. J. Gosbell (secretary B. and F. Bible Society) gave a lantern lecture on "Sowing Beside All Waters."

**Parkdale.**—At a social organised by sunshine committee of Y.P.S.C.E. on Sept. 8, representatives from Berwick, Chelsea, Cheltenham and Dandenong societies were present. Bro. Bryce, sen. (morning) and McIlhagger (evening) gave helpful messages to fair attendances on Sept. 9. Junior Endeavorers hold helpful meetings and do much sunshine work for the large number of sick folk.

**Preston.**—Finances are now in a satisfactory condition, additional amounts having been received for talent appeal. Bible Sunday was observed on Sept. 9. Bro. Beaumont, of West Preston, exhorted on "The Romance of the New Testament." At gospel service Bro. Fisher's subject was "Can I Trust my Bible?" One confession. An offering on behalf of B. & F. Bible Society was received.

**Frankston.**—On Sept. 9, twenty met round the Lord's table. At gospel service the congregation numbered 27. Bro. Clark, of the College, gave a splendid address on "Confession or Denial?" Attendance at Bible school was affected by sickness among scholars. On Sept. 1, members of C.E. society visited the orthopaedic section of Children's Hospital. Gifts of sweets and biscuits were distributed to patients.

**Rochester.**—A fortnight's mission commenced on Sept. 2. Bro. Trezise at morning and evening meetings created a pleasing impression. Donations of railing and curtain, by Sister Fulford, and reading-desk by Bro. G. Hamilton, merit the thankfulness of the church. Good meetings were held each night during the past week. Misses I. Turnbull and M. Robins confessed Christ. Bro. Trezise, in apt quotation from scripture, ably answered questions.

**Brighton.**—On Sept. 9 the "Crusade of the Cross," with Bro. A. A. Hughes, commenced. At communion service, three baptised the previous Sunday were welcomed into fellowship. Bro. Hughes addressed the Bible school on "The Children of India." To a good meeting at gospel service Bro. Hughes gave a powerful address on "Has the Gospel Failed in Russia?" Officers of churches in the circuit, and their wives, had an enjoyable combined tea and conference on Sept. 7.

**St. Kilda.**—The church has concluded a week of special meetings. A time of fellowship and blessing has been enjoyed. The missioner, Bro. Burgin, of St. Melbourne church, delivered inspiring addresses. On the last day of the mission, at morning service, Bro. Lawrie, of Chelsea, spoke helpfully on "The Peace of God." Sunday school is practising for anniversary under leadership of Bro. Jones. A circuit has been formed with South Melbourne and Middle Park churches.

**Doncaster.**—Children's day was celebrated on afternoon of Sept. 9, scholars taking part in exercises. Mission boxes were opened, and proceeds, with offering taken for this purpose at evening service, amounted to £4/1/-. Scholars also assisted at the evening meeting, when Bro. Connor spoke on "The Book that Everybody Knows." Bibles, new and old, were displayed; some had belonged to early pioneers dating as far back as 1778. Arrangements are complete for "Crusade of the Cross" meetings extending over a week, Bro. Connor in charge.

**St. Arnaud.**—On Aug. 22 the half-yearly business meeting of the church was held. Bro. F. Brown, of Bealiba, visited the church recently. On Aug. 30 the young people's society visited the gasworks. On Sept. 2 the sermon took the form of a question night, many interesting and helpful questions being answered by Bro. Jaekel. On Sept. 9 Bro. Jaekel spoke on "Wayside Ministries" in the morning, and at night on "A Message of Spring." Excellent meetings of late. Splendid attendance at Bible school; 60 present on a recent Sunday.

**Mitcham.**—Bro. Cole, of the College, ministered to the church in the three weeks' absence of Bro. Anderson. On evening of Sept. 2 he addressed a good meeting of girl guides and others on "Watch, for the Night Cometh." One young lady reconsecrated her life to Christ. On Sept. 9 all meetings were well attended, and a fine spirit prevailed. At morning worship Bro. Dallinger, of the College, gave a helpful address. In the evening boy scouts attended, and Bro. Anderson's subject was "The Pride and Responsibility of Youth." A Bible class girl surrendered to Christ. Christian Endeavor and other auxiliaries are in good heart. A monthly Bible class is commencing on Saturday evenings for benefit of young people.

**Malvern-Caulfield.**—The fortnightly meeting of the women's department, held on the afternoon of Sept. 5, was favored with a temperance lecture by Mrs. McLeod, of W.G.T.U. In the evening a delegation of church members attended the mission at Gardiner. Good meetings on Sept. 9. Bro. Graham speaking at both services. Two were received into fellowship—Sister Miss Elsie Seath by faith and baptism, and Sister Mrs. Cliff Gerrard by commendation from Armadale Baptist church. The sisters have collected over £8 for Grace Waterman fund in addition to amount received at brotherhood meeting. Sisters Mrs. Webb and Mrs. Walsh, who are both laid aside with illnesses, have suffered loss by the bereavement of father and brother respectively.

### New South Wales News-letter.

J. Whelan, M.A.

#### A Full-time Ministry.

Mosman church has called R. Acland from commercial life to its pastorate. He is held in high regard there, having served this church for four and a half years in part-time capacity. The church should benefit from his consecrated full-time ministry. Mosman is a strategic centre, and provides a splendid opportunity for aggressive work. An induction service is planned for this month.

#### The Passing of Sir Edgeworth David.

A vast number of people mourn the loss of Emeritus Professor David, of Sydney University. He had a world-wide reputation in the field of geological research, and was held in the highest esteem throughout the Empire. One capable of judging has affirmed that the professor was one of the greatest geologists of his generation and the pre-eminent authority on the structure of the Antarctic continent. Few men have accomplished so much. He was a great scholar, scientist, teacher, explorer, soldier and lover of men; the underlying secret of his greatness being that he was a humble and gracious Christian gentleman. Few of us will forget the peroration of his speech last year when his university honored him with a doctorate of science. With an intensity born of great conviction he attested that the universe was directed by the great supreme Mind. The call of duty found ready response in his heroic soul. His comrades of Antarctica and France will especially cherish his memory. Such men inspire the best.

#### A Great Benefactor.

Sydney University has a fine roll of benefactors who have given hundreds of thousands of pounds in private benefactions. Some names are

conspicuous such as J. H. Challis, P. N. Russell, Sir Samuel McCaughey, T. Fisher and G. H. Bosch. The last named, who has just passed away, made a wonderful contribution to medical science. In 1928 he gave £250,000 which provided for the establishment of Chairs of Medicine, Surgery, Bacteriology and of Histology and Embryology. It had been a life ambition with Mr. Bosch to make a great contribution to the cause of healing. He dedicated his powers to this end. He regarded life as a stewardship. His relationship to his employees was one of co-partnership. If there were more of that attitude there would be less industrial dislocation. Stewardship of life and substance is the greatest need of the church.

#### Religious Cults.

At the last meeting of our preachers' fraternal W. L. Ewers gave an instructive analysis of the various forms of Pentecostalism. He carefully examined their tenets, and furnished much evidence of personal investigation. He was very sceptical of alleged healings, but revealed the subtle orthodoxy of the primary approach which enmeshed the unwary. The consensus of opinion in the discussion which followed was that our best line of procedure was the fortification of our people by a knowledge of New Testament truth rather than frontal attack which gives the varied cults cheap publicity. H. G. Harward will discuss Christian Science at a subsequent meeting. The phenomenal growth of this cult is evident. Apart from its philosophical and religious teachings which have been discounted by Christian scholarship there are features of organisation which may well be noted. Unlike some other communions they do not advertise their weakness by erecting shoddy premises designated churches, but their extensions are carefully planned and impressive. They are adepts at planning mass gatherings for their overseas lecturers which lead many to overestimate their strength. Surely we as a brotherhood, possessing such a marvellous message, will see to it that our unity, foresight and executive capacity are in no wise inferior.

#### Evangelism.

We are glad to note the success of the Hinrichsen mission at Lismore. It would mean much to our cause there if it were restored to its former strength. The district problem would then be nearer solution.

We are glad to note a saner outlook in regard to evangelistic method. Intelligent people are more concerned with the quality of the converts than mere counting of heads. Real converts become an evangelistic force. A constructive rather than a sensational evangelism is needed.

#### Home Call of F. J. Sivyver, B.A.

As we close this letter the sad news has come of the passing of a dear college friend, Fred Sivyver, of Nelson, N.Z. He was one of the finest men Glen Iris has produced, a true Christian gentleman. He won the high respect of the N.S.W. brethren during his ministry at Enmore. His gracious, cultured personality and consecrated ministry have left an indelible impression. Deepest sympathy is felt for his loved ones.

#### New South Wales.

**North Sydney.**—On Sept. 9 visitors included Mrs. and Miss Nichols, from Carnegie, Vic. Two young people were welcomed into fellowship following obedience. At the close of J. C. Thomson's address one confession was taken before an increased audience.

**Sydney (City Temple).**—Service last Lord's day morning was conducted by N. D. Morris, and Thomas Hagger spoke on "The Challenge of the Abiding." Three were received into fellowship. There was a large attendance, and the service was broadcast by 2BL. At evening service there was another confession. The school is preparing for anniversary. A training class is being conducted by the preacher.

**Hamilton.**—A special effort for increased attendances at Sunday school was commenced on Sept. 9. Kindergarten will meet in afternoon under direction of Sister Young. In the morning Bro. Young gave an inspiring outline of social work at Annerley.

**Canley Vale.**—On Sept. 9 Bro. W. J. Crossman exhorted on "The Enlistment of Barak." Bro. J. Clydesdale gave an able address at night on "All Things are Yours." Bro. F. Stimson has been confined to his bed for several weeks. Mrs. Askew is in hospital in critical condition.

**Marrickville.**—One confession on Sept. 2. Bro. Alcorn gave a helpful message on Sept. 9. Large attendance at evening service. The church sympathises with the family of late Bro. J. A. Yelds in their bereavement. The schoolroom has been repainted by working-bees, and a contract let for renovating the chapel.

**Enmore.**—Sympathetic reference was made at morning meeting on Sept. 9 to the sudden passing away of F. J. Sivyver. The speaker, J. Whelan, M.A., also spoke of his happy association at Glen Iris with our late brother, Dr. Meldrum's address at night was much appreciated. Miss Linda Foreman was present at both services.

**Rockdale.**—On Sept. 2 Bro. Flood exhorted. The gospel service took the form of a choral service by the choir, and was much appreciated by a fine congregation. On Sept. 11 a church social was held to commemorate the seventh anniversary of Bro. and Sister Alcorn's ministry with the church. Presentations of a beautiful inscribed clock and tasset, and a lovely bouquet of daffodils, were made. Sept. 12, splendid meeting for worship, Bro. Wakeley giving a fine exhortation. At night Bro. Alcorn concluded a series of addresses on "The Prodigal Son."

**Broken Hill.**—On Aug. 19 a successful Bible school anniversary was held. Speakers, 11 a.m., Bro. Clark, superintendent; 3 p.m., A. G. Robertson, M.A., headmaster (central school); 7 p.m., E. G. Warren. Prizes were distributed on Aug. 21. Services continued on Aug. 26, 11 a.m., E. G. Warren; 3 p.m., P. J. Clark, B.A.; 7 p.m., A. G. Alexander. Singing by scholars was excellent. A drawing-room afternoon was given by women's guild on August 30. On September 2 Bro. E. G. Warren, at Railwaytown for 11 a.m. service, received a sister into fellowship from Maryborough, Vic. At 7 p.m. Les. Warren preached the gospel. The evangelist, at Wolfram-st., preached to a good audience on "The Loveliness of Christ." Mr. and Mrs. E. G. Warren expect to attend Adelaide conference.

**Mosman.**—Sept. 2 saw the commencement of Bro. Roy Acland's full-time ministry after four and a half years' part-time service. L. Harbutt exhorted the church on "Old Testament Examples for Christians." Several visitors were present, of whom Bro. Perkins presided. Three were received into fellowship. Another well attended meeting at night heard Bro. Acland's gospel sermon. On Sept. 6 an induction service was held, Bro. Harbutt presiding. J. Clydesdale, conference president, delivered a charge to the church. Dr. A. Mackenzie Meldrum delivered a charge to the preacher. Greetings had previously been expressed by representatives of northern suburbs' conference and churches, and Y.P. department, following one from Mr. Pickup, Baptist minister. The choir rendered Jackson's "Te Deum." On Sept. 9 Bro. Acland's message for the church was from John 14: 23; at night the subject was "The Power the Bible Reveals."

#### MORELAND.

##### SILVER ANNIVERSARY SERVICES.

SATURDAY & SUNDAY, OCTOBER 20, 21, 1934.

Any past members of the church or Bible school who have not yet received an official invitation to be present, please write H. G. Rasmussen, 5 Somerville-st., Coburg, N.13, at once.

Note.—Week-end hospitality arranged.

#### COMING EVENTS.

SEPTEMBER 16 to 27.—Collingwood Church of Christ. Special Centenary Evangelistic Mission, commencing Sunday, Sept. 16, for two weeks, ending Thursday, 27th. Missioner, T. H. Westwood. Song-leader, J. Northeast.

SEPTEMBER 29 to OCTOBER 6.—Back to St. Arnaud. Keep these dates before you. All old members and friends are invited to attend church services on Lord's day, Sept. 30; also big fellowship rally social in chapel on Oct. 4. It will be good to be there. Come.

SEPTEMBER 30.—Brighton—great home-coming services, Sunday, Sept. 30. The old home church is calling you; come home. We are waiting to welcome you. It is Melbourne's Centenary and Brighton's great 75th. Old Brightonians, come home and meet each other. Join with us in the spirit. Make it a big family gathering—such a day that will live in the memories of young and old—a day of fellowship.

OCTOBER 14 to 21.—Margaret-st., Launceston, Jubilee Celebrations. Former members are cordially invited; or if unable to attend, please send greeting to Jas. Foot (secty.), 14 Balfour-place, Launceston.

#### LYGON STREET CHURCH.

##### TWO SPECIAL DAYS.

Sunday, Sept. 16—Re-opening Services.

Friends are cordially invited to rejoice with the church in the great improvements made to the church home.

Sunday, Oct. 7.—Back to Lygon Street.

All friends who at any time were connected with the church are invited and expected for the day.

#### BOX HILL CHURCH.

##### CENTENARY SPRING FAIR.

FRIDAY, SEPT. 21 (afternoon and evening).

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## Obituary.

**COLLINGS.**—A deep loss has been sustained by the church at Northcote, Vic., in the passing of Bro. Joseph Collings, who was called to eternal rest on Thursday, Aug. 23. A son of the late Joseph and Mary Collings, pioneers of the church at Taradale, Vic., our brother was born in 1871, and in his early teens yielded his life to Christ. In 1886 Bro. Collings left Taradale for Melbourne, and united with the church at North Fitzroy, where for some years he served as deacon, secretary and Bible school superintendent. The year 1899 saw him removed to Glenferrie, and in that church he served as deacon and B.S. superintendent. Returning to North Fitzroy in 1905, our brother again became active in the life and service of the church there, filling again the offices of deacon and B.S. superintendent. Removing to Northcote in 1913, Bro. Collings lost no time in uniting with the church in this district. His continued interest in youth work was manifested here, in that he served for thirteen years as superintendent of the school. In addition, in 1914 he was elected an elder of the church, and since the death of his brother John, two and a half years ago, filled the office of treasurer. In these last two positions he continued until his death, faithfully and diligently serving the church and the Master whom he loved so well, ever putting that service before all else. Of somewhat forceful and assertive personality, able and much experienced in church work, our brother has exercised a tremendous influence as a leader in Northcote church, and his passing has left a gap which it will be difficult to fill. By his devotion to his Lord and the church, his uprightness of character, and his conscientiousness in every sphere of life, our brother has left an example which his passing challenges us to emulate. In 1898 Bro. Collings married the second daughter of Mrs. Moles and the late Joseph Moles, of North Fitzroy, and this union has been a truly devoted one, the happiness of which was marred only by the loss of their eldest daughter Irene (Mrs. Gordon Andrews), who passed away one year ago. Our brother leaves a widow and two daughters to mourn their loss, and to these and other relatives loving sympathy is extended from all in the brotherhood who knew and respected our late brother. The interment took place on Aug. 25. A helpful service was conducted in the home, Bren. J. W. Baker, Gale and Clay assisting the writer; and at the Melbourne General Cemetery the burial service was made impressive and beautiful by the brief message of Bro. Robbins, conference president, and the prayers of Bren. Abercrombie and Clay, whose friendship with the family is of many years' standing. We believe it can be said, "There is a prince and a great man fallen . . . in Israel," but the fragrant memory of Bro. Collings' devoted and conscientious life will mean that though he be dead he shall yet speak.—W.W.S.

**JENNER.**—The church at Rosewood, Q. has suffered the loss of one of its faithful and loved members in the person of Sister T. Jenner, who passed away in Brisbane Hospital on Sunday, Aug. 12. Our sister had been a member of the church for more than forty years, the greater time in fellowship with the church at Mt. Walker. The last two years were spent in Rosewood. Bro. S. Jenner, preacher of Boonah church, is her son. During all her illness Sister Jenner was bright and trustful, leaving all in the hands of her Lord. The large number who attended the funeral at Mt. Walker spoke of the high esteem in which she was held. Those who mourn her loss are a husband, four sons and three daughters, all of whom are in the church. To them the church extends her sympathy, and commends them to the God of all comfort. "She is not dead, but sleepeth."—L. Larsen.

All the restlessness and discontent about us is God's summons to the church.—J. D. Rankin.

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## Victorian Home Missions.

Mr. A. A. Hughes reports splendid meetings at York-st., Ballarat, during his two weeks' special effort there. He began a four-weeks' campaign at Brighton on September 9.

Mr. Jas. E. Thomas has concluded his mission at Red Cliffs. There were six additions. The secretary has sent to the committee a letter expressing warm appreciation of the home mission scheme of centenary missions, and especially eulogising the ministry of Mr. Thomas in the Red Cliffs district. Mr. Thomas is now in a mission at Merbein. He is planned to commence a three-weeks' mission at Prahran on Lord's day, Sept. 16.

Mr. C. L. Lang has resigned from Ararat after a ministry under the home missionary committee of seven years. Mr. J. Methven, jr., began a temporary ministry there on Sept. 2.

Mr. L. A. Trezise, the home mission preacher at Wangaratta, began a mission at Rochester on Sept. 2.

The home mission secretary has recently concluded a week-end visit to the churches at Warrnambool, where he preached in the morning, and at Hamilton where he preached in the evening. On the Monday he attended the Bible school anniversary at Ararat.

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"Don't know."  
"Have we a mission board, anyhow?"  
"Think we have, but don't know for certain."  
"Who are its secretaries?"  
"Don't know."  
"What is it doing?"  
"Don't know."  
"Is it doing anything?"  
"S'pose it is. Don't really know."  
"Who are our home missionaries?"  
"Don't know."  
"Where is home missionary work most needed?"  
"Don't know."  
"What is our membership?"  
"Don't know."  
"Where are we the strongest?"  
"Don't know."  
"Who are some of our strongest men?"  
"Don't know."  
"Is our cause making much progress at present?"  
"Don't know."  
"What good are you to the church, anyhow?"  
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