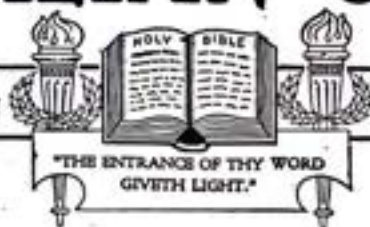


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Modern Science and Religious Belief.

SIR DAVID GILL, Astronomer Royal of Cape Town, was the subject of an article in last Saturday's "Argus." The writer closed with a statement of "the happy astronomer's" religious faith, and the following quotation from a letter of Sir David's to a correspondent: "You need pay no attention to the anti-religious lecturer or his assertion that scientific research has shown the Bible and religion to be untrue. The assertion is unfounded rubbish."

This quotation, coming to our notice as we were about to write on our selected theme, seemed a fitting introduction to the subject of the present relation of science to religious belief and a spiritual view of the universe.

It were well if men could be brought to realise that recent science not only does not oppose faith but tends to make it easier to believe than it was a generation or two ago. Unfortunately there are some to whom the thought of the vast universe as revealed by modern science makes it difficult to think of a God who sent his Son to die for sinners on this small sphere or of a heavenly Father who cares for the individual. Others are still in bondage to the materialism of the generation gone by, the thought of a reign of natural law, and to crude early assumptions of Darwin. Men should be told of the change in scientific thought and of the relief which has come.

We do not wish to leave any impression that we have need of science in order to believe. The Christian's faith in and love for his Lord and Redeemer is not dependent on any man's gracious permission or commendation. All through the ages Christians have experienced in their lives the saving power of Christ. The help which he gives, his transforming influence, and the blessings of happy fellowship are quite as real as any of the things with which scientists are concerned. We need no scientific sanction for the religious truths which lie outside the realm of science any more than scientists need ecclesiastical warrant for their doctrine of the atom, radio-activity, or the working of natural law.

We wish now to present, without discus-

sion, some recent statements of scientists indicative of a great change in the attitude to religion.

"Mechanics has shot its bolt."

The old mechanistic view of the universe is going or has gone, with its consequent doctrine of determinism and its denial of human freedom.

Sir James Jeans, one of the most popular of modern scientists, in his book "The Mysterious Universe" writes: "To-day there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter—not of course our individual minds, but the mind in which the atoms out of which our individual minds have grown exist as thoughts."

This has been described as "a revolutionary conception." Let us quote again: "The picture of the universe presented by the

new physics contains more room than did the old mechanical picture for life and consciousness to exist within the picture itself, together with the attributes which we commonly associate with them, such as free-will, and the capacity to make the universe in some small degree different by our presence. . . . To-day science can no longer shut the door on this possibility, she has no longer any unanswerable arguments to bring against our innate conviction of free-will." "Mechanics has already shot its bolt and has failed dismally, on both the scientific and philosophic side." "We discover that the universe shows evidence of a designing or controlling power that has something in common with our own individual minds—not, so far as we have discovered, emotion, morality, or aesthetic appreciation, but the tendency to think in the way which, for want of a better word, we describe as mathematical."

A spiritual view of reality.

Professor J. S. Haldane has been described as a life-long champion of a spiritual view of reality. He rejects any purely physical explanation of matter and also the attempt to explain life in physico-chemical terms. In his Donellan Lectures on "The Philosophical Basis of Life" he twits one of "the mechanistic diehards" with "standing on a burning deck whence others have fled or are preparing to flee."

He writes: "Behind the Newtonian conception of physical reality there has loomed up at every point a deeper conception which is not alien to the biological assumption. Hence there is now no difficulty in assuming that life is not a mere product of physical and chemical conditions as represented on Newtonian principles, but corresponds to what is more primary than these conditions, and has always been there."

Dr. L. P. Jacks in his new book on "The Revolt against Mechanism" cites Einstein, Eddington and Jeans as in favor of this revolt.

"From agnosticism to religion."

Professor William McDougall is one of the world's greatest psychologists. In July "Expository Times" is a review of Pro-

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fessor McDougall's book, "Religion and the Sciences of Life." Mr. Hastings describes the author as one of the psychologists "whose studies are not only genuinely scientific, but of great practical importance." He then gives a careful summary and review of the opening essay which gives its title to the volume. The whole statement is very enlightening and important. We cull the following paragraphs for the benefit of our readers:

"The opening is arresting. 'The sciences of life are widely reputed to be dangerous to religious belief in a higher degree than the physical sciences; of all the sciences of life, psychology is, perhaps, most open to this reproach. It may, therefore, be of some general interest if I, who have devoted more than forty years to these sciences, testify, while still pre-senile, that these prolonged studies have led me to a position more favorable to religion than that from which I set out. They have, in fact, led me from agnosticism to religion.'

A spiritual pilgrimage.

"What were the stages of this spiritual pilgrimage? First 'an increasingly vivid realisation that, in spite of all the splendid achievements of modern science, we still live surrounded on every hand by mysteries. On the frontiers of science we look out into infinite distances where there loom up questions with which we vainly struggle.' That led to caution and humility, and was reinforced by reflection on the mutability of scientific theories. 'I have seen the answers of science which seemed satisfying and final to one generation thrown by the next to the scrap-heap of exploded fallacies.' Three striking examples are the theory of the strict determination of all events in the sense that excludes creativeness and volition; the theory of the adequacy of natural selection which denies all other agency than the mechanical; the principles of the great Newton, for generations accepted as the very foundations of all science, they also now belong to the past.

"But scientific caution and humility while they keep open the road to religion do not of themselves lead to it. We must next do full justice to the truth that man is essentially a spiritual being. Our author was helped here by his frequent intercourse with the late poet-laureate Robert Bridges. He came to see that 'it is the nature of man to recognise the true, the good, and the beautiful, to esteem highly all such things, to strive to preserve, augment, and create them.' That can be empirically established as certainly as any fact with which science is concerned. Another truth does not admit of scientific proof but is established by universal consent, namely, that these capacities are the highest part or aspect of man's nature. Such a judgment is intuitive. It has no place in the processes of scientific discovery, it belongs to a different sphere, and yet stands firmly established by the universal assent of mankind. 'Affirmations of

supreme value are not only arrived at by processes entirely other than those which science employs; they are independent of science in the sense that no conceivable discoveries made by scientific methods can refute or shame them.'

Man obeys other than physical laws.

As a biologist, Professor McDougall points out that man can be no longer regarded as "a mechanistic product of a mechanistic evolution." "The mechanical theory of evolution has broken down. 'On all hands we hear biologists either accepting the significant expression "creative evolution," or speaking of orthogenesis, which means much the same thing, an evolution directed towards a goal.' And it is surely clear that if the human race is to make any further progress it can come only through the effective working of his spiritual ideals.

"Turning to psychology it is still clearer that the mechanical psychology of the nineteenth century is bankrupt. It is clear that the higher activities of man conform to laws quite other than the laws of physics. Man's characteristic activities are purposive and creative. It is simply ridiculous to assert that they are not. But is religion illusory? Freud has claimed to show that it is. But what is his argument? It is no more than this—the nature of man is such that the race inevitably acquires religious beliefs, therefore religion being in-

evitable is all illusory. A strange argument, indeed, against all common sense.

"The sciences of biology and psychology, therefore, do not render untenable the fundamental postulates of religion. It is a more difficult question, do they lend them any support? Well, at least they do show that 'the living being is more than a concatenation of physical forces,' they do support the affirmation of spiritual potency. They show mind active all along the scale of life, until in man spiritual ideals promise transformation of the world.

"Further, every purposive action points beyond self to a larger purpose of which it, itself, is but a momentary expression. And we experience a certain congruity between our logical activities and the world in which or to which we apply them. Has that congruity arisen because man's nature has been moulded to cope with the physical world? That view is held, but is it tenable? What biological necessity led to Shakespeare? Did a mere struggle for survival produce his genius? So it is strongly suggested that 'the congruity of the laws of reason and the laws of the physical world can only be interpreted as meaning' that the physical world has been shaped by and is an expression of spirit—a momentous conclusion, but one to which leading physicists are themselves inclining."

It is good to have such reassuring statements from the world's greatest scientists.

"There Is No Hell."

A Judge Dogmatizes.

Judge Foster in the County Court last week, in answer to a boy witness who said that the penalty for not telling the truth was to be sent to hell, declared, "There is no such place as hell." The judge's excursion from the realm of law has elicited much comment, many letters to the press and a good deal of "New Covenant" propaganda.

"There is no hell!" Were we told that the president of the Rationalist Association had said that, we should not be moved to the quiver of an eyelid. Multiplied and reiterated statements of unbelief would be both expected and discounted. Well, they are no more weighty when they come from Judge Foster as a County Court judge than from him as president of a Rationalist Association.

We may sympathise with the judge in his dislike of the crudity of the boyish statement, and of the training which is responsible for the thought of God as ready to pounce upon and throw a boy into hell-fire for an untruth. In a later statement in the press the judge explained that he would like to feel that other children were being spared his own youthful fears and distress. It is sadly true that in the past many persons received a distorted view of God and his attitude to men because of a constant and reiterated threat of hell as depicted by

mediaeval theologians. That children should be terrified by such threats rather than led to think of a loving Saviour, and Father is sad indeed. Still it is true that Christ our Lord spoke of hell and future punishment. His word remains true, and behind the figurative language of Scripture stands a stern reality. There is no valid objection to the doctrine of future rewards and punishments, to a retribution beyond the grave. The authoritative judicial decision regarding the destiny of men will be given by a higher Judge than sits in any earthly court.

We think it will be generally agreed that the judge had henceforth better confine himself to his law. What other religious question may we expect a rationalistic judge to presume to settle? Suppose Judge Foster's boy witness had said he must tell the truth if he wished to go to heaven? The answer in that case might have read, "There is no heaven." Or if the lad had said that to please the Saviour, or to be acceptable to God, he must tell the truth—what then? Would the rationalist in that case have dared to say, "There is no —"? Why hesitate at that, if he ventured on his published denial? We do not think it appropriate to have Christian dogmatics discussed from the bench by a rationalist.

Prince Henry Arrives.

The Duke of Gloucester has received an enthusiastic welcome to Australia. In bright sunshine he landed at Fremantle. There and in Perth the streets were lined by thousands of persons who gave him a reception such as should gladden the heart of any man. The King's son and representative may confidently expect in every State of the Commonwealth to enjoy a welcome as sincere and enthusiastic. Strong ties bind us to the throne and to the motherland. Australians have a spirit of loyalty which they will gladly and sincerely express as the Duke makes his journey through the States.

Victorians are naturally gratified that King George was pleased to allow the Duke to grace the centenary celebrations with his presence. Melbourne is rapidly filling up

—to keep our whole being open to him continually—this is to find that the sense of debt to him never grows old; it is renewed every day. Always new obligations, so that when the assaults of the enemy are fiercest, there is so fresh a sense of what he has done that all the attacks of evil and of unfaith are vain."

○

Joy is the lesson set for some,

For others pain best teacher is;

We know not which for us shall come,

But both are heaven's high ministries.

—Susan Coolidge.

○

O Lord, fill us, we beseech thee, with adoring gratitude to thee for all thou art for us, to us, and in us; fill us with love, joy, peace, and all the fruits of the Spirit. Amen.—Christina G. Rossetti.

○

Lord, be with my spirit, and dwell in my heart by faith. Oh, make me such as I should be towards thee, and such as thou mayest take pleasure in me. Be with me everywhere and at all times, in all events and circumstances of my life; to sanctify and sweeten to me whatever befalls me; and never leave nor forsake me in my present pilgrimage here, till thou hast brought me safe through all trials and dangers to be ever with thee, there to live in thy sight and love, world without end. Amen.—Benjamin Jenks (1646-1724).

Girls and Boys of the Bible.

G. J. Andrews.

A BOY'S WORD.

Acts 23: 12-24.

An excited boy gains admittance to the castle where his uncle is held prisoner. The lad has hurried all the way, guarding a terrible secret till he gets to his uncle's side. The Apostle Paul listens while his sister's son tells of a wicked plot to capture the apostle and take his life. Knowing that the boy's word is dependable, the word of a careful observer and a truthful speaker who would save his life, Paul calls to the officer of the guard and says, "Bring this young man unto the chief captain, for he hath a certain thing to tell him."

Soon the boy appears before the chief captain, who takes his arm and draws him aside privately, asking, "What is that thou hast to tell me?" The boy tells his story: "The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would enquire somewhat of him more perfectly. But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now they are ready, looking for a promise from thee."

The captain is convinced of the truth of the boy's message, spoken promptly, when it was time to speak. Now the captain bids him, "See thou tell no man that thou hast showed these things to me!"

In consequence of the boy's word the plans for Paul's conveyance to Caesarea are completely altered. The chief captain summons two of his officers and says: "Make ready two hundred soldiers to go to Caesarea, and horsemen three-score and ten, and spearmen two hundred, at the third hour of the night. And provide them beasts that they may set Paul on, and bring him safe unto Felix the governor." So sooner than was supposed, in the darkness of night, and protected by soldiers, Paul goes to Caesarea. The plot of the forty murderers who wait in ambush is foiled. They will go hungry a very long time if they take no food before they catch the apostle.

"There is life and death in the power of the tongue," says an old proverb. Undoubtedly Paul's life was saved on this occasion by a boy's word. Another proverb says, "A word fitly spoken is like apples of gold in baskets of silver." Even a boy's word can be very precious when it is dependable, kind and well spoken.

At the Lord's Table.

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

THE BETRAYAL NIGHT.

With desire I have desired to eat this passover with you before I suffer.—Luke 22: 15.

The end was drawing near. Once, when his enemies beset him, he passed through the midst of them, and went his way. But he realised that when the appointed time came, he must endure the cross. As the time of separation approached, he thought much of his disciples. An indescribable tenderness towards them filled his soul. Their coming sorrow called forth his sympathy; their weakness, his concern. Thus he planned to spend his last evening with them, to prepare them in some measure for what was to come. How lovingly he dealt with them! What tender lessons he gave them; what words of courage and hope; with what holy compassion and grace he bore them in prayer to his Father!

They needed a lesson in humility and service, and to teach them he girded himself as a servant, and attended to the lowly task of washing their feet. "I have given you an example," he said, "that ye should do as I have done to you."

He was about to leave them. It was expedient that he should do so. It would enable him to be with them more truly than ever. But their hearts would be desolate for a while, and he encouraged them

with his word about the mansions in the Father's house, where he would prepare a place for them, and where some day they would dwell with him again.

Meanwhile, he gave them a commission. They had work to do. But it was to be a spontaneous service, and their achievement as natural a fruitage as that of the branches on the vine. "Herein is my Father glorified," he said, "that ye bear much fruit; so shall ye be my disciples."

He himself was about to go forth to die, and they themselves would be scattered. Tribulation awaited them. The world persecuted him—it would persecute them. But the warning was not given to affright them, but to prepare them, to strengthen them. "Be of good cheer," he said, "I have overcome the world."

Finally, as was natural, he prayed for them. He prayed that they might be kept from the evil one, that they might be sanctified, and that they might be united in love.

It was a wonderful night. He knew that the cross awaited him on the morrow, but it did not oppress him. "Not a shadow intercepted his view of the face of his Father or dimmed the satisfaction with which he looked on his own work just about to be completed. It was as if the passion were already past, and the glory of his exaltation were already breaking around him" (Stalker).

Work for Aborigines at Cummeragunja.

It is just over a year since the church on New Testament lines was established here. The simple Bible teaching has made a strong appeal to the native people. Each Lord's day the Lord's table is spread, and the percentage of members at every such service would provide a fine object-lesson to most of our white congregations. All services have good attendances, and at present there is a rapid growth in the native population. The Department for the Protection of Aborigines appears to be giving special attention to Cummeragunja just now. The ration list has greatly increased. A considerable amount of material has been provided for hut building, and conditions have so favorably altered that the population has jumped from about 280 to about 400. The prospects are that many more will come in. Of late months a good deal of work has been provided for the men. For work about the station the men receive rations and tobacco.

The increase in number of cases has increased my work and responsibility. Whole families have come, possessing only the few rags in which they stood. Many also have been, and some still are sick. The only comforts they receive in hospital are what we are able to give them. I was with one dear old woman a few weeks ago, when she answered the home call. She was reputed to be 104 years old. She was a good Christian woman. In recent months I have been able to visit the camp at Moulamein. I conduct services there in one of the native

huts, and we have some fine meetings. I am the only preacher visiting them. At present I am able to have two services a month at Moulamein.

I have received through the social service department a number of tennis racquets, and thank the donors. Our Christmas tree this year will be a much bigger job than ever before. But I know the supplies will be equal to the needs as in past years. A great deal has been accomplished during the past year. I have received much help from the social service department, home missionary committee, Christian Endeavorers, and encouragement from many of our people. I thank God there appear to be an awakening of our people to the needs of the aborigines. We have done a good deal for the dark people and natives of other lands, while our own natives in very many cases are almost entirely neglected. This district has a large population of natives, and only a very faint shadow of a work has ever been done for it. Let us as a big family of God's children embrace these people also, and give them a share of our labors and love, with other fields and lands. With a little more help from the brotherhood the whole district could be visited by a native worker. I expect in a short time that Bro. Doug. Nicholls will leave behind the pleasant life he now enjoys and will come here to labor with me. When he does he will need all our support and love and sympathy. This field is surely our responsibility.—W. B. Payne.

within a mile of Mr. and Mrs. John Tully. Messages were received from Sir William Irvine, the Lieutenant Governor, and from over a hundred others in all walks of life. Speakers rendered others in all walks of life, sporting and presenting political and civic life, sporting and temperance bodies, as well as the local church and the whole of the brotherhood in Victoria, bore testimony to the contribution the worthy couple had made to the lives of others. Business interests witnessed to Mr. Tully's standing among men, while Mrs. Tully's work for church, conference and hospitals was graciously remembered. The whole programme afterwards was contributed by members of the Tully family. Mr. Tully made a response in which gratitude to God first of all, and an acknowledgment of the contribution of others to his life, were prominent. Mrs. Tully made what was agreed to be a beautiful contribution to a happy gathering in a speech gracious and gripping. Their lives have been full of interests, but never have the church and the kingdom of God been in other than the first place. May the manifold expression of good wishes be abundantly fulfilled.—A. W. Connor.

Mr. and Mrs. John Tully.

Golden Wedding.

The Golden Wedding of Bro. and Sister Tully, senior, of Doncaster church, Vic., is an occasion of more than local interest, as the worthy couple are well known and respected among the churches in all the States. They have been visitors at most of our Federal conferences, where Bro. Tully's counsel is heard to profit.

Mrs. Tully (nee Rosina E. Cook) was in Collingwood Sunday school, and as a young woman was baptised by Mr. T. H. Bates. Mr. Tully, who with his widowed mother lived in the district, united with Doncaster church as a young man. There, on Oct. 2, 1884, they were married, and there for fifty years together they have served the Lord, and left an impress for good on both church and community.

Bro. Tully was baptised at Lygon-st. in October, 1878. He is on the eve of having served as an officer for fifty years. He with others founded the Sunday school, and for forty-two and a half years was its superintendent. In this work he and Mrs. Tully always took a great interest. Bro. Tully found time to serve in civic life, and was president of the shire. In temperance circles both took prominent part, and Mr. Tully was elected District Chief Ruler of the I.O.R. The junior branch of that order has always claimed special interest. In business life he has been honored and trusted by his fellow orchardists. In all spheres they have moved as those who were avowed followers of Christ.

God has blessed them in material things and granted them to see their family of three sons and four daughters grow up around them to honored places in church and community where they were born. They also have twenty-two grandchildren to share in the joy of the occasion.

Bro. Tully has been in past days an honored member of conference committees, and has held the office of conference president, while Sister Tully has been an active worker in our women's

work through all the years. Impaired health has hindered her from her old-time activities.

Theirs has been the influence of lives directed by the religion of Christ. Doncaster church, in which so much of their service has been rendered, honor them for their work and worth, and pray that God's blessing may rest upon them richly in the eventide of life. In this they are joined by a host of friends, not only in the State of Victoria but throughout the whole Commonwealth. Tully and Doncaster Church of Christ have been associated for many years, and the connection will, please God, still go on to the blessing of the community, and the growth of the kingdom. We thank God for their work, congratulate them on attaining to the "Golden Anniversary" day, and wish on behalf of their brethren the choicest blessing of the Father in heaven.

The Golden Wedding was celebrated on Oct. 2 in the public hall, Doncaster, when a large representative company of over 200 were present to rejoice with them. Their unbroken family of four daughters and three sons are all married, and with their families all live



Mr. and Mrs. John Tully.

West Australian Home Missions.

Annual Offering, Sunday, November 4.

THE PRESIDENT'S MESSAGE.

By resolution in the West Australian State conference in 1934 it was affirmed that "home mission work shall be the major work of the conference." That decision has been incorporated in our conference constitution.

With this in view the home mission department is appealing for a special offering which



R. Raymond,
President W.A. Conference.

will be received from the churches on Lord's day morning, Nov. 4. Our work in the West is very encouraging. Including Bren. Hurren and Miles, who have accepted engagements with the churches at Subiaco and Collier respectively, we now have seventeen men wholly engaged in service to the churches. Some of the churches served by these men can only continue as they receive help from the committee. Knowing this we confidently appeal to the stronger churches who have received help from others in past days to help the weaker ones in these days. We urge the smaller churches to help secure their own future by making a worthy offering. And we ask the co-operation of all preachers and secretaries in creating an enthusiastic interest in the offering.

An objection is frequently raised to special appeals. Why take an offering when we use the duplex envelope and give through that to the conference fund? Quite a reasonable enquiry. The answer is likewise reasonable.

1. The envelopes do not commend themselves to all the members. Regular systematic giving week by week from every member is the ideal. But so many have not yet used the envelope. Our appeal to them is to make fullest use of this opportunity on November 4.

2. The income from the envelopes is far from sufficient to maintain the work we have in hand. In W.A. the money raised through the envelopes is divided between all conference departments and the executive. The amount received by the home missions department is only about 3/6 from every pound given. Obviously it is not sufficient.

3. Our third remark is that if we have given liberally and regularly through the envelopes we now have the privilege by means of this special offering of going "the other mile." Remember the "whatsoever more" of the Good Samaritan.

Finally: we are committed to a big programme. At least £400 is needed. We have

pledged support to the work in Inglewood, Claremont, Victoria Park, Harvey, Bunbury, Collier and Brookton. Other places are calling. We would like to help Palmyra, Midland Junction, Boulder, West Subiaco and many more. Your money will be well and wisely spent if given for home missions on November 4.

FROM THE PREACHERS.

The work in our great western State constitutes a great task which is a fitting challenge to any brotherhood and because of this it is fraught with great possibilities.

As a people we have a great message both to the people of God and to those in the world unsaved; therefore there rests upon us a great responsibility which can be best discharged by co-operative effort both in gifts and service.

Let us not forget the promise of the Master, "I am with you," and resting in this go forward in full confidence of victory by his grace.

Earnest Christian greetings to all.—Arthur E. Hurren, Preacher-elect, Subiaco.

An offering to God for his work in our own land, among our own people. If not now—when?—J. K. Robinson, North Perth.

"Give as you would to the Master
If you met his loving look,
Give as you would of your substance
If his hand the offering took."

—Allan Brooke, Lake-st., Perth.

Western Australia is called "The Golden West." It is a land of golden sunshine, golden grain and golden ore. But above all it gives a golden opportunity for disciples of Christ to establish his church, according to the New Testament order. Let us make a golden offering on November 4. *Our best for the West.*—Wilkie Thomson, Maylands.

The Lord depends on us. No other believer can do my work, or make my sacrifices. If I fail, my part is ever undone.—Hugh Gray, Bassendean.

Brotherhood advancement depends upon a programme of propagation. The whole gospel for the whole State. Remember, November 4.—Jas. Gordon, Northam.

The danger of the church is to be content with narrow boundaries, to be satisfied with less than God has in store for her. In order to avert this, let us support home missions, which will mean progress and stability at home.—F. Fewster, Cottesloe.

May W.A.'s magnificent response to and liberality in P.M. giving be even excelled by an enthusiastic and worthy H.M. offering on November 4.—A. N. Hinrichsen, Kalgoorlie.

THE SECRETARY'S MESSAGE.

H. J. Yelland.

The brotherhood of W.A. has made a decided advance during this year, and the service rendered to our people...

It's a good thing to rejoice over past successes, but don't be satisfied. Greater things are yet to be accomplished.

Remember the home mission offering on Sunday, November 4. *Our best for the West.*

Leicester Convention.

The August, 1935, Leicester Convention will be one of the greatest and most representative brotherhood gatherings ever held in Great Britain. Reports indicate that the 1934 British annual meeting was an outstanding one.

Replies to date from those who signed Mr. Black's forms, or who have since indicated their interest in the convention, give the following results: Total number circularised, 177. Total number replied, 102. Of these replies 55 have withdrawn; 12 are uncertain; 27 preferred to sail on the "Largs Bay" in May; 8 preferred to sail earlier.

There seems no likelihood of the 100 being available to secure the concession on the "Largs Bay." Hence we would recommend that a sailing much earlier be selected, to secure better weather in the Red Sea and more of the home-land spring and summer.

Fares: "Tourist" class, fares £70 to £180 return; improved third class, £68 to £95 return; second class, £110 to £120 return. Exchange must be added.

In reply to queries, accommodation is not provided at home.

A circular with further particulars, and requesting a selection of certain definite alternative sailings, has been sent out—but only to those who have replied to previous circulars. We conclude that those who have not replied are not going. We shall be glad to help any with relation to any phase of travel; information will be gladly supplied.

W. Gale, Australian
Transportation Secty.

OUR BEST



FOR THE WEST

The Home Circle.

Copyrighted by J. C. F. PITTMAN.

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come."

What a new light these circumstances shed on such words as those of the third verse:

"Just as I am, though tossed about,
With many a conflict, many a doubt,
Fightings within and fears without,
O Lamb of God, I come."

After a while her sister-in-law came in to tell her of the progress of the bazaar, and after reading the hymn asked—as well she might—for a copy. So it stole out from that quiet room of suffering to bring its message to thousands, and to be of untold blessing to the world! No wonder that H. V. Elliott wrote in after years:

"In the course of a long ministry, I hope I have been permitted to see some fruit of my labors; but I feel far more has been done by this single hymn of my sister's."—Selected.

"JUST AS I AM."

A misconception is frequently uttered in connection with Miss Charlotte Elliott's hymn, beginning,

"Just as I am without one plea."

That Miss Elliott owed her conversion to Dr. Caesar Malan is undisputed. It is related that he ventured to ask her some question as to her spiritual state which she then deeply resented, but that some weeks later she went to him and told him that she now had the earnest desire to really be a Christian, and asked him to tell her how to come to Christ, adding that she supposed she would first have to try and make herself more worthy of him, to which Dr. Malan replied: "Come to him just as you are." To this experience, naturally enough, has been ascribed the writing of the hymn, the words "Just as I am" which begin every verse, appearing to be the repetition of the truth she learned that day.

Quite possibly the words of Dr. Malan did recur to her, and so became the refrain of the hymn, but the actual occasion of its writing was very different, as related by Dr. Moule, the late Bishop of Durham, a relative of the Elliott family.

Miss Elliott's brother, H. V. Elliott, was planning the erection of St. Mary's Hall at Brighton, as a school for the daughters of clergymen, and it was decided to hold a bazaar in aid of the fund.

Miss Elliott was then forty-five years of age and suffering from ill-health, so that while "Westfield Lodge," her home at Brighton, was all astir with preparations for the bazaar, Miss Elliott herself could do nothing. The night before the event the thought of her uselessness kept her awake in sorrow, until she began to question the reality of the whole of her own spiritual life.

The next day, the busy day of the bazaar, when all the rest of the family were gone, leaving Miss Elliott lying on the sofa in great weakness, these doubts and fears returned with fresh force, and she felt that she must fight out this battle once for all. Gathering up, therefore, the great truths which were the foundation of her faith—her Lord, his love, his power, his promises—she took pen and paper from the table and set down, as the definite expression of her hope of salvation, and for her own comfort, those wonderful lines beginning,

BE ACCURATE.

There are few things more wonderful than the movement of the stars and planets, and the accuracy with which they keep to their orbits, and the time of their appearance. Aside from the majesty and glory of their appearance on a clear night, is their obedience to the laws of their Creator. So perfect are they in this respect that astronomers calculate their motions and various phases; and can tell years ahead when an eclipse is to occur, or when one of the planets is to cross the face of the sun.

It is from this accuracy of the planets and the stars that we get our correct time all over the world.

Since God has revealed to us how accurate everything in nature is, he would teach us the lesson from this that we, too, should be careful to be accurate. A boy or girl whose word is not to be depended on, or who can not be trusted to do what he is told, is of little use in the world. Somebody must always follow him to make sure he did his task.

The writer of these lines once had a watch that kept time rather accurately for a while, and then suddenly it would run either three minutes slow or three minutes fast—one could never tell which. It was most annoying, and finally it had to be disposed of because of its irregular running. Just so it is with a boy or girl who is slipshod in work or speech. You can never be sure that what is done is well done, nor what is said is the absolute truth. Such folk do not always mean to be so, but their good intentions can not atone for their carelessness in word or deed. Cultivate the habit of being accurate.—Selected.

A DIFFICULTY.

An optometrist was examining the eyes of a patient, and had requested him to read the top line of the test card, the letters of which ran H P R T V Z B P K H.

When some moments elapsed, the optometrist said: "Do you find difficulty in reading the letters on the chart?"

"Oh, no," replied the patient; "I can see the letters all right, but I can't pronounce that foreign word."

Bob, aged four, came to his mother showing her a cut finger. The mother said, "I did not hear you cry." "No," said Bob, "I thought you were out."

The Family Altar.

J.C.F.P.

TOPIC—THE SPIRITUAL BODY.

Monday, October 15.

And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling.—Luke 9: 29.

Though this change seems to have been in appearance only, it gave the three disciples a glimpse of what Christ's body would be like, when glorified.

Reading—Luke 9: 28-36.

Tuesday, October 16.

Ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body.—Rom. 8: 23.

Those of whom the apostle wrote had been amongst the first recipients of the Spirit, and had seen its first influence upon others. Such sighed for complete deliverance, and awaited the full blessings of the adoption, which would be experienced when their bodies should be completely recovered from death and corruption consequent upon sin.

Reading—Romans 8: 16-23.

Wednesday, October 17.

The Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able to subject all things unto himself.—Phil. 3: 21.

Surely this will be the crowning work of our all powerful Lord. A glorious consummation earnestly longed for by the early Christians, and many faithful disciples of all time.

Reading—Philippians 3: 13-21.

Thursday, October 18.

When Christ, who is our life, shall be manifested then shall we also with him be manifested in glory.—Col. 3: 4.

At the manifestation of Christ, when he shall reappear in majesty and great glory, we also shall appear with him, re-created, glorified, to enjoy with him "an eternal state of blessedness."

Reading—Colossians 3: 1-17.

Friday, October 19.

For we must all be made manifest before the judgment-seat of Christ, that each one may receive the things done in the body, according to what he hath done, whether it be good or bad.—2 Cor. 5: 10.

"The things done in the body"; "that is, while he was in this lower state; for in this sense the term body is taken often in this epistle."

Reading—2 Corinthians 5: 10.

Saturday, October 20.

If we died with him, we shall also live with him; if we endure, we shall also reign with him; if we shall deny him, he also will deny us.—2 Tim. 2: 11, 12.

This, says the apostle, is a true doctrine. If we die with Christ, with him we shall rise again; if we patiently suffer for Christ, with him we shall reign.

Reading—2 Timothy 2.

Sunday, October 21.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body.—1 Cor. 15: 42, 43.

Note the striking antithesis of this expression. Now, corruption, dishonor, weakness, and all the accompanying ailments of a natural body. Then, incorruption, glory, strength, and every accompaniment of a spiritual body.

Readings—Isaiah 25; 1 Cor. 15: 53-58.

Prayer Meeting Topic.

October 17.

OUR PRAYING.
(John 14: 13-24; 15: 7.)
H. J. Patterson, M.A.

Jesus expected prayer to be answered. I think he expected it for himself, and he promised it for us. He urged us to ask what we would and it would be granted. We say this and we quote the words of Jesus, but experience, so some say, does not bear it out. Is there some qualification which we have overlooked? There is prayer that prevails and brings an answer. What is it that characterises prevailing prayer?

It Glorifies God.

Surely, this is the purpose of Christ in giving answer to prayer (cf. John 14: 13). It should be the purpose of life for the Christian. Jesus raised Lazarus for the glory of God (John 11: 4). All prayer made in the true spirit will be for the glory of God. I am afraid that some of our prayers are of selfish content. If we desire the restoration of one who is sick or the solution of some serious problem confronting us it is because of selfish interest. If it were that we prayed so that in receiving the answer we could give glory to God and thus make plain to men what God can do for us, our prayer would be more in keeping with the spirit of our Lord. The question then is, "Will our requests and the answering of them promote the glory of God?"

In Christ's Name.

"If ye shall ask anything in my name, I will do it." This is another qualification the significance of which we have not perfectly understood. In a family if one is true to the family name one will partake of the nature, of the spirit of the parents. It has been said that in scripture we may sometimes take the term "name" as almost synonymous with "nature." So, to be baptised into the name of Jesus is to be baptised into a family where there is not only a new name but a new spirit, a new nature. We are born again. Our baptism is not, never should be, a matter of form. I am made to be a child of God, partaking of the divine nature. Now perhaps we may get the meaning of praying "in the name." My prayer then should be, not as the self-nature dictates, but according to the divine nature. It will be in the name of Jesus whose life was full of a self-renunciation, of an Olivet and Calvary, but crowned with a glorious victory. "I was in the Spirit," said the apostle John. That is it. Would that our prayers were all born and brought forth in such holy living. Let us pray "in the name."

Abide in Christ.

"If ye abide in me." "If a man abide not in me." What is the meaning of that? Jesus states that abiding in him is a necessary qualification for the one who prays. I have seen a fruit tree giving excellent promise. The budding and blossoming seemed almost a prayer, but when a limb was torn away by some mischance the prayer, in the nature of things, could not be answered. It was a very necessary thing that the limb abide and draw its life from the parent stem and roots. And Jesus said, "If ye abide in me . . . ye shall ask what ye will and it shall be done unto you." But did we abide? Some mischance in this world of ours served to tear us away from Christ. The contact and communion were sadly interfered with. Did we expect the same fruit? The result certainly was not all we could have desired.

These are some of the qualifications of prevailing prayer.

TOPIC FOR OCTOBER 24.—A CHALLENGE TO THE CHURCH.—1 Peter 5.

Our Young People.

Conducted by WM. GALE.

Teaching Teen-age Scholars.

Have you read "Leaders of Youth" by H. H. Harris? Perhaps not. If you are a teacher of a teen-age group you will be interested in a chapter that tells of "individual differences" found in scholars of this age. Let me pick out a few interesting sentences. "A teacher of pupils of the teen age complained that although he knew the characteristics of the adolescent boy he did not know the characteristics of any member of his class—they were all so different from each other."

1. "Varieties in Growth. Frequently it is overlooked that the precise age at which the boy or girl will 'shoot up like a bean pole' varies much with individuals. One begins his rapid growth at eleven, pauses at twelve, then takes a new start and keeps on growing, attaining his mature height at sixteen. All sorts of variations as to bodily growth are found in these years. The result is that a group of thirteen or fourteen year old boys or girls form a very irregular 'sky-line.' One is 'grown up' by appearance, yet may be only a boy in age and in his own estimate of himself."

2. "Variations in Maturity. Of deeper significance than mere bodily growth is the amount of maturity encountered among pupils, a difference of as much as four years being noticed in the inception of the process. Perhaps as one learns to know the inner life of one's pupils one will be able the better to fit his teaching and leadership to their individual needs, to dis-

cover the developing personality, and to think less in 'mass' terms of the class."

3. "Variations in Native Capacity. No one can be long with growing youths without becoming conscious of native differences in capacity. Normal pupils are bright, mediocre, or dull, and the teacher must take recognition of these differences. The brighter and more forward are apt to monopolise attention and time. The dull are so slow as to tax most severely his patience. Yet the dull may be only slow methodical minds, who do not 'flash,' but who by slow degrees attain such perfection as may be desired. To recognise these differences and to attempt intelligently to meet the needs of each are the beginnings of real success in teaching."

4. "The Timid Pupil. Nearly akin to what has just been discussed is the art of drawing out the timid pupil. They may be bright or they may be dull, younger or older. Their timidity may be constitutional or it may have been induced by too great repression at home or at school. As good teaching demands expression from the pupil, these are often neglected for those more ready to answer questions or to take up the discussion. Here is demanded the greatest skill, coupled with profound sympathy. The knowing teacher will discover ways of opening the closed lips, stimulating the mind to self-expression, and by a look or a smile, by a word of encouragement or a tactful question, will overcome self-consciousness or make easy the difficult process of social living and speaking."

SCRIPTURE EXAMINATIONS, 1934.

N.S.W. PRIZE-WINNERS. Scholars.

Div. I.—1st, Betty Young, Marrickville; 2nd, Norman Huthnance, North Auburn; 3rd, Marjory Owen, North Auburn, and Allen Hor Kwong, Chinese.

Div. IIA.—1st, Hazel Button, Hamilton; 2nd, Ruth Byers, Canley Vale, and June Moore, Bellingen; 3rd, Betty Flanagan, North Auburn; Mary Pearce, Paddington.

Div. IIB.—1st, Jessie Thomas, Belmore; 2nd, Ettie Stimson, Canley Vale; 3rd, Gwen Martin, Auburn.

Div. IIAA.—1st, Keven Byres, Canley Vale; 2nd, Joyce Sargent, Auburn; 3rd, Madeline Schieb, Inverell.

Div. IIIB.—1st, Ron. Hindman, Belmore; 2nd, Dorothy Dewberry, Inverell, and Mary Edmonds, Inverell; 3rd, Ivy Roffey, North Bexley.

Div. IVA.—1st, Noel Hingston, Belmore; 2nd, Jean Keightley, Hurstville; 3rd, Lloyd Jones, North Auburn.

Div. IVB.—1st, Molly Bouquet, Lane Cove; 2nd, Marjorie Berringer, Belmore; 3rd, Dell Dwyer, Canley Vale.

Div. V.—1st, Dulcie Button, Hamilton; 2nd, Winnie Volekman, Lismore; 3rd, Joyce Lewis, Marrickville.

Div. VI.—1st, Myrie Coles, Rockdale; 2nd, Marjorie Stimson, Canley Vale; 3rd, Orba Jones, North Auburn, and Doris Watts, Mosman.

Div. VII.—C. P. Oakes, Lismore.

Teachers.

Div. VIII.—1st, Miss Phyllis Dodds, North Auburn; 2nd, Mr. Fred Button, Inverell; 3rd, Miss D. Dewberry, Inverell.

Div. IX.—1st, Mr. Colin Saxby, Lane Cove; 2nd, Mr. John H. O. Brien, 8th. Kensington,

and Mr. J. Allan Cunningham, Burwood; 3rd, Mr. F. Wilton, Paddington.

Div. X.—1st, Miss A. Woolley, Auburn; 2nd, Miss H. Tooth, Petersham.

QUEENSLAND PRIZE-WINNERS. Scholars.

Div. I.—1st, Ian Burns, Hawthorne, 95; 2nd, Joyce O'Connell, Stones Corner, 89; 3rd, Alex. Thomson, 79.

Div. II.—1st, Ilma Taylor, Kedron, 93; 2nd, Jean Dallinger, Ma Ma Creek, 91; 3rd, Bruce More, Moorooka, 88.

Div. III.—1st, Molly Price, Maryborough, 98; 2nd, Marjorie Donaldson, Kedron, 94; 3rd, Reg. Pitman, Roma, 93.

Div. IV.—1st, Betty Price, Maryborough, 92; 2nd, Maxine Penglose, Hawthorne, 88; 3rd, Mavis Madsen, Rosevale, and Ronnie Harch, Sunnybank, 76.

Div. V.—1st, Ron Webster, Townsville, 93; 2nd, Lloyd Martin, East Ipswich, 90; 3rd, Isabel Youngberry, Toowoomba, 88.

Div. VI.—1st, Ida Wolf, Sunnybank, 80; 2nd, Phyllis Tucker, Charters Towers, 78; 3rd, Robert Chillingworth, Charters Towers, 75.

Div. VII.—1st, Violet Hook, Home Depart., 97; 2nd, Kenneth Roberts, Home Depart., 86; 3rd, H. Christensen, Rosevale, 83.

Teachers.

Div. VIII.—1st, Grace Dallinger, Ma Ma Creek, 89; 2nd, Eunice Boettcher, Annerley, 86; 3rd, Andrew Rogers, Annerley, 82.

Div. IX.—1st, Miss Dorothy Judge, Sunnybank, 90; 2nd, J. H. Knight, Thabeban, 79; 3rd, Reg. Voss, Bundaberg, 75.

Div. X.—1st, Miss Doris Riley, Charters Towers, 98; 2nd, Miss S. Dallinger, Ma Ma Creek, 89; 3rd, Mrs. McIlhagger, Bundaberg, 76.

Here and There.

At City Temple, Sydney, a married lady confessed Christ on Sept. 30, and another on Oct. 7.

The Victorian General Dorcas sisters will hold their meeting on Wednesday next, Oct. 17, in Swanston-st. lecture hall, from 10.30 a.m. till 4 p.m. All sisters are welcome.

Bro. W. W. Saunders, preacher of Northcote church, Vic., has been appointed State president of the Christian Endeavor movement of Victoria for the next twelve months.

Our Western Australian churches are making their annual offering for home missions on Nov. 4. On another page in this issue reference is made to their work.

Preparations are complete for the fellowship rally in Melbourne Town Hall on Monday next, Oct. 15. Bro. Clay reports that prospects for a successful function are exceedingly bright.

On Tuesday morning the following telegram reached us from N.S.W.:—"Hjarichsen-Morris mission opened Grafton; good audience, very impressive service, one confession.—Larsen."

The South Australian Committee for the College has appointed L. C. McCallum, 2 Danby-st., Torrensvilla, secretary; and C. Schwab, treasurer. Brethren in S.A. are informed that contributions for the College may be paid through the S.A. committee at the office of the chairman, S. Price Weir, Elder Hall, Morialta-st., Adelaide.

Next week is a very special one for Melbourne residents. The Prince is due to arrive on Thursday. Amongst the fixtures for the week are two of special interest to our readers—the great centenary thanksgiving service in Melbourne Cricket Ground on Sunday, 14th inst., at 3 p.m., and the Fellowship Dinner and Rally, arranged by our Victorian Social Service Department, in the Town Hall on Monday evening next, 15th inst.

The south-eastern district conference (Vic.) was held at Dandenong on Saturday, October 6. Bro. Atkin occupied the chair. Business was conducted in the afternoon. Bro. Hart and Johnston addressed the meeting. Bro. McDiarmaid led a discussion on "Precept and Practice," and another brother brought a message in song. Tea was prepared in the school room. Bro. Robbins gave a fine address at the evening service. Two sisters from Berwick rendered a duet.

At Essendon, Vic., on Sept. 30, Bro. D. D. Stewart concluded a fortnight's mission, when one young man, Murray Pitt, decided for Christ. The church has enjoyed the special effort. On Oct. 7 the ninth anniversary of the opening of the new chapel was celebrated. Bro. C. C. Dawson, M.A., was morning speaker. Bro. S. Neighbour, who has accepted a further twelve months' engagement with the church, preached at night. There were good attendances throughout the day.

The boys of the Burwood Boys' Home, Vic., were entertained on two Sundays in September in the homes of members of Surrey Hills and Gardiner churches, to which churches eight of the Home Bible school staff belong. Sept. 9 was Surrey Hills Bible school anniversary Sunday, and the boys were at the three services, being entertained at dinner and tea in eleven homes. On Sept. 30 they were present at Gardiner at afternoon and evening anniversary services, and went to tea in sixteen homes. On each occasion they enjoyed themselves thoroughly, and won golden opinions from their hosts and hostesses, some of whom expressed the intention of asking the particular boys they entertained to tea on other Sundays.

The fourth Sunday school convention will be held in Sydney next year from April 24-29 inclusive. This convention will be specially arranged to interest not only Sunday school workers but young people generally.

The American "Christian Standard" for Aug. 11 reports that "Mrs. Minnie A. Ogden, formerly missionary under the United Society in Tibet, who was recalled when their mission was closed, and who asked the brethren to send her out independently, took ship at Los Angeles, July 30, to return to her beloved field. She is determined to give the rest of her life to the people whom she knows so well. Mrs. Ogden secured considerable pledges, but she would not wait longer, because it would have meant waiting till January 1, inasmuch as the mountain passes become impassable. She trusts in the Lord and the brethren to keep her supplied with livelihood. Mrs. Ogden is determined, like the other missionaries out in Chinese Tibet, to put the emphasis upon evangelism, and they will work in co-operation with one another, and revive the converts left when the United Society withdrew."

A GREAT DAY AT LYGON STREET.

As one of many former members of the historic church who were invited to "come home" for the dual purpose of celebrating the 80th anniversary of the church and the dedication of the memorial windows, I took my family to Lygon-st. last Sunday. It was a wonderful day in every way.

Three great and inspiring services were held throughout the day. I have not seen for very many years past such a large number of former members assembled in the "home-like" church. The fellowship was delightful. The communion service was as near to the ideal morning meeting that I have ever attended. The anthem by the choir conducted by Bro. Nat. Haddow and the sweet music of the organ did much to lift our hearts. An inspiring message by Bro. Reg. Enniss, on the subject, "Loved with an Everlasting Love," was enjoyed by all. Five were received into fellowship, two previously baptised and three by letter of transfer. The hard-working sisters entertained about three hundred guests to a very fine luncheon. In the afternoon, when the chapel was again full, the special service of dedicating the memorial windows took place. In a most carefully arranged address Bro. Enniss "called the roll" of those brethren and sisters in whose honor the beautiful memorial windows had been erected. He traced the history of the church from its commencement in 1854. The Bible school had a part in the afternoon service, and their items were much enjoyed. The sisters again entertained bountifully at tea about four hundred guests. The gospel meeting in the evening was the climax of a wonderful day. The chapel was crowded, and Bro. Enniss was at his best in a great sermon on "The Gospel of Rest."

The great "Home-coming Day" was the culmination of a number of special meetings held during the past two or three weeks for "spiritual enlistment" and "spiritual renewal."—T. W. Smith.

FEDERAL EVANGELISM.

The Federal conference executive is the body responsible for the care and oversight of Federal evangelism or more particularly Federal home missions. In the past some notable work has been achieved by means of special missions and by the payment of subsidies to States for work

in specially selected areas. During recent years the work has been subsidised at Invermay, Tasmania. The last Federal conference at Launceston directed the incoming executive when planning future work to consider the use of a Federal evangelistic team in lieu of financial assistance to the States. The executive has decided to launch an appeal to the Australian brotherhood for funds for Federal evangelism. The response to the appeal will very largely determine the nature of the work that will be put in hand. The appeal has been specially addressed to the secretary of every church in the Commonwealth with the suggestion that a contribution be made from the funds of the church, on a membership basis. Many have responded in this way, some are still considering the matter, while in some cases owing to difficulties it was not possible to make any contribution whatever. If any church secretary has not already received this letter of appeal, a memo. to the Federal secretary will bring a copy of the letter by return post. In the belief that there are many members of the churches throughout the Commonwealth who would be glad to have a share in the work of Federal evangelism, the executive invites contributions to the Federal evangelistic fund. It is requested that all contributions be forwarded to the Federal secretary, Fredk. N. Lee, cr. Hutton-st. and St. Georges-rd., Thornbury, N.17, Victoria, and that all postal notes and money orders be made payable at the Thornbury, Vic., post office.

A. W. Connor, President.
R. L. Leane, Treasurer.
Fredk. N. Lee, Secretary.

ADDRESSES.

P. Dellaway (secretary Redcliffe church, Qld.).—Anzac-ave., Redcliffe.
R. H. Lampshire (preacher Cheltenham church, S.A.).—25 Tarragon-st., Mile End.

SILVER WEDDING.

With pleasure Mr. and Mrs. Fred. Lewis announce the twenty-fifth anniversary of their marriage on October 20, 1909, at the Church of Christ, South Yarra, by the late Mr. Joseph Pittman.

At home Saturday afternoon, October 20, "Brentwood," 2 Denham-place, Toorak, S.E.2.

DEATH.

COOK.—On October 3 (suddenly), at 45 Blazey-st., Richmond, Leslie Richard, loved son of Wilhelmina May and the late John E. A., brother of Doris (deceased), Herbert, Gladys (Mrs. Jolly), Eric, Lily (Mrs. Doyle), Edith (Mrs. Beinke), Hazel (deceased). Aged 14 years. Sweet rest.—Inserted by mother, brothers and sisters.

IN MEMORIAM.

PITTMAN.—In ever loving memory of our dearest mother, who fell asleep in Jesus on October 17, 1925. "There's sweetness in remembrance."

WANTED.

Girl for household duties, plain cooking; help given; must be fond of children; sleep out. Apply mornings, 29 Bloomfield-rd., Ascot Vale, near station.

FOR SALE.

A Clough and Warren Organ, 11 stops, perfect order, nice tone. No reasonable offer refused.—G.E., 9 Groom-st., North Fitzroy.

MORELAND CHURCH OF CHRIST SILVER ANNIVERSARY ILLUSTRATED SOUVENIR, 1909-1934.

Price: posted, 1/1.

Write to H. Rasmussen, 5 Summerville-st., Coburg, N.13.

News of the Churches.

Tasmanian News-letter. Ira A. Paternoster.

The indignation of every decent-minded citizen in this island State was aroused by the announcement of the Labor Government of its intention to alter the hours of trading for hotels. The proposal is to make 10 p.m. the closing hour. Already there are signs that the bill will meet with opposition in the Legislative Council, for Mr. Tasman Shields and Mr. J. W. Cheek have indicated their unwillingness to support such a measure.

In some recent utterances on the question of gambling Bishop Hay is reported to have said: "It may be claimed that gambling already holds a disproportionate place in the life of the community. We must judge a thing by its results. It is in direct conflict with the golden rule. It casts a corrupting blight on almost every sport it touches. It ranks with drink as a chief cause of crime."

At the invitation of the Margaret-st. brotherhood representatives of Invermay brotherhood and private members of Sandhill church met to consider the advisability of forming a Churches of Christ Men's Society in Launceston. About 25 men met, and after a helpful discussion decided to form. The writer was elected president and Bro. Edmonds, of Invermay, secretary. It is hoped to meet monthly and so strengthen the bonds of fellowship between the men of the churches, and make plans for the extension of the kingdom of God. Invermay and Margaret-st. men have also formed a cricket club.

It is gratifying to note the interest shown by the public of Tasmania in the Institute for the Blind, Deaf and Dumb. This year the institution has shown a credit balance of £279. This happy state of affairs is due in the first instance to the strong efforts made by those associated with the institution to overcome disabilities, as well as by the generous support of a public anxious to help those who are seeking to help themselves.

Tasmania relies a great deal upon her tourist trade at this season of the year, and every effort is made to induce overseas and mainland visitors to this delightful playground. It is the hope of the churches that any brethren visiting Tasmania will endeavor to spend the Lord's day in some centre where there is a church. A very hearty welcome will be extended. The writer will be glad to furnish any information to intending visitors regarding the location of churches.

The foreign mission committee of the sisters' conference has packed a useful box of gifts to be forwarded to the mission stations for Christmas. This box will be sent to Melbourne to be included in the Victorian parcel. In addition to the goods sent, it is expected there will be some money also.

South Australia.

Queenstown.—On Oct. 7 Mr. A. Foote, Jr., exhorted the church. In the evening Bro. Brooker's subject was "The Good and Bad in Most Men." At hand of hope on Oct. 1 Sister A. Partington was the speaker.

Port Pirie.—On Oct. 7 Bible school anniversary services were held afternoon and evening. Special singing by the school was appreciated. Bro. Bottrill spoke in the afternoon on "Run the Race." In the evening Bro. Killmister gave a powerful address on "The Church's Message" to a packed audience. 120 scholars and teachers were on the platform.

Semaphore.—Bible school anniversary services were well attended on Oct. 7—100 commended and 200 were present at night apart from school. J. Turner, B.A., F. R. French (Methodist) and W. G. Oram were the speakers. Bro. McKenzie (church secretary) trained the school and conducted the singing. Two sisters were received in from North Adelaide church.

Mile End.—Bible school anniversary services were continued on Sept. 30. Bro. McCallum exhorted the church. Scholars rendered special singing at afternoon session, and performed a spectacular item entitled "Cross and Crown" to a fine gathering of friends. At night the school assisted in the gospel service, and Bro. L. C. McCallum gave an illustrated message on "God's Lighthouse." Bro. McCallum addressed both services on Oct. 7. He is inspiring the church with his splendid messages.

Naracoorte.—During September meetings kept up well, especially gospel meetings. Several visiting speakers helped. On Sept. 2 Bro. L. E. Verco spoke at all services. On Sept. 16 Bro. H. Raymond spoke at morning meeting. Sept. 30, Bro. Mauger delivered a morning message and helped with his singing at both school and gospel service. Mrs. McNicol continues to help with solos. Miss Chagman, from Nailsworth, is on a visit to Naracoorte. At a social arranged by tennis club farewell was said to Mr. and Mrs. Polgreen and family and Miss M. Rackham, who are leaving for Hynam.

York.—Good meetings have been held and helpful addresses delivered by Bro. Manning. Jubilee anniversary services of Bible school were held on two Sundays. Visiting speakers were Bren. Brooker, Illingworth, Russell, Beiler and Turner. The public meeting was held on Oct. 3. The celebrations were a help and inspiration. Bro. Beiler presented prize of £1 to the school for equipment, offered by young people's department to school gaining highest number of scholars. A member gained a prize for bringing greatest number of new scholars. The husband of this sister (Mrs. Frances) has signified his desire to be baptised. The financial statement of the jubilee shows a small credit balance. Band of hope monthly meeting was held on Oct. 4; good address by Bro. Meyers.

Maylands.—On Sept. 16 Bro. A. H. Wilson, of Strathalbyn, spoke at morning service. Bro. Fitzgerald delivered the conference sermon at Adelaide town hall, and preached at Maylands at night. Bren. Warren, of Broken Hill, and Durdin, of Long Plains, assisted in the services. There were a large number of other visitors. On Sept. 23 and 30 Bible school twenty-fifth anniversary services were held. Bro. H. R. Taylor spoke in the morning, and there was a recognition and rededication of teachers and officers. Bren. Dr. Garnett, A. Anderson and G. T. Fitzgerald were speakers at the crowded gatherings. Oct. 7, large attendances. At night a young people's choir assisted. Bro. G. T. Fitzgerald spoke on "The True and the False Confession." There were three decisions. Bro. and Sister Anderson, from China, have been received into membership, also two by letter.

Queensland.

Maryborough.—Services have improved greatly. Youth week was a pronounced success. At Sunday evening service Bro. Mason was assisted by several members of Y.P. society. A duet was nicely rendered by Misses E. and V. Bennett, a solo by Amy Daw, and chorus by Y.P. society. Mrs. Mason conducted song service. On Tuesday, at a youths' tea, an address was given by Mr. Hof, minister Wesley church.

Charters Towers.—On Sept. 13 Bro. H. Priestly, of Townsville, officiated at marriage of Bro. T. V. Weir and Miss S. E. Lea. On Sept. 16 Sister Weir was welcomed into fellowship. The sisters have been preparing for annual sale of work.

Bundaberg.—Bro. Stirling addresses well attended meetings. On Sept. 23 a young boy made the confession. After Bro. Stirling's address on "Damaged Lives" on Sept. 30 a young girl made the confession. All auxiliaries are well attended. Several members are laid up on account of sickness and accident.

Brisbane (Ann-st.).—On Sept. 23 Bro. Payne, at morning service, made reply to statement by Anglican Archbishop on Sunday sport. Two were received by letter. Bro. Collins preached at night. Bro. Tease baptised two converts. Church banquet on Sept. 28 was a success. On Sept. 30 Bro. Collins spoke at both services. Two members were received back from Toowoomba by letter. Thirty-one additions to church this year up to date.

Kingaroy.—On Sept. 16 Bro. R. W. Payne concluded two-years' service with the church. During that time great progress has been made. Bro. Payne has been holding monthly services at Corndale as well. Great interest is displayed in gospel services and attendances are exceptionally good. Recently a young man was received into fellowship after baptism. On Sept. 14 a fine concert arranged by Miss Thelma Payne, was given by the young people. The sisters recently held a street stall, gifts from members being sold in aid of building fund. Bible school is preparing for anniversary, they are being trained for vocal items by Mr. H. V. Baartz. On Sept. 28 Miss Rose Spiller was married to Mr. Fraser Coulson, Mr. Payne officiating.

Kedron.—Record Bible school anniversary services were concluded on Sept. 25 by concert, awards, seals, etc., Bro. N. G. Noble in chair. Sister Eunice Cave, a teacher, received a seven year silver attendance medal. Bro. Ben. Smith, president Queensland B.S. and Y.P. Dept., gave a message. Fine singing was rendered under the leadership of the superintendent, C. W. Kollmar. Bro. A. Abraham's secretarial report disclosed a year of progress: scholars 142 (average 108) and staff of 17 teachers. The staff presented gifts for appreciated leadership to superintendent and secretary. Sept. 30, Bro. Noble received into fellowship Bro. David Simpson, recently immersed at Boondall, and spoke on "Our College." The preacher also conducted afternoon service at Redcliffe, when a provisional committee—Bren. J. Swan, D. A. Smith and P. Dellaway—were elected. Bro. Dellaway was also elected secretary and treasurer.

Victoria.

Gardiner.—Bible school anniversary was continued on Oct. 7, Bro. H. J. Patterson speaking morning and evening. Prizes were distributed at afternoon service.

Northcote.—Attendances are improving. Bro. D. Nicholls gave the gospel address to a packed building on Sept. 30. Sister M. Fisher meets with the church, transferred from Swan Hill.

Preston.—On Sept. 30 Bro. Arnold, of Moreland, gave a message to J.C.E. society and delivered an uplifting exhortation to the church. Two lads were received into fellowship by faith and obedience.

Dandenong.—Bro. W. Atkin, who has returned to the work after his recent operation, spoke at both services on Oct. 7. Members of Y.P.S.C.E. gathered and held a welcome home tea for him on Sunday evening.

Red Hill.—The evangelistic festival just concluded was well attended, and on Oct. 7 reached the number of about 90. S. J. Southgate travelled 300 miles to conduct meetings, was very faithful and telling in his messages, and all were rejoiced to hear three people make confession on the last night.

(Continued on page 652.)

Foreign Missions.

Conducted by A. Anderson,
261 Magill Rd., Tranmere, S.A.

NEWS FROM THE FIELD.

INDIA.

Nurse Caldicott.

As this will probably be the last message we will have from Miss Caldicott before she arrives in Australia on furlough, it has added interest for our readers. It is good to hear her report concerning her work in our hospital at Dhond. She writes as follows:—"It was good to be able to get back to Dhond in July; the work is much easier for me with the nurses able to do the big share of nursing. All the staff work happily together. By their lives and work they daily show forth Christ's love to the patients who come for treatment. I praise God also that the two women's classes and Sunday school work have kept up nicely during the year."

Bro. H. R. Coventry.

Missionaries are always exposed to grave risks from contagion, but there are times when extra caution is needed. Don't forget to mention our missionaries and their children in your prayers. Bro. Coventry writes about their present experiences: "We have just experienced a period of blessing here at Baramati. A Christian sadhu, Jeevarantnam, spent 26 hours in our midst and gave four addresses. While the casting out of demons and healing of the sick through prayer were parts of his work, his greater appeal was the spiritual. At least ten weak Christians came forward to reconsecrate themselves to Christ, and five or six made a definite confession of faith in Christ. As a result of this we baptised three fine men from the settlement last Monday. They were received into the church yesterday. A number of women whose husbands are Christians are now attending meetings, and we are expecting to see quite a number of baptisms soon. Christians have been stirred up by the sadhu's flaming messages, and prayer meetings, as well as other meetings, are better attended than ever. Praise the Lord. The schools are doing well. Plague is raging in Baramati town, but so far has not touched us. We have nearly 1,000 souls in our settlement and Christian compound, and there has not been a case. We are trusting in the Lord for protection. Our three older girls are in school, and have their September holidays at the end of this week. On account of plague we will not bring them home, but go into Poona to meet and spend some time with them."

NEW HEBRIDES.

Oba.

At this island we have no resident missionary, though we have great assistance at times from Bro. F. J. Purdy. Owing to not having permanent representatives there, it appeared for a time that the Seventh Day Adventists would gain a great hold on our already established work, owing to their coming and giving medical assistance. Bro. Sandells says, "The natives would do anything for a doctor: I believe they began to subscribe towards a doctor's support some years ago. A doctor would have a great unifying influence."

Bro. Purdy writes cheerfully about the work at Oba: "Just a line to say that matters are going along very nicely now regarding the mission work. The leaders say that they do not want the S.D.A., so are rallying around us and our meetings. To-day I was up at Lokarohihi and opened a new chapel. There were about 600 present; though the chapel did not hold half. They were peering through windows and

doors, etc., though they could hear all, as the walls are bamboo, and the roof iron. It is quite a nice building.

ANNIVERSARY OF BRO. WATERMAN'S DEATH, JULY 17.

Pearl Anderson writes very touchingly of how the church assembled and made a pilgrimage to the grave of Bro. Waterman. "To-day we are all very sad, for it is poor Uncle Will's death day, and we all went out to the grave place," so "he being dead yet speaketh."

A SACRIFICIAL GIFT.

Knowing that our mission treasury is far from full, Sister Mary Thompson has asked to be allowed to pay her own expenses back to India. Not content with the sacrifice of self she has also sacrificed her gifts. To the brotherhood at large we say, "Who follows in her train?"

AFRICAN MISSIONARIES WELCOMED.

After nearly five years' service in Southern Rhodesia, Bro. John Hay and family have returned home for furlough. Bro. Hay is working under our New Zealand Foreign Mission Board, but is well known to many of our Australian people. Bro. Hay spent some years at Glen Iris, and his wife (Ellice Drysdale) also had her training in our own institution.

Our New Zealand brethren have two main stations in Southern Rhodesia, and nearly 40 outstations.

About 500 have been won for Christ in the districts under the control of Bro. Hay and his fellow-workers during the residence of Bro. and Sister Hay in Africa.

Bro. and Sister Hay arrived at the Outer Harbor per the s.s. "Ceramic" on Sept. 20, and next day were able to spend a few hours in Adelaide. They were met at the central station by Bro. Walden and Anderson and Sister Vawser (mother of our esteemed missionary, Edna Vawser).

After a stay of a few hours, these good people left for Melbourne en route for New Zealand. Should any old friends be interested, letters addressed John Hay, 18 Totara-st., Nelson, N.Z., will reach them. They will probably return to Africa in six months' time.

REQUESTS FROM OUR INDIA MISSIONARIES, Text Cards for S.S. Work.

Often requests come from our workers for picture text cards, and as supplies come to hand we forward them to India and New Hebrides. If any Sunday schools have surplus stocks and would care to send them to the Federal secretary, we will forward them as required to the respective fields.

Goods for India.

A new list has just come to hand from Miss Cameron. There will not be a great deal of time for getting goods together before Miss Foreman leaves Australia, for the "Narkunda" leaves Melbourne on Nov. 20; this list, however, can be kept for future reference.

It is not too late for those desiring to send money instead of goods. Money is needed for men's pyjama suits, blankets and children's clothing. If such monies were sent to State secretaries before Nov. 15, there would still be time for such money to reach our Federal treasurer, and thus be forwarded to India in time for Christmas.

This list will hold good for 1935:—

Hospital.

1. 6 men's pyjama suits, or money for same.
2. Money for hospital blankets.
3. Cheap face-washers, made of old towelling will do.
4. Bundles of lint, safety pins, broad white tape.
5. Pieces of old rubber aprons or pieces of mackintosh.
6. Old white rags, old sheets, that can be used for dressings.
7. Bandages made of very strong soft material. (The last two items are invaluable; a large quantity is needed every year.)
8. Handbags about 15 in. x 12 in. made of light canvas, remnant cretonne or any strong second-hand material will do.
9. Various sized small bags down to 4 in x 4 in.

Children's Homes and General.

10. Patch-work quilts.
11. Scarves made of old wool.
12. Stocking singlets.
13. Money for clothing for boys and girls. Cloth is much cheaper in India now, and it still seems advisable, because of high rates for freight and customs duty, to have the money sent rather than the article of clothing.

"Thanksgiving is as old as the sentiment of gratitude in the human heart. It was born with the breath of religion. It is of the very spirit of all true worship. It is, indeed, the truest form of worship, and, without thanksgiving there is no real religion."

A WEEKLY VISIT.

DON'T FORGET to visit your bank regularly, for consistency in saving pays big dividends—and don't forget that "thrill 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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Obituary.

CLEMENTS.—On Tuesday, Sept. 11, Sister Mrs. H. V. Clements passed to be with the Lord after a final illness lasting eight weeks. She was laid to rest in the Carr Villa cemetery on Sept. 12. Our late sister entered the church in the Griffiths mission held in Launceston, Tas., twenty years ago, and served the Lord with the churches at Margaret-st. and Invermay-rd., Launceston, being a foundation member of the cause at Invermay. During the past three years her health compelled her to give up prominent church work. Six weeks ago, after an unsuccessful operation, she learned the end was near. She will be long remembered for her glorious witness for Christ in the closing days of her sojourn here below. The writer conducted the service at the home, and was assisted at the grave by Bro. Ira A. Paternoster. We commend her husband, son, daughter and sisters to the comforting care of our heavenly Father.—A.E.B.

HALL.—On Sunday afternoon, Sept. 16, Bro. Richard Hall was called to higher service. Our late brother was added to the church at North Auburn, N.S.W., during the Forbes mission early in 1915. He was 72 years of age. He served the church faithfully and well, in his capacity as a church officer or as a district visitor. He was a man beloved, a man of strong emotional character, a good man full of faith and the Holy Spirit. The mortal remains of this worthy disciple were laid to rest on Monday, Sept. 17, the service at the home and the graveside being conducted by Bro. W. J. Crossman, assisted by Bro. B. G. Corlett. Deepest sympathy is felt for Mrs. Hall and the family. On Sunday evening, Sept. 23, a service of remembrance was held at Lidcombe.—W.J.C.

HANNAM.—Sister Mrs. Hannam departed this life on Sept. 12 in her 80th year. When the church at Norwood, S.A., was reorganised on Aug. 26, 1888, our late sister with her husband came from the church at North Adelaide, and both were received into fellowship. Since that time Sister Hannam was a faithful and devoted member. For some years she was an active worker in the Dorcas society, and with her late husband, did a great work in the church. She will be much missed. May our heavenly Father comfort the large family who mourn the loss of a loving mother.—A. C. Rankine.

THOMPSON.—Sister Mrs. Thompson passed away suddenly on Sept. 12. She was a member of many years' standing at Camberwell, Vic., most faithful in attendance, and always willing to help where possible. Her father, the late Bro. Hamill, was one of the earliest preachers

of the church in Victoria. Her body was laid to rest quietly in the grave of her parents at Geelong.—C.P.H.

ROWE.—The church at Geeveston, Tas., has been grieved at the sudden passing away by accident of Sister Mrs. Arol Rowe. On Saturday evening, Sept. 22, Mrs. Rowe and her brother, Mr. L. Penwright, were travelling from Huonville to Geeveston with a motor bicycle and sidecar, when a lorry loaded with passengers, travelling in the same direction, in attempting to pass, collided with the bicycle, and threw the driver and Mrs. Rowe on to the roadway. Mr. Penwright escaped with a few bruises, but Mrs. Rowe fell with her head on the bitumen road, death being almost instantaneous. Our sister's only daughter was a passenger on the lorry at the time. Mrs. Rowe united with the church during the Hinrichsen-Brooker tent mission in January, 1921, and has taken an active part in church and Bible school work ever since. The funeral, which was very largely attended, took place at Cairns Bay cemetery on Monday, Sept. 24. Bro. A. C. Thurrowgood, of West Hobart, conducted services at home and graveside. We commend the sorrowing husband and daughter to the loving care of our Lord.—F. A. Ashlin.

SIVYER.—The association of the late Frederick James Sivyier with the church and college life of the brotherhood in the Commonwealth impels me to give a brief obituary of one whose life was so exemplary. His gracious personality, gentle yet strong, led to his being beloved alike by old and young. His six years of happy leadership with the church at Nelson, N.Z., had seen it grow steadily in faith, unity and number. It is especially strong in the number of young people and with these, along the lines of Endeavor and Bible class work, our brother, ably assisted by Sister Sivyier, whose junior class is a model, directed foundational work, resulting in a growing band of young, active church workers. Bro. Sivyier loved the church, and strove hard to raise the spiritual ideals in its services to the exaltation and glory of Christ. He was a man who always kept self in the background, and exemplified the Master's spirit in his desire to help others, showing a tactful and kindly spirit to those seeking the way. He took an active part in Bible teaching in the State schools and also regularly visited patients at the public hospital and conducted a monthly church service there. Many were the recipients of his generosity and hospitality. Though from earthly labors God suddenly called him, his noble character and high purpose of life will live on in the memory of the church and community to emulate our brother's example.—F.V.K., Nelson, N.Z.

QUEENSLAND WOMEN'S EXECUTIVE.

A large gathering of sisters meet in Ann-st. chapel on Thursday, Sept. 27, to welcome Mrs. Ethelbert Davis, who with her husband has come to labor with the church at Annerley. Mrs. Noble (Kedron) led devotions. Mrs. Wendorf (president) presided over business session. Reports were received from the various superintendents. Mrs. Willis reported between 80 and 90 sisters present at prayer meeting held at city mission. Mrs. Tease gave the address. The executive provided afternoon tea. Collection, amounting to 14/-, was handed over to the mission. Mrs. Sanderson reported 226 visits paid to sick and hospitals. Treasurer reported 5/6 in hand. A special meeting was held on Aug. 30, at which Mrs. Gollins (Ann-st.) led devotions. Miss Jones (Rockhampton) and Miss Baker (Brisbane) were visitors. A further donation of £12 was handed to the H.M. Committee. At the close of the business a happy social time was spent. Musical items were rendered by Mrs. Keeble and Miss Hackett and an elocutionary item by Miss Hackett.

The following sisters welcomed Mrs. Davis on behalf of their churches:—Mesdames Wendorf (executive), Collins (Ann-st.), Tease (Temperance Hall), Enchelmaier (Albion), Wetzlie (Annerley), Burns (Hawthorne), Noble (Kedron), Campbell (Wynnum), Rayner (Mooreooka), Bates (Stone's Corner), Marler (Sunnybank), Coward (West End), Willis (Boondall), Sanderson (Social Service), Walker (Charters Towers). Mrs. Davis suitably responded, and was presented with a bouquet of pink gerberas by Mrs. Keeble. Afternoon tea brought a happy meeting to a close.—G. Partridge, Baron-st., Annerley.

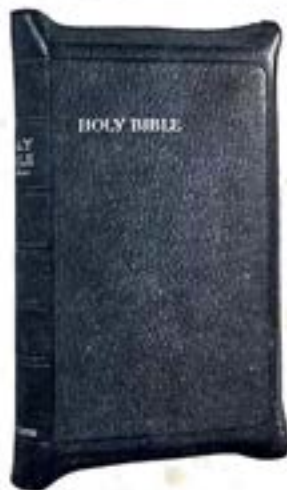
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Name _____ Address _____ (P.M.)

News of the Churches.

(Continued from page 649.)

Victoria.

Melbourne (Swanston-st.)—Very enjoyable meetings were held on Oct. 7, with helpful addresses from Bro. Scambler. Several visitors were welcomed. Offering for College of the Bible so far is about £30.

North Williamstown—The girls' basketball club gained premiership for 1934. On Oct. 7 Bro. Hunt preached at all services. After his evening address on "Broken Purposes" two Bible school lads and a young man confessed Christ.

Kaniva—The "Crusade of the Cross" commenced on Oct. 7. The addresses of Bro. Hughes were listened to with marked attention by splendid meetings. Bro. and Sister Withers have been ill, and the church appreciates the service and addresses of Bro. D. Welch, who has taken Bro. Withers' appointments.

Ormond—Oct. 7 was first Lord's day of membership rally and extra effort month. Worship service had very good attendance and a good message from Bro. Andrews. At night a C.E. rally was held, Endeavorers taking part. A solo was rendered by a visitor. Bro. Andrews' message was an inspiration and help.

Geelong—Services during the last week were well attended. In the absence of Bro. Clippstone on holidays, helpful messages were delivered by Mr. Hering, Mr. Thomas and Dr. J. Cook. On Sunday night, to a large congregation, Dr. Cook conducted an illustrated service on "The Life of Christ." Mrs. Cook rendered a solo effectively.

Moreland—Attendances at morning and evening meetings on Oct. 7 were greatly improved. Bro. W. E. Jackel addressed the church. The evening service commenced a two-weeks' gospel mission preceding silver anniversary of church. Bro. W. E. Jackel, of Thornbury, and Bro. A. Thompson, of Box Hill, are the missionaries. Three decisions to date.

Box Hill—Sunday school anniversary services were held on Oct. 7, audiences being large. Bro. J. E. Webb, of Brighton, held the attention of all with his address in the afternoon. At night H. G. Clark gave a bright children's talk. The conductor of singing (Mr. Salisbury), the school secretary (Mr. Grafham), and the teachers were congratulated on the success of their efforts.

Prahran—The mission conducted by Bro. Jas. E. Thomas closed on Oct. 3. Good interest and attendance prevailed. The messages were helpful and challenging. Seven took their stand for Christ. Five were immersed during the mission. The thankoffering, together with promises, was sufficient to cover expenses. Services on Oct. 7 were well attended, Bro. Fitch being the speaker.

North Richmond—Meetings have been a little below average, owing to sickness. Bro. Sparks is finishing his work with the church with very helpful addresses. At evening service on Sept. 30 a girl from Bible school took her stand for Christ. Members were surprised to hear of the sudden departure from this life of young Bro. Leslie Cook, and sympathise with his mother and family in their great loss.

Malvern-Caulfield—Average attendances for September were: communion 129, gospel services 156. In Bible school examinations Sister Miss Alison Murray secured a second prize. Excellent meetings on Oct. 7. Bible school celebrated anniversary. Appreciated addresses were given by J. E. Shipway and K. Wale (secretary Sudan Mission). The singing of scholars, under leadership of Bro. G. W. Mitchell, was most enjoyable. After Bro. Graham's evening sermon three senior boys made the good confession. Miss Connie Swain has been confined to her home. Miss Gwen Bauld has left hospital. The basketball team won semi-final match, but were defeated by Ormond in final. Local Option Alliance appeal resulted in about £11/10/- being promised.

Caulfield (Bambra-rd.)—Bro. Philip Lewis addressed morning meeting on Oct. 7. He also spoke at Intermediate C.E. meeting, and two young women confessed Christ at the close of his address. Bro. Youens gave the gospel address. Attendances for the day were good. Bro. Steer, N.S.W., visited prayer meeting on Oct. 3.

Hampton—A series on foundational truths commenced on morning of Oct. 7 with an address on "The Bible" by R. T. Pittman. Anniversary of Bible school was continued in afternoon with kindergarten items, choruses by school, and talk by Mrs. Fraser. At night A. W. Stephenson preached, and again the scholars under J. Y. Buckley, and assisted by instrumentalists, sang with great zest.

Berwick—The visiting student speakers in the absence of Bro. McDiarmid rendered good service. At the conclusion of evening meeting of Sept. 30 Bro. McDiarmid took the confession of a young lady who had quietly thought her way through to that expression of her faith. The church feels keenly the passing of Sister Longmore, and will long remember the fellowship enjoyed with her.

South Yarra—On Oct. 3 the C.E. had a much improved meeting, with two enrollments. Oct. 7 was anniversary day. Bro. Light, of Wellington, N.Z., was present. Attendance was very large at night. The scholars were led and trained by Bro. S. Wilson, of Swanston-st. In the afternoon Bro. Brooker charmed all with his illustrated talk on "Ships." Bro. Ladbrook impressively spoke morning and night.

St. Arnaud—One young lady made the good confession on Sept. 16. Many former members had fellowship with the church during "Back to St. Arnaud" celebrations. Bro. A. Harren addressed the church on Sept. 30. Bro. C. Jackel preached at night. A happy fellowship rally was held during the week. On Sept. 19 Bro. W. Morrison and Sister Nell Springer were married in the chapel, Bro. Jackel officiating.

Oakleigh—Miss Daphne Masterton and Mr. S. Southgate, members of long standing, were married on Sept. 29. Bright services were maintained on Sept. 30, Bro. Mudge being the speaker. On Oct. 2 the choir rendered "David the Shepherd Boy" under leadership of Mr. Brown, assisted by friends. All auxiliaries are in bright condition, and much joy is experienced from the work. Oct. 7, fine services, Bro. Mudge being the speaker.

Mildura—There was one confession on Sept. 16. On morning of Sept. 30 Bro. Macnaughtan spoke. On Oct. 4 a man who wished to become a Christian before leaving the district made his confession of faith and was baptised. At Bible school anniversary services on Oct. 7 there were good attendances. Bro. Brooks, of Merbein, gave an appreciated address in the afternoon. At night Bro. Macnaughtan spoke on "The Vacant Chair."

Fitzroy (Gore-st.)—Good meetings on Oct. 7 marked commencement of Bible school anniversary. The morning speaker was Bro. Bates; afternoon, Bro. Westwood, of Middle Park. The evening speaker was Bro. Brooker, of Middle Park. Scholars rendered pleasant singing. On Oct. 1 the young people's society meeting, at the home of Mrs. N. Copeland's, was enjoyable. Members were pleased to see Bro. Holland back, recovered from illness.

Chelsea—At half-yearly business meeting on Oct. 3 all auxiliaries reported steady progress. Bible school membership (110) is highest since the church was opened ten years ago. At morning meeting on Oct. 7 Bro. Warne, who presided, was welcomed back after several weeks' illness by Bro. Lawrie, who exhorted. Two visitors from a South African mission station were present. Bible school visited local Methodist school anniversary at 3 p.m. Bro. Lawrie conducted gospel service. Bro. Murphy, secretary, is having a well-earned holiday, and Bro. Warne is acting in his stead.

Carnegie—Oct. 7 was the second Sunday of S.S. anniversary services, with well attended meetings. Bro. W. Graham gave a helpful address to the church. In the afternoon Bro. S. Neighbour interested with lessons from the magnets. Bro. Shipway's topic at night was "Emblems of Four Kingdoms." The school again sang well under Bro. J. H. Tinkler. Prizes were distributed on Oct. 3. Splendid items were given, and a happy time spent.

West Preston—65 were present on morning of Oct. 7, when Bro. P. Foster (Nth. Fitzroy) gave an interesting address. All were delighted to have fellowship with Sister Mrs. J. D. Lang, after many weeks' absence through illness. 104 people were at evening meeting, which was preceded by organ recital, and brought to conclusion by the playing of "Hallelujah Chorus." Bro. H. B. Robbins' subject was "Reactions of the Truth." The church is making prayerful preparations for a tent mission.

Montrose—Successful C.E. anniversary services have been held. On the Saturday Bro. Combridge gave an excellent address in the afternoon, and Bro. Clark, from Box Hill, in the evening gave an interesting lantern lecture on "Glimpses of Inland China." On the Sunday Bro. Hunting, from Blackburn, gave three fine addresses. Meetings keep up fairly well. Bro. Church giving good messages. On Sept. 30 Bro. Church went to Ringwood and Bro. Candy rendered appreciated service at Montrose.

Ballarat (Peel-st.)—On Oct. 7 Bro. J. A. Wilkie, of Dawson-st., exhorted at morning service. Bro. F. Baines and F. Jepson, and Sister L. Filby, were welcomed into fellowship after being baptised on Sept. 30. 50 broke bread for the day. At an inspiring evening service 166 were present. Bro. L. Smith's topic, "The Only Hope," was greatly appreciated. Sister Mrs. Morris, of Dawson-st., rendered a fine solo. Sister Mrs. McKenzie, sr., was called home suddenly on Oct. 4. Sympathy is extended to the bereaved.

North Essendon—There are average attendances at all meetings, with interest shown. Bro. Martin holds attention with his addresses. In furtherance of policy adopted by officers, that an auxiliary take charge of prayer meeting on first Thursday of month, Bible school teachers conducted helpfully on Oct. 4. Bible school has gained seven new scholars. After morning service on Oct. 7, Kappas presented to the church a beautiful hymn-board inscribed "In Memory of R. P. Williams." A fine gospel address on "Faith" was delivered by Bro. Martin.

Swan Hill—On Sept. 30 a flower show in aid of land fund was held. On Sept. 23 Bro. Martin addressed the church on "The Church: Its Ministry." Bro. C. Mott preached the gospel sermon. On Sept. 30 Bro. Martin spoke at both services. His address to the church was on "The Church: Its Worship." In the evening the P.A.F.S. lodge paraded, and Bro. Martin preached on "Songs in the Night." Successful anniversary services were held on Oct. 7. Scholars under leadership of Mrs. Crawley rendered choruses. The addresses of Bro. Martin were appreciated. Bro. D. Anderson is improving after operation for appendicitis.

Parkdale—Bro. Beaumont gave an outstanding message at Y.P.S.C.E. consecration service on Oct. 1. Large attendance at welcome social to Bro. Beaumont on Oct. 4. Representatives from Cheltenham, Chelsea, Bentleigh, Coburg, South Yarra and Ballarat were present. Bro. R. Hills was chairman. Sister Miss A. Allamby, superintendent Y.W.L., presented diplomas and awards for unbroken attendances varying from one to nine years. Recitations and solos were rendered, and Bro. Beaumont made suitable response to the addresses of welcome. On afternoon of Oct. 6, kindergarten teachers entertained their scholars. Bro. Beaumont gave fine messages on Oct. 7.

October 11, 1934

Western Australia.

Banbury.—Very good gospel meetings month reached a climax at Bible school sary services, 184 being present on S over 200 on the Wednesday evening.

Subiaco.—Sept. 9 was first Sunday anniversary. Bro. Brooke spoke nson, and Bro. Pollard preached crowded house. Splendid singing helped to make the day a success from the Bible school made the good. On Sept. 16 the prizes were distrib the evening Bro. Pollard addressed. On Sept. 18 the tea and demonstration success. Sept. 16 to 23 was observ week. Young people of the church of morning and evening service. B ning gave a splendid morning a other young men took part. In the young people partook of tea toget pel service 52 young people took su being in the choir. Bro. Pollard did address, and one sister made fession. At Bible school annual ing on Sept. 17 Bro. E. Piper superintendent and Bro. F. Ste tary. Prayer and praise meeting improvement the last three week having taken charge.

New South Wales N J. Whelan, M

The College of the Bible.

October is College month the month closes a very w made for it in N.S.W. blessed in being served l of management and str principal has a world p that three graduates ha special service on the alumni is not deficient South Wales has exercising a full-ti work has been to former principal le terprise. We antic interest of the C

Dr. H. E. Knott

The brethren the death of U.S.A. He folk by his sonality a parent sin sive. H Oregon ministry his org recover her a Rosev Cul



College of the Bible

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

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2nd. To control and manage an Endowment Fund to which Preachers may contribute.

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HALF-YEARLY CONFERENCE, WEST MORETON, QLD.

The half-yearly conference of West Moreton Churches of Christ, Qld., was held on Sept. 21. Bro. Alb. Hinrichsen presided. Treasurer's report was received with appreciation. The report of the preacher (Bro. I. Larsen) showed spiritual progress in all sections of church work. The following motion was carried unanimously: "That we, the Churches of Christ in the West Moreton District sitting in conference, view with alarm the growing tendency of many people to use the Lord's day as a day for sport, and urge our people to respect the day as the Lord's day, a day set aside for worship and meditation." A rally was held in the evening. Bren. F. J. Collins (Ann-st., Brisbane) and S. Jenner (Boonah) responded to the welcome to visitors. Stirring addresses were delivered by Bren. L. Larsen and S. Jenner. Solos were rendered by Bren. E. Collins and Vic. Morris. The combined choirs sang. Sister H. Zornig was accompanist.

The sisters' half-yearly conference was held at Rosewood on Sept. 21, over 40 sisters being present. Devotional was led by Mrs. Larsen, who welcomed all, and Mrs. Collins, of Brisbane, responded. Musical items were rendered by Mrs. Keable, Miss A. Zahl, Miss H. Zornig and C. Lacey. On behalf of the sisters of West Moreton circuit Mrs. Larsen sent a letter of sympathy to Mrs. Wand (wife of Archbishop Wand) and family in their recent bereavement. Prayer was offered on behalf of Mr. and Mrs. Madsen, of Rosevale, and sympathy expressed at the death of Mrs. Jenner. Treasurer reported gratifying response to collections throughout circuit for various funds. A splendid lot of gifts were displayed in the chapel for Indian mission box, collections amounting to £1/12/6. Visiting sisters were present from Ipswich, Brisbane, Toowoomba and Boonah. Mrs. Morris gave a brief report of the mission at Lismore. Mrs. Collins, of Brisbane, gave an address on general conference work, and was presented with a bouquet of flowers. Mrs. Wendorf's greeting was 2 Cor. 13. Mrs. Larsen and Mrs. Lacey sent a box of rag dolls, cats and golliwogs to Brisbane City Mission for little children at leper station. Mrs. Lacey sent a parcel to social service, Brisbane, and a parcel of clothing to Mr. Young, of Annerley. An offering was taken, half to go to Grace Waterman fund and half for Indian box.—A. Zahl, Sec.

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