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## On the Abuse of Labels and Epithets.

**L**ABELS are most convenient things, and in many cases are regarded almost as necessities. The business man knows well the value of attractive and truthful labelling, which does much to assist the sale of goods. The careful housewife has her favorite brands which she trusts and purchases.

It is not alone in connection with saleable commodities that the art of labelling is practised. We employ tags to distinguish people. We have various schools of thinking; parties of politics, philosophy or religion, which we wish to distinguish, and for which we find the appropriate, or inappropriate tag. And, alas! just as untruthful descriptions are not unknown in business, so we find incorrect and misleading labels doing much damage in these other spheres of life.

It is not easy to say why a man must needs be classified as "labor," "country party" or "nationalist." We are not discussing the convenience, or even the value of the titles; but the man's the man for a that: a selfish climber is none the better for either label, and one might seek his country's good who declined any party label. It is often extremely difficult to read the meaning of a party label. Take the older "conservative" and "liberal"—did not the connotation vary much with the individual? It certainly did with the place and the time, as witness the confusion of those in Britain or Australia who sought to understand the political language of the other country, or the difficulty with which the average Australian has in interpreting the meaning of the American "republican" and "democrat."

The use, or misuse, of labels in religion concerns us more nearly. Often, in this realm, convenience is more than offset by a real danger. Inaccuracy and even unfairness are exceedingly common, and good causes and men are not only wrongfully described but distrusted and injured in their reputation.

### "Foreign" missions.

For many years the disadvantages in the employment of the terms "home" and "foreign" missions have been pointed out,

yet the measure of convenience involved in their use has perpetuated a phraseology which to an increasing number is fraught with danger. Missionary work is one—that ordained by our Lord in his great commission, whether here or there matters not. We have often wondered how an apostle would have thought of our classification and of our distinction of departments with separate (and in some places almost rivaling) appeals for support. A little while ago Mr. Macaulay, ex-moderator of the Victorian Presbyterian Assembly, speaking of his visit to the far east, said that nationals in these countries are now applying the word "foreign" to European missionaries with much resultant embarrassment and pain to them." The Board of Missions is reported to have dropped the word "foreign" and to have adopted instead the term "International Department." The British Methodist church has substituted the word "overseas" for "foreign" in all its literature. This is a change which is worthy of consideration.

### Sectarian labels.

Members of churches of Christ have rightly stood against the use of sectarian

names of all descriptions. They find in Paul's condemnation of party names in his epistle to the Corinthians sufficient justification for their attitude. If an apostle forbids the practice of using the name of Apollos, or Cephas, or Paul as a party name, so by implication the use of the names of such great leaders as Calvin, Luther, Wesley and Campbell is also banned. We honor these men for their noble lives and the wonderful work which God enabled them to do, but we cannot consent to be branded as their followers. We would honor the Lord by wearing his name. The bride thus honors her bridegroom. The church honors him who is its head by bearing his name. The redeemed sinner honors the Lord who bought him with his own blood by glorying in his name.

Alexander Campbell urged all true lovers of God, "Abandon all party names and take the name 'Christian.'" He was in the line of a goodly heritage, for Wesley, with his knowledge of the evil of division, had said: "I would to God all party names were forgotten." And Luther had written: "I pray you, leave my name alone, and do not call yourselves Lutherans."

### PRINCIPAL CONTENTS.

	Page.
On the Abuse of Labels and Epithets	705
What is Wrong with the Work	706
At the Lord's Table	707
"Jehovah's Witnesses"	708
Through Old Testament in 1925	709
Home Circle and Family Altar	710
Prayer Meeting Topic	711
Our Young People	711
Here and There	712
News of the Churches	713
Foreign Missions	714
Old Testament Reading Plan	715
Victorian Home Mission Notes	718
Obituary	719

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labels can become a very uncharitable thing. Long ago George Eliot in one of her books wrote: "While we are coldly discussing a man's career, sneering at his mistakes, blaming his rashness, and labelling his opinions 'Evangelical and narrow' or 'latitudinarian and Pantheistic' or 'Anglican and supercilious,' that man, in his solitude, is perhaps shedding hot tears because his sacrifice is a hard one, because strength and patience are failing him to speak the difficult word and do the difficult deed."

How easy it is to suggest, because a person refuses to be bound by creedal statements of the fourth century, to accept the phraseology of the Chalcedonian Creed or the Athanasian Symbol, that he is guilty of Socinianism, Arianism or Sabellianism. And apparently one need not know the significance of these depreciatory names to enjoy their use!

At times in church discussions we have alternated between merriment and indignation when we have heard the most innocent of suggestions denounced as "Romanising" in tendency, and subversive of "our plea." Let it be remembered that our plea is for the exaltation of Christ and submission to his authority. That plea transcends Catholicism and Protestantism—it would include all that is scriptural in either and reject anything in both systems which derogated from the authority of our Lord.

We may refuse to be branded as "liberal" or "conservative," or even as "modernist" or "fundamentalist." These are not terms to be employed in praise or depreciation of our brethren. We would be Christian, and that beautiful name includes all on earth who belong to the redeemed of God. We shall yield to none in our insistence on the authority of the Lord Jesus Christ, or in our loyalty to "the faith once for all delivered to the saints." But we would remain Christian in spirit, and seek to avoid the use of unscriptural terms to separate the people of God.

## What Is Wrong With the Work?

Ira A. Paternoster.

Often the question is asked, "What is wrong with the church? Why is not more progress being made to-day?" Some will lightly say, "Oh! it is a sign of the approaching end of the present age. Nothing will set it right but the Lord's return!" Others suggest we have outgrown our gospel and a more modern message is required. Returning by service car from Hobart the other day, our travelling companion was most dogmatic that all the world needed to-day was the "Gospel of the Golden Rule" as he was pleased to term it. There was no need for an inspired Bible, a divine Saviour or a supreme Being even. Just follow out the idea expressed in the Golden Rule and the future would take care of itself.

It is easy to ask the question, "What is wrong?" It is easy to prate about the lack of spiritual life. I have known those who talked the loudest this way to be, so far as human judgments could determine, contributing the least toward the actual success of the church. That man is least qualified to complain about the lack of spiritual life who is seen only once a week in the Lord's house. He who habitually neglects the prayer meeting and the gospel service, and will come only Sunday morning to "pay his respects to God," has no right to complain if the church is not functioning to suit his ideas.

Yet this does not prevent a consideration of the question "What is wrong to-day?" That something is wrong is clear. Every State is in debt to the banks for home mission work, and many of the local churches are in the same position. Our foreign mission committee is embarrassed and workers are being reduced in salary to the vanishing point or are being recalled. Our College is unable to extend its usefulness for the same reason. Yet we believe the majority of our members are living as well, or better, to-day than ever before. What is wrong?

We have no hesitation in saying it is because most of us are not truly surrendered to the Lord Jesus Christ. We are at heart wanting to serve Christ, but actually are not doing so. We have so many interests in the world that crowd Jesus out. So many are "unequally linked with unbelievers" in their social and business life. Others are contented to do what "everybody does." Many church officers, preachers, Sunday school teachers and official workers in the churches are in their position because they like the limelight. The love of power is the downfall of many in the church to-day, and they will stoop to almost anything to gain their ends. If we are honest with ourselves, many of us will admit the "wrong with the church" is really in our own hearts and lives. In quiet moments of reflection

we will see wherein we are failing, and we will confess our faults one to another that the Holy Spirit may have a free entrance into our hearts and lives. The only powerful life is the Spirit-filled life, and the Holy Spirit can only dwell in lives that are pure. We write this not as a carping critic. We have looked into our own soul not to judge others but that we might find what in us was a hindrance to the Spirit of God having full control.

These are anxious days for the church because so many of its members are not ready to surrender all to Jesus. We cannot serve God and the world. We cannot worship at the altar of Baal and at the same time serve the Lord. Our worldly interests must not be paramount. We cannot be in the world on Saturday night, dancing, card-playing, at pictures, etc., etc., and be fit for the partaking of the body and blood of our divine Redeemer on Sunday morning. There must be a difference in our lives from those whom we call the world, and it is not enough that this be a moral difference. Our souls should yearn for his courts if we are to really be of service to him. Let us each determine that we will walk more closely with Jesus; that we will let him into our innermost thoughts; that we shall hand over the control of our wills to him. Only thus can we hope to glorify his name and bring honor to his cause.

Let us not be satisfied while any stain of sin remains, remembering we are to "present our bodies a living sacrifice unto God," this being a reasonable service, and let our prayer be:—

Lord Jesus, come into this heart of mine,  
And take complete control;  
Make me forever and wholly thine;  
Possess, O Lord, my soul.

I pray thee to take my mind and will,  
To use for thy dear sake;  
My life with thy Holy Spirit fill,  
My heart of sin to break.

Come into my heart, O Saviour dear,  
Cleanser me with fire divine;  
With thee I have nothing then to fear  
For thou, O Lord, art mine.

Thus gladly I give myself to thee,  
My time and talents all,  
Thine ever and only thine, to be  
Ready when thou shalt call.

—I.A.P.

### Fruits of Experience.

"My experience of life," writes Mr. Lloyd George in "War Memoirs," "has taught me that men and women are not moved so much by argument as by hidden motives which are never exposed in the interchange of words. Once the undisclosed impulses or prejudices are overcome the task of the persuader becomes simpler. The road has then been cleared for reason."

# Through the Old Testament Together in 1935.

A. M. Ludbrook.

Exactly ten years ago we were sounding the call, "Through the New Testament Together in 1925," and urging the simple, systematic and simultaneous reading of God's Word. The current Plan, now nearly finished, is, then, the tenth in this series. That marks out the present situation as somewhat special. We are about to enter on a second decade of this wholesome practice. So for this occasion we have revived the old familiar title for this accompanying article.

In addition, we thought the time had come for a revision of our Old Testament selections. Young people—and we have them and family worship specially in view in our "plan"—cannot be expected to appreciate or apprehend much of prophecy, and the "burden" of peoples that have long since vanished from the earth must have been somewhat of a burden to youthful readers! We have therefore shifted back many of the dates hitherto assigned to the prophets, and have supplied them with further portions from the Psalms and Proverbs. So we hope this will encourage many to continue, or resume, or begin, this healthful spiritual exercise.

We must remember that the Old Testament was the chief text-book—probably the one and only text-book—both in the training and in the teaching of our Lord. That alone should invest it with extraordinary interest. Then also, as has time and again been observed—and how much of evidential value, as well as of added interest, in the fact—

"In the Old Testament the New lies hid,  
In the New Testament the Old lies revealed.

Let us constantly and diligently dig therein for hid treasure, and we shall often have occasion to rejoice "as one that findeth great spoil."

We often wonder to what extent the "memory verses" are being used. Doubtless the Saviour had imprinted on his mind and heart most, if not all, of the Scriptures "given by inspiration of God," certainly "all that were written in the law and in the prophets and in the psalms concerning him"—a worthy example for us to follow! Not necessarily these individual texts. Lewis Carroll, author of Alice in Wonderland, in one of his lectures to youth recommends "passages of from six to a dozen verses of the Bible, and hymns of from three to six stanzas, one such a fortnight at least." "Try it," he said, "for a twelvemonth. Compel yourself to it, and at the end of the year twenty-six priceless passages of Scripture, and as many spiritual songs, stored in mind and heart, available to repeat and ponder over on many occasions."

There has lately come under my notice a volume of addresses on Ephesians by E. J. Kennedy. I remember this gentleman—and his portrait adorns his book—from my youthful days, when he was secretary of the Y.M.C.A. at its headquarters, Exeter Hall, London. In this volume he says some good things on the sword of the Spirit, the Word of God. I propose to follow his line of thought, so here make due acknowledgment.

He speaks of the uniqueness of the Bible. It is the most ancient history of the world. When we call to mind that the next most ancient history, that of Herodotus, dates only from the time of Malachi, the last of the O.T. prophets, we realise how old is the history given to us in God's Word.

Then, too, it expresses and enforces the most perfect morality. Lord Chief Justice Alverstone

was once asked whether one would be correct in saying that the law of England rests for its foundation upon the moral code of Sinai, and he replied, "Undoubtedly that is true." And that morality was enforced on even higher lines in the New Testament.

Think also of its wonderful adaptedness. In it is a message for every one. It needs seeking—this heavenly wisdom, yes, as gold must be sought, but—"seek and ye shall find." It is the only book that contains the one true way of salvation; there is no other whereby a man conscious of sin may become reconciled to God save in this Book. It benefits body, soul, and spirit alike, for it is profitable for this life as well as for that which is to come. "To the sorrowful it is a word of consolation—and what consolation!

Weave such agreeing truths? Or how, or why,  
Should all conspire to cheat us with a lie?  
Unasked their pains, ungrateful their advice,  
Starving their gains, and martyrdom their price."

psalm.

"We've travelled together, my Bible and I,  
When love had grown weary, and death e'en  
was nigh;  
But all through the darkness of mist and of  
wrong,  
I found there a solace, a prayer, or a song."

## A CHURCH WHICH DOES NOT KNOW HER GOD.

"What is most conspicuously absent from religious circles in our time," writes Mr. A. S. Kydd, in an article on "The Missionary Situation and the Need for Revival" in "The International Review of Missions," "is an adequate sense of God, a sense that has reckoned fully both with his revelation of himself in Scripture and the cross and with the ways in which he has been dealing with the world during the last twenty years. The devout fall in this respect almost as much as the indifferent."

"The religion of some good people is a devotion to the Person of our Lord which is little more than an emotional assent to certain ethical standards and ideals regarded as embodied in his earthly life. Others are taken up with the attempt to canalize the supernatural so as to provide certain human satisfactions christened by the New Testament names of 'peace' and 'power.' Even for such earnest people God is only in the background, as it were; he is not vividly apprehended in his infinite holiness and righteousness. There is no overmastering, humbling sense of the Divine as active present Reality, as the living God, the Judge, the Lord, the Redeemer who in his mercy lifts men up only when they learn and confess that they cannot do anything for themselves. We are very religious, no doubt, but the God we serve and worship is the unknown God. A church that does not know her God cannot know his gospel. And a church without the gospel cannot be truly missionary."

"Treat the weakest and the worst with reverence, for, like yourself, they are the temples of the living God. Do not be guilty of the sin of regarding men as something separate from him. Look for God in your fallen brother, and you will find him just as surely as you will find the likeness of the king on the poorest coin that was ever struck."

the Bible are shown in the impartiality of its story and in the fulfilment of prophecy. The sins of Bible saints are as faithfully portrayed as are their virtues; and as to prophecy being fulfilled—it is said that Frederick the Great asked a courtier to tell him in one word what proved the truth of the Bible—"The Jews, your Majesty," was the reply. And how much more we could add to that—the succession of world-empires and the whole course of history, especially that of the Christ and of his church.

Moreover, the human authors of the Bible, and the witnesses of Jesus, achieved no material gain thereby, but mostly only suffering and death. We might well ask Dryden's question:

"Whence, but from heaven, could men  
unskilled in arts,

In several ages born, in several parts,

## The Home Circle.

Conducted by J. C. F. PITTMAN.

### THE OUTSTANDING VIRTUE.

What is it, the one virtue in your life that stands out above all others? Do your chums say: "Berna is so patient"? Can you smile when your girl friends are impatient and fretful and complaining? Are you still good-natured when some imp of ill nature has scattered all the good resolutions of your companions? Can you press forward patiently when your chums say: "No use"?

Again, your outstanding virtue may be dependability, which is leagues ahead of ability. Half-past three in the afternoon never means sunset with you. The book which is to be returned to-day is never side-tracked and forgotten. When you say, "Yes, I will help," your chums say, "That settles it!"

Your virtue may be helpfulness; always help-

### A CURIOUS COLLECTION.

A missionary, writing from Africa, remarked: "Recently, in order to cope with increasing attendances at Sunday services, where natives oftentimes assemble from very considerable distances, we decided to erect a new place of worship, the school being much too small. I met the elders and members one afternoon, and we discussed the matter for almost two hours. The Christians were most enthusiastic over the proposal, and one after another promised to contribute to the sum required to erect the church. Some were too poor to contribute anything other than their labor. On a certain Sunday a 'collection' was taken up. It comprised cloth, beads, poultry, maize and such-like. I fancy churchmen at home would smile if they had been able to see the offerings, but it was all the Christians had to give, and willingly they contributed. Many volunteers offered to dig for clay, others to make or dry bricks, while others were willing to assist at the actual building under my direction."

### THE CAPTAIN'S REASON.

On one of the ocean liners the captain did not take wine at his meals, and when urged to do so, politely declined. Many persisted in knowing why he refused, and he said that when a boy he promised his mother never to touch wine or spirits. "A few years later," he said, "I was shipwrecked, and with three other comrades was lashed to the rigging, and remained nearly two days before being taken off. We were numbed, chilled and so exhausted that we could hardly move. The boat that rescued us carried with it a quantity of brandy, and we were offered all we could drink, but I refused, though told it was at the risk of my life. Both my comrades drank freely and became delirious, then unconscious, and finally died; but I recovered. This taught me a lesson—that spirits were not good even in extreme cases of exhaustion—and many times I have been grateful for my promise to my mother." Alcohol is like a rabid dog, which attacks the public, causing bad health, bad characters, bad business, bad language and every kind of evil. The regulation of making and selling it has always been difficult, costly and unsatisfactory, bringing us to attempt as a last resort the destruction of the business.—Selected.

### CHOOSING A PATTERN.

Salesman (wiping the perspiration from his brow).—I'm afraid, madam, that we've shown you all our stock of linoleums, but we could get more from our factory.

Customer.—Well, perhaps you'd better. You see, I want something of a neater pattern and quite small. Just a little square for my bird cage!

### TERRIBLE!

Liza.—Dey says dat dat young Exodus Johnsing done got a terrible position wiv de army.

Mandy.—'Is dat so? What sort of er position is it?"

Liza.—"Why, dey say he's done attached to a flying corpse."

## The Family Altar.

J.C.F.P.

### TOPIC—THE RIGHTEOUSNESS OF GOD AND THE DUTIES AND PRIVILEGES OF SONSHIP.

Monday, Nov. 12.

For as many as are led by the Spirit of God, these are sons of God.—Rom. 8: 14.

Only those who yield to the gracious influence of the Son are adopted into God's family. With us remains the stupendous responsibility.

Reading—Romans 8: 9-17.

Tuesday, Nov. 13.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward.—Rom. 8: 18.

"To usward," viz., the sons of God. Paul's reckoning is no doubt accurate, yet not until we reach our Father's home, and experience the glory yet to be revealed, shall we fully realise how temporal, momentary and insignificant are the afflictions of this life as compared with the eternal and perfect felicities of the hereafter.

Reading—Romans 8: 18-30.

Wednesday, Nov. 14.

Do all things without murmurings and questionings; that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation.—Phil. 2: 14, 15.

Constant consciousness of our relationship to God as his children should result in leading us to conduct ourselves circumspectly amid an ungodly world. We should be patient and unquestioning even when suffering, blameless in ourselves and "harmless to others," living in the midst of an evil world as those against whom no charge can be laid.

Reading—Philippians 2: 12-21.

Thursday, Nov. 15.

It is not the children of the flesh that are children of God, but the children of the promise are reckoned for a seed.—Rom. 9: 8.

Adoption into God's family is not a matter of mere descent, for many of Abraham's offspring were rejected. It is "according to election," and "the elect are whosoever will, the non-elect whosoever wot." All who yield themselves to God and lovingly serve him are graciously admitted into his family.

Reading—Romans 9: 1-8.

Friday, Nov. 16.

And it shall be, that in the place where it was said unto them, Ye are not my people, there shall they be called sons of the living God.—Rom. 9: 26.

This quotation is from Hosea 1: 10. The argument of the apostle is as follows—If, though the Jews were rejected, they would be recalled, so Gentiles, though deemed strangers, would be admitted into God's great family. This, of course, is contingent upon certain conditions, as the context makes clear.

Reading—Romans 9: 25-33.

Saturday, Nov. 17.

So that thou art no longer a bond-servant, but a son; and if a son, then an heir through God.—Gal. 4: 7.

Under the law, the best of men were but bond-servants; under grace, all who come to God through Jesus Christ are sons.

Reading—Galatians 4: 1-7.

Sunday, Nov. 18.

And every one that hath this hope set on him purifieth himself, even as he is pure.—1 John 3: 3.

Hereafter we who are sons shall see God as he is, and even be as he is. Yet "he who looks forward to becoming like God hereafter must strive after his likeness now."

Readings—2 Kings 3: 5-17; 1 John 3.

## Prayer Meeting Topic.

November 14.

A THREE-FOLD CONSCIOUSNESS.  
(John 16: 25-33.)

H. J. Patterson, M.A.

The newly-born babe is conscious of very little, and very gradually its consciousness develops. First it is conscious of itself as distinct from other objects, and then of itself as a living being. Ultimately it knows itself as a being in a relationship with others such as parents, friends, God.

Now there should be a developing Christian consciousness. Jesus knew more than any man, yet he increased in wisdom and stature, and in favor with God and man. In the text there is a three-fold consciousness (cf. John 16: 28). There is an awareness of the Father—I—the world. All Christian consciousness will be of these in varying stages of development.

### A Consciousness of God.

"The heavens declare the glory of God and the firmament sheweth his handiwork." Through the artistry of nature God is revealed to us. But more perfectly he is revealed through Jesus Christ, the Father's perfect revelation to us. "No man hath seen God at any time; the only begotten who is in the bosom of the Father, he hath declared him." "He that hath seen me hath seen the Father." God is also revealed to us in experience. God is a power in the life surrendered to him. "Thanks be to God which giveth us the victory." "I can do all things through Christ who strengtheneth me." We are made to be aware of God as Spirit. We think of him clothed with majesty which no figure or metaphor is sufficient to express. We thus think of him in the dawning light of creation and in the fuller light of the prophets, and finally in the light of the gospel of his Son. So we grow to know more and more of God.

### A Self-Consciousness.

A self-consciousness is not wrong, but natural and desirable. We must know self as above the animal stage, and a creature not to be considered only from the economic point of view. One has a personality to be developed, and we should not think of ourselves as beings static and fixed to be saved from sin, but rather as capable of developing character to be made fit for life everlasting. One must also become aware of oneself as one of a community, and having relationships with all the other members of that community. "No man liveth to himself." As he lives in right relation to his fellows, so does he develop his own personality and his character. No man perhaps has yet valued himself at his true worth, else he would not endanger the best life as he does, nor would he selfishly endanger the moral and spiritual welfare of his fellows. Only Jesus has told us fully and showed us the real worth of the self. He did it by giving himself for us. Evidently God thought we were worth it.

### A World Consciousness.

A full realization of the self leads to the relating of one's own life first to God and then to the world. Jesus had a world consciousness. He said, "I am come that they might have life, and that they might have it more abundantly." His final charge to apostles was, "Go ye into all the world." Paul had this consciousness when he said, "Woe is me if I preach not the gospel." All missionaries have had it to some degree at least.

Here is the measure for your soul. The height—God. The depth—I. The breadth—the world.

TOPIC FOR NOVEMBER 21.—BRUISED REEDS.—Isaiah 42: 1-9.

## Our Young People.

Conducted by WM. GALE

### Centres of Christian Education.

Keith Jones, Victorian Young People's Leader.

#### Britain Led the Way.

"Give us the young," wrote Benjamin Kidd, "and we will create a new mind and a new earth in a single generation." The creation of that new mind is the imperative task of the church. Every church should be a centre of Christian education. The young people have the right to expect that we can show them the way into "life to the full" which Jesus came to give them. It is of compelling importance, therefore, that those who lead in teaching the young should possess some knowledge of the Master's skillful method, as well as being enthusiastic, and manifestly consecrated to his service. It was gratifying to find in England that, over a quarter of a century ago, a definite step was taken toward establishing a place where Christian workers among the young could receive training.

#### Westhill.

It was largely owing to the vision of G. Hamilton Archibald that Westhill Training College, Birmingham, was brought into being. He was the pioneer of the graded school and many other reforms in Sunday school work in England. It would be difficult to compute the influence of the founder and first principal of the college. He is a glowing personality with an ardent love for, and faith in, the young people of to-day. Some readers will remember with gratitude his visit to our shores more than twenty years ago, accompanied by his daughter, Miss Ethel Archibald, and Miss Backhouse. Some of our best leaders have told me that they were fired with new zeal for more efficient service in the Bible school because of that brief visit. All will be glad to know that this trio is still actively united in training leaders for Christian service. Thousands of workers have passed through Westhill, and are now located in many countries of the world. The training of the college is intensely practical, one of the slogans being, "Learning by doing." Students must under criticism teach classes of various grades, lead departments, conduct training classes, etc. The present principal of the College is B. A. Yealoe, B.A., Ph.D., who is chairman of the Council of Religious Education, and one of the leading Christian educationalists in England.

#### Seaford.

Under the auspices of Westhill much extension work is done throughout the country by J. D. McLennan, M.A., the extension secretary, with others co-operating. Two large holiday camps are held annually. Hundreds of splendid workers, who cannot find sufficient time nor money to go to Westhill, spend their holidays at Seaford or Swanwick, and receive instruction and witness demonstrations in youth work. It was my privilege to be amongst a very enthusiastic group at the second session of the Seaford summer conference held Aug. 18 to 31. One hundred and fifty workers assembled, eleven countries being represented. Five departments with trained demonstrators were at work simultaneously. I felt myself sorely limited, as I wanted to be in all the sections at the same time! James Gray, M.A., a lecturer at our Overdale College, led one of the departments.

#### General.

I have visited some very fine Sunday schools and also some poor ones. The problem which

confronts us in Australia of lack of room to accommodate the school, usually does not perplex English—at least not to the same degree. Where poor work is evident, generally it is because of either lack of enthusiasm or leaders who have been in a rut for about forty years, and refuse to get out of it. Some schools have more halls and rooms than they can fill. This, however, was not true of one school visited, with almost one thousand membership, which though somewhat crowded in some departments was a fine example of quiet efficiency.

#### A Necessary Feature.

In almost every progressive school training classes in each department are held every week. This is a necessary feature which I hope to see more widely adopted in our own schools. But of further experiences and explorations we will have to await some other opportunity to tell. I am now homeward bound, and am keenly anticipating my visit to our Indian mission fields. The good ship "Narkunda" should land us at Bombay to-morrow.

#### ABOUT KEITH JONES.

The new Victorian youth leader, Bro. Keith Jones, expects to arrive in Melbourne on Monday, Nov. 12, by the "Strathaird." After a very happy and profitable sojourn in Britain, whither he had gone at his own expense, to study youth work in the motherland, he set out on the return journey, calling upon our Indian missionaries for about a fortnight, en route.

Those who can are invited to meet Bro. Jones at the wharf. The Victorian Bible School and Young People's Department has arranged to hold its first meeting with him on Friday, Nov. 16, the committee taking tea with him.

The young people of the Victorian churches, Bible schools, clubs and societies are jubilant—they now have their own youth leader all to themselves.

Bren. Patterson and Gale, the joint secretaries, who have held the honorary leadership for some years, are delighted that their efforts have closed with the advent of a full-time youth leader. They rejoice that in this they have reached their goal. The department desires to express thanks to Gardiner church for permitting Mr. Patterson to undertake this work, and likewise to thank the home missionary committee which made Mr. Gale available.

It now rests with our youth organisations to rally around Mr. Jones and begin a great forward move. This is the day of opportunity—both for Mr. Jones and for our young people.

Mr. Jones will be introduced to the brotherhood on Thursday, Nov. 29, at the great centenary celebration in Melbourne town hall. It is hoped there will be at least 1,000 young people and 500 youth workers present to give him a welcome. The prizes won in recent scripture examination and the ten-year gold medals will be presented by Mr. Keith Jones at this meeting.—W.O.

"Whenever not in vain we strive

To climb some height in view,

We prove that he is still alive

In whom ideals come true."

## Here and There.

At Dandenong, Vic., after a week of special services, Jas. E. Thomas began a week's effort on Sunday, Nov. 4. There were fine meetings at both services, and at the close of the evening meeting two confessed Christ.

The following telegram, received on Monday, gives encouraging news of the tent mission being conducted by Bro. Hiarichsen and Morris:—"Six welcomed yesterday; marquee crowded last night; five confessions; twenty-five to date.—Larsen."

The last forms of the "Christian" generally goes to press on Tuesday night. Owing to Tuesday of this week being a public holiday, the forms had to be closed on Monday evening. This may explain to correspondents the omission of some reports.

Bro. F. T. Saunders, secretary of the College, writes that five exit students for 1934 have accepted engagements for service, and enquiries are being received for others. Churches planning to engage exit students are asked to get in touch with the secretary early so as to avoid disappointment.

At a business meeting of Goolwa church, S.A., recently, it was decided to place on record the following tribute: "That the Goolwa church place on record its appreciation of the most consistent hospitality given to visiting preachers and missionaries for the past twenty years by our esteemed Bro. and Sister Wilfred Harris." Very many members will endorse this worthy recognition.

We trust that College friends will come in large numbers to the annual demonstration to be held in Lygon-st. chapel on Thursday evening, Nov. 22. Bro. A. L. Gibson is to deliver a charge to outgoing students. Diplomas will be presented. An enjoyable students' programme is being arranged. Officers and preachers are requested to do their best to make the gathering a success.

Armistice Day falls on a Sunday this year. In order that there may be the customary two minutes' silence in memory of those who sacrificed their lives in the great war, it is most desirable that members be in attendance at churches a few minutes ahead of time. Both for remembrance of the great cost of war and in thanksgiving for the gift of peace, we all should resolve to be in our places.

It is gratifying to note that the Victorian Hospital Saturday and Hospital Sunday appeal has received a very encouraging response, and it is announced that the objective of £50,000 will almost certainly be attained. Last year's totals have been passed. The church collections (£7,931/6/8 at first report) showed an advance over last year. Presbyterians led with £2,867/6/5, and the Toorak Presbyterian church headed the list with a contribution of 487/9/-.

The Christian Literature Society for India has just issued a volume entitled "The Development of Religious Thought in India" by Albert James Saunders, M.A., Ph.D., Professor of Economics and Director of Research and Extension, American College, Madras. The nine essays in the volume constitute the substance of a series of lectures given by the author to senior B.A. students, both Christian and non-Christian. Bro. Saunders has kindly forwarded a copy of his book to the library of the College of the Bible, where some years ago his series of lectures on Indian religion aroused much interest. It is well to have in permanent form the views of one who has made a very special study of Indian religious and philosophic thought.

We were glad to receive the following telegram:—"Good meetings Minyip (Vic.), powerful preaching, six decisions.—Garland."

Dr. James Moffatt, one of the best known of living theologians and Bible translators, is to be in Melbourne for next week end. Dr. Moffatt's New Translation of the Scriptures has made the Bible a new book to many readers. Mr. C. Irving Benson kindly invites all Church of Christ preachers and theological students to attend a welcome meeting to Dr. Moffatt to be held in Wesley Church, Lonsdale-st., Melbourne, on Friday, Nov. 9, at 3 p.m. Dr. Moffatt will also give a public lecture at Wesley Church on Monday, Nov. 12, at 8 p.m.

A most interesting collection of Scriptures will be shown at the British and Foreign Bible Society's Centenary Bible Exhibition in Anzac Hall, Collins-st., Melbourne, on Nov. 13, 14 and 15. The Lord Mayor of Melbourne is to open the exhibition, and speakers at different sessions will be R. Wilson Macaulay, B.A., Dr. F. W. Boreham, and A. Penny Evans. The society would welcome the loan of editions of the English Bible earlier than 1611. There will be no charge for admission, but a collection in aid of the society's work will be received. Programmes giving details of each session are available.

On Saturday, Dec. 1, the Sunday Schools' Centenary Pageant will be held in Melbourne. The twelve tableaux which will be shown in the procession of children will form a highly interesting feature. They will represent the open Bible; a school for aborigines; a pioneer Sunday school under a tree; a Sunday service in Henty's house; John Pascoe Fawcner conducting the first service in Melbourne; Mr. Joseph Orton preaching on Batman's Hill; the first Sunday school room in Victoria; a school in a goldfields tent; graded Sunday schools; religious instruction in a State school; and a demonstration of mission work.

Recent religious news from Germany is of great interest. Thirty Bavarian farmers, representing 200,000 Protestant peasants, are said to have forced their way into the Chancellery, saying, "We are going to tell Herr Hitler what is really happening to the Evangelical church." The guard tried to turn them back, but they told him to mind his own business. Eventually they saw Herr Hitler and told him that Reichsbishop Mueller and Dr. Jaeger, his legal collaborator, "and all that crowd" must go, as they were ruining the Lutheran church. Herr Hitler is reported to have received Bishop Meiser and Bishop Wurm, who have been released after having for some weeks been subjected to "house arrest" (confined to their houses) under instructions from Reichsbishop Mueller. He also saw Dr. Marahrens, the Bishop of Hanover. He conferred for two hours with them, enabling Bishops Meiser and Wurm to emphasise the attitude of the churches. Their report will form the basis of discussions to-morrow by the Council of Brethren, consisting of several leading clerics, including Pastor Neimoller, at which the future course will be decided.

On Sunday, Nov. 4, the sixty-ninth anniversary and home-coming day of the church at Swanston-st., Melbourne, brought together large gatherings at morning and evening services. It was a day of splendid fellowship and happy reminiscence. Bro. C. C. Dawson presided. After the scripture lessons Bro. Scambler referred to the passing of our very esteemed Bro. Charles Lawson two days before, and spoke of his long connection with the church (over sixty-five years), his splendid Christian character, his wonderful generosity in supporting the church and all the brotherhood

enterprises, also the great esteem in which he was held throughout the brotherhood. Six families were represented each by three generations at the service. At both lunch and tea 180 were entertained. After the sermon at evening meeting, the choir, assisted by friends, rendered a special programme of sacred music. A most happy day of reunion and fellowship will be long remembered by all. Amongst visitors were Bro. Russell Dick, from Auckland; Bro. and Sister McMahon, from Brisbane; Mrs. Gole (formerly Miss Hobbs Maston), Mrs. Graham, Mrs. Plowright and Miss Goode, from Sydney.

Bro. Chas. Lawson, an esteemed member of Swanston-st. church, Melbourne, passed away on Friday last, at the advanced age of 86 years. As a boy our brother attended services at the Mechanics' Institute, Melbourne. He lived a beautiful Christian life, adorning the doctrine of God his Saviour in all things. He was a liberal supporter of the work. For some years our brother was a member of the Board of Management of the College of the Bible. Sincere sympathy is extended to all his relatives. The "Argus" of Saturday last contained the following notice:—"Mr. Charles Lawson, a former managing director of Johns and Waygood Ltd., of City-rd., Sth. Melbourne, died yesterday at his home in Wattle Valley-rd., Canterbury. He was aged 86 years. Born in Scotland, he came to Australia as a child in the sailing-ship Sir William Moleworth, the voyage occupying almost six months. The vessel ran aground near Albany, Western Australia. Mr. Lawson reached Melbourne in March, 1853, and he became a pupil at the Old Model School until 1862, when he was engaged as an assistant by Mr. Peter Johns at his ironworks in Flinders-lane. The firm later became Johns and Waygood Ltd., and for many years Mr. Lawson was managing director. He retired in 1905. During the great war Mr. Lawson gave valuable service as a member of the voluntary motor corps. He is believed to have met every ship carrying disabled soldiers, to whom he was affectionately known as 'Dad.' Mr. Lawson leaves four sons and a daughter."

### VICTORIAN BROTHERHOOD CENTENARY GATHERING.

The centenary brotherhood gathering to be held in Melbourne Town Hall on Thursday, Nov. 29, at 7.45 p.m., promises to be the greatest meeting of our Victorian brotherhood we have ever held. Mr. H. B. Robbins, conference president, will preside, and Mr. W. H. Clay will lead the singing. The pioneers, those who have been 50 years or more in membership with our churches, will be especially honored. A large united choir, under leadership of Mr. E. Tippet, accompanied by Mr. H. Davis at the city organ, will sing anthems. A large orchestra is also being organised to accompany the singing. Mrs. F. L. Mitchell and Mr. Val. Woff will render solos. Mr. K. A. Jones will be welcomed as organiser of the B.S. and Y.P. Department, and will present prizes won at the recent Bible school examinations, and gold medals to those who have recently completed ten years' unbroken attendance. Mr. Doug. Nicholls will speak of "What Christ Means to Me," and his desire to preach Christ to his own people, the aborigines of Australia. Messrs. J. McGregor Abercrombie and A. W. Connor will deliver addresses featuring the restoration movement. A thank-offering to defray expenses will be received. Prayers and co-operation of the whole brotherhood for the success of this gathering are earnestly solicited. We cordially invite written greetings from our country churches. Will church secretaries please give this service due publicity, and if further details are required phone X 4560.—J. E. Webb.

### ADDRESSES.

G. E. C. Hughes (preacher Maryborough church, Vic.)—35 Burns-st., Maryborough.  
C. L. Lang (preacher Ascot Vale church, Vic.)—93 St. Leonard's-rd., Ascot Vale, W.2.

## News of the Churches.

### Tasmanian News-letter.

Ira A. Paternoster.

#### Tasmania's Morals.

The above heading appeared in the Hobart paper recently, and under it attention was drawn to the fact that a few years ago the police were hard-pressed to deal with the outbreak of crime in this State. The gaol was filled almost to capacity, and it seemed Tasmania was going to suffer a tarnished reputation. Happily, however, that unenviable phase appears to have passed. During the past year it has been the exception rather than the rule to read of serious offences, and the police have had a comparatively quiet time. This has been reflected in the few charges that have been listed for hearing in the criminal court at Hobart and Launceston. The sittings of the last court at Hobart were abandoned for the want of business, and the same was true of the last sittings in Launceston.

#### Commonsense—Not Charity.

This is what Captain Marriott, M.H.A., is reported to have said was what is needed in dealing with the question of teaching the blind. Captain Marriott, who is himself blind, should be fully qualified to speak on this subject, and when he said that the blind did not want charity but a little commonsense, and that the blind were not afflicted but merely handicapped, he revealed his commonsense in helping solve this problem. The cost of educating and training a class of people whose sole disadvantage is a handicap, is certainly that of the State, and not that of a few willing philanthropists.

#### Loss of "Miss Hobart."

The whole of Tasmania has been shocked at the loss of twelve lives when the Launceston-Melbourne mail plane evidently plunged into the sea somewhere in the vicinity of Wilson's Promontory. Among those on the plane was Mr. Warren, an Anglican minister, who recently did such valuable service in Arnhem Land among the blacks. It may never be known what really happened, but it is hoped the enquiry promised will at least clear away some of the unpleasant rumors re shortage of petrol. At this time of writing it looks like a failure somewhere of the human element, for weather conditions were perfect for flying, and the new luxurious airliner had apparently been giving every satisfaction. Deepest sympathy has been expressed in all the churches for the bereaved.

#### Baptist Union Meetings.

We were glad to accept the invitation of our Baptist brethren to bring fraternal greetings to them during the lunch hour of their Union meetings last week. The Baptists are doing a good work here in Tasmania, and have a number of full-time preachers at work. We look forward to the time when we will be working in still closer co-operation, but it is useless to hide from our minds the fact that we are still far from one on the meaning of believers' baptism. Until that gap is bridged union will not be acceptable to the leaders of either the Baptist churches or the Churches of Christ. Any fraternal intercourse tending to a closer understanding of this problem is to be welcomed.

#### Visit of Dr. Scroggie.

Genuine regret is being felt in some circles that Launceston will not hear Dr. Scroggie. The local ministers' fraternal which was dealing

with the matter decided it would not be possible to arrange for his meetings. This is to be deeply regretted, and it is hoped that even yet at least one meeting will be possible in this centre.

#### Speed and Endurance.

During the month Tasmania, as well as the rest of the world, has been interested in the mad rush for speed. A one thousand mile bicycle race was staged, and so far as one can observe nothing permanent gained. Money and organization were given lavishly, but the Lord's work drags wearily on. What an age is this in which we live! But one must not interfere with the world's pleasure!

#### Tasmania.

**Invermay.**—On Oct. 24 and 25 the sisters' auxiliary held a sale of works. On Oct. 28 Bro. M. Alderton gave the exhortation. Bro. Gillam, from Sandhill church, gave the gospel address, owing to absence of Bro. A. E. Brown at Devonport.

**Dover.**—Since Bro. Way left, the work has been faithfully carried on by local brethren. Bro. W. H. Knight and Bro. S. Richards conduct gospel services alternately. Sickness is prevalent, so attendances have suffered considerably. Sisters Mrs. W. H. Knight and Miss D. Exter are both ill. The church is planning for southern district conference to be held on Nov. 13 and 14.

#### Queensland.

**Toowoomba.**—Bro. N. G. Noble (Kedron) enjoyed happy fellowship with the church on Oct. 28, preaching twice. Sisters' mission band continues its many helpful activities.

**Gympie.**—Meetings on Oct. 28 were well attended. Bro. Payne (Albion) was the speaker. Bro. Steve Pittell spoke at New Veteran, and Bro. Stalley at Monkland. A sale of work and gifts was held on Oct. 27 by Monkland ladies' guild. Sister Mrs. Riley, who was knocked down by a motor car, has almost recovered.

**Brisbane (Ann-st.).**—Death has taken Bro. and Sister Colvin, two members and pioneers of the work in Queensland. They were parted by death for only a few days. Bro. Berlin (elder) celebrated his 84th birthday recently, the church entertaining him after mid-week meeting. Bro. Collins is doing a good, steady work.

**Ipswich.**—One of the brightest occasions in the life of the church for the past two years or so was a week of special services held in October. Each night the preacher, Bro. R. M. Wilson, dealt with a question of moment, and greatly helped his listeners. There were good attendances. Following on this the Sunday school anniversary, delayed because of sickness amongst scholars, was held. Happy singing, and addresses by the preacher, ensured the success of the services. Prizes were distributed at a mid-week concert. Bro. Wilson, who was laid aside as a result of an injury, is recovering.

**ML Walker.**—A young man was received into fellowship on Oct. 7. Bro. Lars Larsen exhorting. On Oct. 21 there was a record attendance at worship service; Bro. Larsen delivered a fine exhortation. On Oct. 27 the church officers and Bro. Larsen held a meeting to finalise matters with the erection of a vestry on the chapel, also to make arrangements for jubilee celebrations next Easter. Bro. Larsen carried out the duties of religious officer in the artillery training forces camp in the district. On Oct. 28 Bro. T. Jenner, of Rosewood, exhorted at worship service. Members from Boonah and Rosewood churches were present.

#### Western Australia.

**Brookton.**—On Oct. 21 Bro. E. Miles, late of Gawler, S.A., united in fellowship with his home church. The chapel was crowded at the gospel service, when Bro. Miles' message was entitled "Crown Him Lord of All." The sisters' auxiliary recently held a successful sale of work, proceeds amounting to £17 clear.

**Harvey.**—Meetings during October were well maintained. Bro. and Sister Charman are both in indifferent health. The church held a gift and social evening to aid Children's Protection Society of Perth. About £2/10/- worth of goods was forwarded to the society. Bro. L. Park, B.E., exhorted the church on morning of Oct. 27. In the evening Bro. A. Hutson spoke on "The Acid Test of Discipleship." Good meetings.

**Fremantle.**—Bro. Raymond has resumed work after a visit to South Australia. Gospel meetings were taken during his absence by Bro. Les. Peacock, of Inglewood church. Preparations are well in hand for church anniversary. A wonderful display of foreign mission work was given on Oct. 19, when Fremantle and Palmyra Dorcas societies, Palmyra girls' club and Fremantle junior Endeavorers combined to hold a demonstration.

**Inglewood.**—A social arranged by ladies' aid in interests of building fund was successful on Oct. 12. An interesting lecture on "Astronomy" was given on Oct. 17 by Mr. C. Aspland to members of Y.P.C. The young people held a campfire meeting on the hills at North Inglewood on Oct. 24. Bro. S. H. Rodier represented home mission committee at final home mission prayer meeting on Oct. 25. Sisters Bertram and Geas have returned to their homes after hospital treatment. Bro. T. E. Peacock has had a short spell in hospital, but is now at home. The following have been received by letter from Northam: Sisters Maddock, Brown, Bro. and Sister Robin, Bro. and Sister Menger.

#### South Australia.

**Ungarra.**—A combined picnic of Ungarra, Tumby Bay and Mt. Hill Sunday schools was well attended, and showed a good spirit of fellowship. Three helpers have decided for Christ. Bro. Anderson has recently visited the circuit. He spoke helpfully at the C.E. meeting, also on the Lord's day morning, and at a meeting held on Thursday night.

**Mt. Compass.**—The work is showing a steady increase. Recent attendances have been above the average. Bro. and Sister E. W. Pittman have returned from holidays. On Oct. 19 Bro. Crosby gave a lantern lecture on "Egypt, Ancient and Modern" in aid of the B. & F. Bible Society to a fine attendance. On morning of Oct. 21 Bro. Crosby also addressed the church. At afternoon service Bro. Percy Pittman, of India, was the speaker. This was a very fine meeting, with a splendid attendance. On Oct. 23 the church and Endeavor societies combined in a meeting to bid farewell to Bro. and Sister Percy Pittman.

#### Victoria.

**Moreland.**—Meetings of church and Bible school were well attended on Nov. 4. Bro. R. L. Arnold was the speaker morning and evening. Eight young people were received into fellowship.

**Doncaster.**—On the evening of Oct. 28, Bro. Gale gave an illustrated talk on home mission work. On Nov. 4, Bro. Connor being at Geelong, Bro. R. T. Pittman spoke at morning service. The evening meeting was conducted by Dr. Killmier.

**Red Cliffs.**—Good attendances at morning meetings have been the rule of late. During Bro. Robinson's absence on holiday local brethren have filled the preaching appointments acceptably. After a brief illness Bro. E. Forrest, of Yarrara, passed away on Oct. 24, and was buried in Mildura cemetery. Bro. Macnaughtan (Mildura) and Brooke (Merbein) conducting the service.

(Continued on page 716.)

## Foreign Missions.

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

### OUR INDIAN WORK.

#### Bro. and Sister Escott Home on Furlough.

Accompanied by their son Edgar, these esteemed missionaries passed through Adelaide on their way from India on Oct. 27. Bro. Escott's son has been associated for some time with the Poona and Indian Village Mission, a neighboring mission of our own work. Bro. Walden and the State secretary met these workers at the Outer Harbor and escorted them to the city. Unfortunately Sister Escott was not able to come up to the city owing to a severe chill. We were glad to hear she was on the mend. Bro. Escott had a conference with members of the Federal Board, and was later entertained at luncheon.

Bro. and Sister Escott have done a splendid work in the villages in and around Shrigonda. For the present Miss Cameron will care for this evangelistic work, as well as her ordinary work in the orphanage at Shrigonda.

#### Bro. and Sister Bolduan to Return Home.

Trying to solve ways and means in which expenditure might be reduced, the Federal Board forwarded a resolution to India as follows:—"That except for definite medical reasons, all furloughs be postponed one year." The first ones to be affected by this new resolution were Bro. and Sister Bolduan. Under ordinary circumstances they would have been due for furlough March, 1935, and they were faced with the prospect of remaining till March, 1936.

At a recent meeting of the C.O.M. in India, Dr. Oldfield stated that in his present state of health Bro. Bolduan could not remain in India the extra year, and recommended that Bro. and Sister Bolduan proceed on furlough in February, 1935. Dr. Oldfield's recommendation was accepted by the C.O.M., and their decision forwarded to the Federal Board. The Board expressed great sympathy with our missionaries, and a letter was sent to India stating that the Board accepted the decision of the C.O.M. and that Bro. and Sister Bolduan must return home, as recommended, in February next.

Bro. Bolduan, knowing of the doctor's recommendation, wrote saying that he was quite prepared to remain for a longer period. Bro. Bolduan was prompted to make this offer, not because his physical condition warranted it, but because he knew his removal at this critical stage would prove a severe strain on the other workers.

Bro. Bolduan needs a complete change and rest. In a climate such as India, with a winter that almost compares with our summer, no suitable change can be had, so return to Australia is the only alternative. It needs to be noted that these workers are due for furlough, but because of finance and lack of workers the Board sought to ease the situation till Bro. and Sister Escott and others returned to the field.

#### Nurses for India.

To meet the removals from the Indian field the Federal Board has decided that immediate help must be sent to India. Nurse Caldwell is due in Australia in December, leaving Dhond without a foreign nurse. Dr. Oldfield, facing the situation bravely, recommended that Nurse Foreman, who is now ready to return, must go to Baramati to help Miss Blake. The Board recognizes Dr. Oldfield's noble gesture, but has decided that the doctor's work and health are too important to allow this added strain. It has therefore recommended that Nurse Foreman will proceed to Dhond to assist Dr. Oldfield in the hospital, and that two nurses be secured in the near future—one to proceed to Baramati to assist Miss Blake in the orphanage and dispen-

sary work; the other to assist in the orphanage and dispensary work at Shrigonda, so that Miss Cameron will be able to give more attention to the evangelistic work lately carried on by Bro. and Sister Escott.

The Federal Board's decision to send two nurses instead of a married couple is that these workers can proceed to different places, give assistance where most required, and thus give a better return for the money expended. The sending of these nurses will add considerably to our budget, but drastic situations need drastic treatment.

The missionaries in a signed statement concerning some of their many problems say, "Pray, plan and work, so that the work may not merely continue with a 'skeleton' staff but that it may increase and become more worthy of the great brotherhood that is ours. Pray that more laborers be thrust out into the harvest field. Your Federal committee has suggested trying to meet the situation by lengthening the term of missionaries' service, but that is a very dangerous plan. When all are being subjected to such a severe physical and mental strain it is important that the strain should not be endured for too long a period. Under such circumstances the terms of service should be shortened rather than made longer."

### OUR WORK AT BARAMATI RECOGNISED BY INDIAN GOVERNMENT.

A recent report stated that the decoration was given for work Bro. Coventry did at the Sholapur Settlement. Bro. Coventry wishes to correct this statement. He says, "We were only there (Sholapur) for about a year, whereas we have spent all our life in India at Baramati."

Bro. Coventry gives a description of the investiture ceremony: "I was called to Government House, Poona, to attend an investiture ceremony. Mrs. Coventry and Margaret were also invited to witness the event. It was a full court affair, very brilliant, etc. I was one among a number to receive decorations. The Governor read out the reason for the granting of each personal decoration. These were the words he addressed to me when I stood before him:—"In recognition of your excellent work as manager of the Baramati Industrial Settlement, which you have carried out with conspicuous success, I have much pleasure in investing you with the Kaiser-i-Hind medal of the second class which has been conferred upon you by His Excellency the Viceroy and General Governor." It is encouraging to know that one's work in the out-

of-the-way corner at Baramati has been recognised by those in authority. One seeks only to do God's will, and his "Well done" is all the reward one looks for."

### GOOD NEWS FROM WEST CHINA.

Dr. Hsueh, commenting on the work, says: "Our church work is going on as usual. Since you left I have to preach many more times to fill in the place of Bro. Anderson. Our school opened again last week after the summer holidays. Enrolled more than 50 boys and girls." Dr. Hsueh also mentions that the Chinese Home Missionary Society are trying to secure the services of Dr. Paul Lee to take up the medical work in Hueili.

#### Pastor Chen.

In our last issue mention was made that Pastor Chen was about to start from Shanghai on his long journey into the interior. Now word has come through from Pastor Tong, the General Secretary of the C.H.M.S., that Mr. Chen has already started on his journey, and expects to arrive in Hueili during October. The Christians are looking forward with great anticipation to the arrival of Pastor Chen and family, and would be overjoyed if they could give a similar welcome to Dr. Paul Lee.

### ACTIVE WORK IN THE NEW HEBRIDES.

"Last Sunday I went to a village about four miles away down the coast. I journeyed there and back in a native canoe. It is one of our Christian villages, where a new chapel was opened some time ago. I spent a happy time there, and we all had a rich time together. In the morning I spoke on Paul's witness for Christ, and in the afternoon on Paul's exhortation in Ephesians to abhor the unfruitful works of darkness, illustrating both addresses from picture-rolls. It was good to see the earnest attention with which they followed the address. The Lord's Supper was observed with elements natural to the island, yam and coconut water. I pointed out that it was with the eye of faith that we discerned the Lord's body in the elements before us, for 'without faith it is impossible to please him.' Bread and wine have no place in the native economy.

"I shall be glad when the steamer comes with our supplies, for then I shall have some drugs for injections. There is one boy here who has been brought down from a village with a large raw ulcer on his ankle fully four inches long and two inches wide. His legs and arms were no bigger than a child's, and he was quite unable to walk. Two men brought him down in a big chair fashion. Two or three injections will heal him, so marvelous is it. There are several of the school boys who need injections badly. Lately I have played the part of dentist to two people, a man and a woman. I extracted two teeth from the man this morning."—R. J. Sandells.

### A WEEKLY VISIT.

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

THE BEST PLACE FOR YOUR SAVINGS IS THE  
**STATE SAVINGS BANK OF VICTORIA**

Head Office: Elizabeth St., Melbourne.

ALEX. COOCH, General Manager



# Through the Old Testament Together in 1935.

The Date Figures in Parentheses are Sundays. Figures in Parentheses at end of Lines are Suggested Memory Verses.

JANUARY.		APRIL.		JULY.		OCTOBER.	
1-Gen. 1: 1-3, 24-31; 3: 1-6 (3: 13)	1-Jud. 14	1-Job 21: 1-15	1-Psa. 148-149	1-Psa. 148-149	1-Psa. 148-149	1-Psa. 148-149	1-Psa. 148-149
2 4: 8-13; 6: 9-22 (5-24)	2 17	2 23	2-Prov. 1: 1-10, 20-33	2-Prov. 1: 1-10, 20-33	2-Prov. 1: 1-10, 20-33	2-Prov. 1: 1-10, 20-33	2-Prov. 1: 1-10, 20-33
3 7: 17-8: 22 (9-18)	3-Ru. 1-2	3 25-26	3 3: 1-18	3 3: 1-18	3 3: 1-18	3 3: 1-18	3 3: 1-18
4 11: 1-9; 12: 1-10 (12: 3)	4 3-4	4 28: 12-28	4 6: 1-23	4 6: 1-23	4 6: 1-23	4 6: 1-23	4 6: 1-23
5 13: 14; 17-24 (15: 1)	5-1 Sam. 3	5 29	5 8: 1-23	5 8: 1-23	5 8: 1-23	5 8: 1-23	5 8: 1-23
6 17: 1-8, 15-22 (5)	6 4: 1-13	6 31: 10-40	6 10: 14-30	6 10: 14-30	6 10: 14-30	6 10: 14-30	6 10: 14-30
7 18: 1-5, 14-23 (19-23)	7 8	7 32: 1-10; 33: 1-13 (32: 8)	7 10: 1-16	7 10: 1-16	7 10: 1-16	7 10: 1-16	7 10: 1-16
8 22: 1-18 (18)	8 10: 1-16	8 5	8 12	8 12	8 12	8 12	8 12
9 24: 24-50 (27)	9 12: 1-14	9 25: 1-8	9 14: 1-18	9 14: 1-18	9 14: 1-18	9 14: 1-18	9 14: 1-18
10 26: 17-33 (24)	10 10: 1-13	10 40	10 15: 17-33	10 15: 17-33	10 15: 17-33	10 15: 17-33	10 15: 17-33
11 27: 15-43 (28: 14)	11 17: 31-31	11 42	11 16: 1-16	11 16: 1-16	11 16: 1-16	11 16: 1-16	11 16: 1-16
12 29: 1-30 (29)	12 20: 12-23, 33-42 (23: 17)	12-1 Sam. 1-2	12 18	12 18	12 18	12 18	12 18
13 31: 20-23, 36-49 (3: 1)	13 24	13 5-6	13 20	13 20	13 20	13 20	13 20
14 33	14 26	14 9	14 21: 16-31	14 21: 16-31	14 21: 16-31	14 21: 16-31	14 21: 16-31
15 37: 3-5, 13-26 (35: 10)	15 28: 3-10	15 13-14	15 22	15 22	15 22	15 22	15 22
16 41: 25-40, 53-57 (39: 2)	16 31	16 15-16	16 24: 1-16	16 24: 1-16	16 24: 1-16	16 24: 1-16	16 24: 1-16
17 47: 6-20, 29-37 (45: 7)	17-2 Sam. 1: 17-27	17 17	17 26	17 26	17 26	17 26	17 26
18 44: 18-45; 18 (45: 7)	18 5: 1-12	18 19	18 28	18 28	18 28	18 28	18 28
19 47: 1-10, 27-31 (45: 14)	19 7: 1-17	19 23-24	19 30: 1-17	19 30: 1-17	19 30: 1-17	19 30: 1-17	19 30: 1-17
20 50	20 9	20 25	20-Ecc. 1	20-Ecc. 1	20-Ecc. 1	20-Ecc. 1	20-Ecc. 1
21-Ex. 2: 1-3; 10 (3: 12)	21 12: 1-15	21 27	21 3: 1-13	21 3: 1-13	21 3: 1-13	21 3: 1-13	21 3: 1-13
22 4: 1-9; 3: 1-9 (4: 6)	22 15: 1-15	22 30	22 8: 1-13	22 8: 1-13	22 8: 1-13	22 8: 1-13	22 8: 1-13
23 7	23 18: 6-17, 24-33 (23: 1)	23 31	23 12	23 12	23 12	23 12	23 12
24 9: 1-12; 10: 12-29 (11: 3)	24 19: 24-29	24 22	24-K. of S. 2	24-K. of S. 2	24-K. of S. 2	24-K. of S. 2	24-K. of S. 2
25 12: 1-13; 13: 17-22 (13: 21)	25 22: 1-28	25 33	25-Isa. 1: 1-20	25-Isa. 1: 1-20	25-Isa. 1: 1-20	25-Isa. 1: 1-20	25-Isa. 1: 1-20
26 14: 15-21 (15: 1)	26 23: 8-23	26 34	26 3: 10-15; 4 (4: 5)	26 3: 10-15; 4 (4: 5)	26 3: 10-15; 4 (4: 5)	26 3: 10-15; 4 (4: 5)	26 3: 10-15; 4 (4: 5)
27 16: 17-13; 17 (17: 13)	27-1 K. 1: 5-8, 32-40 (28: 3)	27 36	27 6	27 6	27 6	27 6	27 6
28 19: 1-11 (19: 13)	28 4: 21-34	28 40	28 9: 1-7	28 9: 1-7	28 9: 1-7	28 9: 1-7	28 9: 1-7
29 20: 1-21 (20: 2)	29 6: 1-14 (6: 1)	29 42-43 (42: 4)	29 11: 1-10 (9)	29 11: 1-10 (9)	29 11: 1-10 (9)	29 11: 1-10 (9)	29 11: 1-10 (9)
30 24 (24)	30 8: 1-11, 34-42 (31)	30 45	30 12	30 12	30 12	30 12	30 12
31 25: 1-22 (22)			31 22: 20-25 (22)	31 22: 20-25 (22)	31 22: 20-25 (22)	31 22: 20-25 (22)	31 22: 20-25 (22)

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## News of the Churches.

(Continued from page 713.)

### Victoria.

**Ascot Vale.**—Splendid meetings on Nov. 4, when a special offering for new school hall was received. The church contributed £75. The church has purchased a very fine property opposite the chapel as a residence for the preacher.

**Essendon.**—Attendances last two Sundays have been good. Sister Mrs. Southwick and daughters were received by transfer from Newmarket church. Visitors included Bro. and Sister Mason, from S.A. Good addresses were given by Bro. Neighbour.

**Carnegie.**—Services on Nov. 4 were well attended. Bro. S. H. Mudge spoke in the morning in the interests of home missions. At evening service Bro. Shipway conducted a question night, a number of interesting questions being dealt with. Sisters MacIntosh and Crisp, who are in hospital, are progressing favorably.

**Ormond.**—On Nov. 4 Bro. Andrews started a series of addresses both morning and evening for the four Lord's days in November. In the morning the subject was "The Ravens' Food"; evening, "Absalom and the Oak Tree." Visitors from S.A. were at gospel service. Miss Nicholls, of Carnegie, rendered a beautiful solo. Good studies are given at midweek prayer meeting by Bro. Andrews on prayer.

**Box Hill.**—Increased attendances have been enjoyed. Intermediate Endeavor society has made a good beginning. As a mark of respect to a faithful and earnest member, Mrs. Buller, who passed to her rest on Oct. 30 after long illness, the congregation stood in silence, after which Bro. Clark led in prayer. Bro. A. E. Hurren, of Bendigo, spoke on evening of Nov. 4 on "Recognising the Opportunity." His message was much appreciated.

**Ivanhoe.**—Closing meetings of the J. E. Thomas mission were largely attended. Delegations from sister churches, and visiting soloists, assisted. The final meeting on Oct. 31 crowded the building, extra seating being required. There were three baptisms, and a thankoffering was received. Bro. Watson spoke morning and evening on Nov. 4. During the day seven were welcomed into fellowship by faith and baptism. The mission resulted in ten confessions.

**Berwick.**—There was one addition during October. Bible school anniversary was held on Oct. 21 and 22. Bro. McDiarmid addressed morning meeting on the reformation. Afternoon, Bro. Tinkler spoke to the children about watches. Evening, Bro. Ralsbeck gave a fine address to school and congregation. On Monday the school presented a cantata and other items. Bro. R. T. Pittman gave an address. Prizes were presented. Supper concluded a very successful anniversary.

**Carlton (Lygon-st.).**—The girls' club held a successful calisthenic display on Oct. 29. On the morning of Nov. 4 Bro. Eoniss spoke on "Radiant Christian Fellowship." At night he gave the first of a series of special addresses on "The Down Grade." Visitors during day included Mrs. Adams, of Hobart, and Mr. Russell Dirk, N.Z. Teachers of Bible school held their annual meeting in the afternoon, and were afterwards entertained at tea by the superintendent, Mr. F. Prittie.

**North Essendon.**—Bro. E. Martin's fine messages are well received. On Oct. 21 a young lady decided to obey the Lord in baptism. Meetings keep up, many young men attending. The girls' gymnasium class closed a successful year with a fine display, reflecting credit on the instructor, Mrs. Sell. Bible school has started an increase scholar campaign. At gospel meeting on Nov. 4 Bro. Martin brought to a conclusion a series of addresses, his theme being "What shall I do to be saved?" A young lady made the good confession.

**Prahan.**—On Nov. 4 Bro. Austin gave an inspiring address in the morning. In the evening Bro. Fitch spoke on "The Plan of Salvation." A brother obeyed the Lord in baptism. During the last few weeks several new members have been welcomed into the church. On Oct. 29 Sister Violet addressed the Girls' club. On Oct. 31 a delegation of 35 members attended the mission of J. E. Thomas at Ivanhoe.

**Castlemaine.**—All services on Nov. 4 were much improved, especially at 7 p.m., when Bro. W. Gale presented his interesting home mission lantern lecture to a large congregation, including brethren from Harcourt and Sutton Grange. At morning service Bro. Pratt preached a centenary sermon, and a special offering was received. At ladies' help assembly's final meeting on Oct. 31 Sister Mrs. Pratt gave a lecture on "A Month at Heytesbury Forest on Home Mission Organising Work." Many who were sick are recovering; several are still very ill.

**Hampton.**—On Oct. 29 a Christian Endeavor society was started, Bro. A. W. Ladbroke giving an address. A. P. A. Burden, on Nov. 1, told of Cummeragunja aboriginal work. Men of the church had tea together on Nov. 3, and conferred on future effort. A men's service was conducted by Bro. Stephenson on evening of Nov. 4, when men formed the choir. In the afternoon, at the annual temperance rally of Bible schools in the district, Bro. Stephenson was the speaker. The church sympathises with Sister Mrs. Wood in the death of her father—Bro. Cowie, of Berwick.

**Balwyn.**—Since the absence of Jas. E. Thomas on mission work, the work has been carried on with the splendid help of many brethren who have spoken at the morning meetings. During the last ten weeks A. L. Gibson has been the evening preacher. All of these brethren have been greatly appreciated. Oct. 28 was the anniversary of the opening of the building, and there were great gatherings. Dr. W. A. Kemp presided, and Dr. W. H. Hinrichsen spoke in the morning and A. L. Gibson at night. The choir, under Stanley Wilson, rendered a fine anthem. Andrew Hughes, of India, has commenced a period of service during the remaining absence of Bro. Thomas. He spoke to good audiences morning and evening of Nov. 4. The church building and school have been repainted, and the inside re-carpeted, all looking very well.

### New South Wales.

**Grafton.**—The tent mission conducted by Bro. Hinrichsen and Morris is attracting good congregations, the marquee at times being well packed. To date (Nov. 2) there have been seventeen confessions; among them a family of father and mother, son and daughter.

**Burwood.**—Meetings are increasing in numbers, and interest continues to grow. The Sunday school rally was successful in enrolling many new scholars. Oct. 28 was Bible school anniversary. Attendances were excellent. Singing and items were greatly appreciated. In the afternoon Miss Hird gave an interesting and instructive address. Oct. 30 was the children's night. Interesting items were received with enthusiasm by a packed audience. Prizes and certificates won at recent examination were distributed.

**Taree.**—The church was pleased to welcome Bro. John Clydesdale, N.S.W. conference president, whose messages to both Wingham and Taree churches were much enjoyed. Two were added recently to the church through faith and obedience. Bible school anniversary on Oct. 28 was marked by good attendances, bright singing by the scholars, and helpful messages by Bro. V. C. Stafford. On Oct. 30 the anniversary services were continued, a splendid programme being presented by the scholars, and prizes awarded. The church rejoices that Sister H. H. Nielsen, who has been seriously ill, is now much improved.

**Lismore.**—Work continues well. Good meetings on Oct. 28, Bro. Riches speaking on "Saints in Christ Jesus" and "A Ray of Light," the latter illustrated by chart. Amongst visitors was Bro. Curtis, of Brisbane. One was received into fellowship. During the five weeks to Oct. 20 forty have been received into fellowship (38 by faith and baptism and two by restoration). Thirty-two of these made the confession during the mission. For the same period the following averages were recorded—Attendance at Lord's table, 190; gospel service, 180; offering, £9/19/1.

### NORTHERN DISTRICT CONFERENCE SISTERS' EXECUTIVE, S.A.

The executive meeting was held at Kadina on Oct. 31. Mrs. Pedler, of Kadina, led the devotional meeting, which was a home mission one. Reports of the work done by several home mission churches were read by Miss Bennett, of Kadina. Mrs. Wilton, of Kadina, was soloist. 21 sisters answered the roll call and two visitors were present. The ordinary superintendent reported the passing of three sisters. Balaklava and Kadina Dorcas reported good work. Bible school work at Balaklava and Kadina was reported on. Balaklava forwarded a nice report of C.E. work. All these reports were bright and encouraging. Offering for home missions was 11/9. It was decided to invite Mrs. Verco to speak at conference next March. Kadina sisters provided afternoon tea.—(Miss) A. L. Bennett, Secretary.

### "MISSING SO MUCH AND DON'T REALLY KNOW."

Fred. T. Saunders writes: "I have received the following letter from an isolated sister, which strikes a note not often heard by those meeting in churches regularly—or irregularly:—'Oct. 7 has been on my mind for some time past, and now it is here, I'm hoping that the results of the offering expected will be more than achieved. Will you please accept ten shillings from me? It isn't always as easy as it may seem to send along a few shillings, but I am sending this as a special thank offering. Even though we don't benefit by the College here I like to feel I'm doing my little bit, and I hope as the years pass by that my family might receive benefit where we don't now. That is the hardest part of living in the country, I think—isolation from church and activities connected with it. I miss them myself, but it is harder to think the family are missing so much, and don't really know what they are missing. I hope our more fortunate brothers and sisters in Christ will remember in their prayers their isolated members and their families who miss the many privileges they enjoy. With very best wishes and hoping the trend will still be upward. Can any of us escape the heart-break of that letter and the appeal for more evangelism in the homeland? 'Missing so much and don't really know what they are missing'! 'Behold the fields white already unto harvest . . . laborers are few.'"

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## Religious Notes and News.

### LIVING ON THE POOR.

"So many of us are living on the poor," says Dr. George A. Buttrick in "The Expositor." "We are riding in a ricksha carried on the backs of sweating men—even if we do not live in China! A university training comes of the toll of the poor. The demand of a Christ-like compassion requires that we begin in business and church to live, not on the poor, but for them."

### THE SPURGEON SPIRIT.

"Spurgeon would have been horrified at our easy, happy-go-lucky fellowship, so undisturbed by real passionate pleading with God," said Mr. C. S. Rudge, speaking at the Bristol Baptists' celebration of the Spurgeon centenary. The main trouble with their churches to-day was their secularity. They would never recover the spirit of Spurgeon until they shared his basic conviction that humanity could not possibly be saved except by some supernatural manifestation.

### WHY WAR IS UNLIKELY.

After spending the summer in touring in Europe, Mr. William Randolph Hearst, the American newspaper magnate, is convinced that there will be no European war in the near future. He gives three reasons for his belief: (1) The nations are unable to finance a war at present, either through foreign borrowings or through loans from their own people; (2) another war would bury Europe in further destruction of property and life; (3) after the travail, the tragedy, the anguish, the agony of the next war, resentful peoples in every nation will rise in complete rebellion—Communism and worse than Communism will be in complete possession of every State.

### CONCERNING CHURCH VOLUNTARIES.

"The purpose of the voluntary is not the drowning out of footsteps and conversation, the amusement of the congregation, or the showing-off of the organ and the organist," writes Dr. Harold Vincent Milligan in "The Church Monthly." "All voluntaries should, of course, be good music, but all good music is not necessarily fit for use as voluntaries. Certain types of showy and brilliant, though empty, concert pieces do not belong in the church service, nor are operatic transcriptions to be recommended. On the other hand, there is no necessity for the organist to confine his efforts to dull and colorless contrapuntal banalities, nor to sweet and cloying meditations. . . . Perhaps the best rule for the organist to follow in selecting his voluntaries is to hold before him always the idea that while for the congregation the organ music may be a prelude to worship, for him at least it is a part of worship."

### PROFOUNDLY SHOCKED.

The American Senatorial Inquiry into the manufacture and sale of armaments (says the London "Christian World" of Sept. 27) has adjourned until November, when further revelations are to be expected. The National Free Church Council Executive met on Friday, and by resolution urged that a similar inquiry should be constituted by the British Government, and declared that "the manufacture and sale of arms for private profit as now carried on constitutes a very grave danger to the peace of the world." The resolution stated that the American revelations "have profoundly shocked the Free Churches." The National Peace Council is making arrangements for intensifying its campaign for the suppression of the private manufacture and sales of armaments. Its plans include (1) a large public demonstration in London; (2) the issue of a report on the established facts regard-

ing the abuses inherent in the private trade and calling for legislation; and (3) the preparation of a combined manifesto supported by all the national organisations sympathetic with the campaign against private armament trade. Steps will also probably be taken to place the issue in the forefront in all by-election campaigns, beginning with the by-election in North Lambeth. The National Peace Council has also called for an official investigation in this country "which shall be public in character, have absolute freedom of action, and the fullest power to obtain and produce such evidence as is essential to its effectiveness."

### COLLEGE NOTES.

A beautiful etching of the College buildings has been produced by Mr. Douglas Pratt, the well-known etcher. A copy has been secured for the College.

Mr. I. L. R. Vincent was successful in winning a number of places in the elocutionary section at the South-st. competitions. He was first in the oratorical section, and also won a number of second places.

Although no sports day was held this year, the various sporting events were contested at various times. Mr. L. E. Dudley, Victoria, is sports champion this year, and Mr. M. T. Laurie the runner-up.

The annual sports banquet was held on Friday evening, Nov. 2. The chairman was Mr. C. G. B. Thomas, president of the sports committee. A number of toasts were honored, including one to the College champion, and one to the Glens, the winning house. A delightful feature of the evening was the unveiling by Principal A. R. Main of the picture of Miss E. Jermyn, who has been house mistress in the College for 24 years. The enlargement is the gift of students, including former students, and the faculty. The photo. will hang in the dining room of the College.

Mr. Gordon Stirling was present at the banquet—his first appearance after his long illness. He is making good progress, and hopes to be well ready for his work again when College opens next year.

Of the students who are leaving College this year, the following have received engagements with churches: Mr. M. T. Lawrie, Gawler, S.A.; Mr. F. Stewart, Wingham, N.S.W.; Mr. P. C. D. Alcorn, Lane Cove, N.S.W.; and Mr. H. C. Bischoff, North Richmond, Vic. It is expected that one or two other appointments will be made ere long.

Final examinations will begin on Nov. 13. The demonstration will be held in Lygon-st. on Thursday evening, the 22nd, and the closing sessions of the College on Friday morning, the 23rd inst.—T.H.S.

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Special note: These Gospels are recommended to Christian workers for free distribution during the Celebrations. And a dozen copies are offered gratis to any worker promising to distribute them at the dedication of the Shrine of Remembrance on Sunday, Nov. 11.

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### DEATH.

LAWSON.—On November, 2, 1934, at his residence, 27 Wattle Valley-rd., Canterbury, Charles, loved husband of the late Mary Lawson, beloved and devoted father of William T. (deceased), Charles G., Walter P., Mary (Mrs. P. A. Dickson), Ernest A., and Arthur L. Lawson, aged 86 years. His children rise up and call him blessed. We thank our God for every remembrance of him.

### IN MEMORIAM.

REYNOLDS.—In loving memory of our dear wife and mother, who died on Nov. 10, 1933.

Sweetly she sleeps while others sigh,

Softly her peaceful heart doth lie;

Happy in heaven God's glory to share,

Free from all sorrow and worldly care.

Sadly missed.

—Inserted by her loving husband and family, Devonport and Preston.

### COMING EVENTS.

NOVEMBER 13.—At Glenferrie Church Hall, Oxley-rd., on Tuesday, November 13, at 8 p.m. Mr. F. Lewis, Chief Inspector of Game and Fisheries, Victoria, will give a lantern lecture featuring birds, animals and fish. Admissions: Adults 6d., children 3d.—M. Bower, Hon. Sec.

NOVEMBER 16 (Friday).—Hampton Ladies' Guild Sale of Works, Hampton Hall (near station). Opened by Miss N. Ellis at 3 p.m. Proceeds for building fund. Visitors heartily welcomed.

NOVEMBER 18.—Middle Park Silver Anniversary. Former members are cordially invited (lunch and tea provided); or if unable to attend please send greeting to H. A. Annetts (secretary), 109 Graham-st., Albert Park.

NOVEMBER 22.—The annual demonstration of the College of the Bible will be held in Lygon-st. chapel on Thursday, Nov. 22, at 8 p.m. Diplomas will be presented, and a students' programme is being arranged. All are welcome.

NOVEMBER 23 and 24.—Gore-st., Fitzroy. Sale of Gifts will be held on Friday, Oct. 23, 8 p.m.; Sat., 24th, 3 p.m., social at night, in aid of interest fund. Donations of articles thankfully received and called for by W. F. Laycock, 52 Rupert-st., Collingwood.

### AN APPRECIATION.

The church at Cheltenham (Vic.) desires to acknowledge its gratitude for and appreciation of the splendid and generous services given by visiting speakers during the illness of its preacher, Bro. J. E. Allan.

For eight Lord's days the church was ably served by the following brethren, viz., J. McG. Abercrombie, T. R. Morris, R. T. Pittman, A. W. Ladbroke (each on two occasions), A. E. Forbes, A. Wilson, W. Gale, A. R. Hens, S. H. Mudge, Dr. E. R. Killmer, J. I. Mudford, G. T. Black, H. G. Rasmussen and D. J. Graham. Bro. J. E. Allan joins the church in this expression of thanks and appreciation.—L. Hutchinson, hon. secretary.

### TO LET.

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

## Victorian Home Mission Notes.

Bro. A. A. Hughes has just concluded his series of special centenary meetings in the churches under the auspices of the home missionary committee. He has been splendidly received and has given of his best. One of the outstanding features of his work has been the keen interest taken by the young men and young women. In several of the missions special meetings have been arranged in private homes to permit even closer contact of the young people with this gifted preacher. His missions were held at Ormond, Malvern, York-st., Ballarat, Brighton and Kaniva.

The home missionary committee has received a very beautiful gift from the late Bro. Edwin Eastlake, of Bairnsdale. In his will he remembered home missions, and from his executors the committee has received £60. This is a lovely gift from one who was isolated for very many years. He missed the fellowship of his brethren, but enjoyed fellowship with his Lord and Master. He was baptised at Lygon-st. when he was 21 years of age, and died at the age of 74 years. This is an excellent testimony to the interest and devotion of our late brother in the cause of the New Testament church and her divine Lord.

Bro. J. E. Thomas went to Warracknabeal for a short mission, on the tenth anniversary of the big effort conducted there by Bro. E. C. Hinrichsen and party. Very heavy rains prevented the outside brethren from getting in very often, but the rains were particularly welcome, greatly relieving the anxiety of the farmers. Four decided for Christ. The church and preacher, Bro. A. W. Garland, were much encouraged. Bro. Thomas in his mission at Ivanhoe had good meetings and ten confessions. On Nov. 4 he began a week of meetings at Dandenong. We are all looking forward to the tent mission which he will conduct at West Preston, commencing on November 11. The Melbourne churches are asked to rally and support Bro. Thomas in what we hope will be an outstanding mission in this centenary series. Malvern church very generously donated £18 for these centenary missions. West Preston will be the first mission to benefit by this gift.

The home missionary committee is glad to note the many volunteer efforts which have characterised the centenary period. At the moment of writing Bro. Burgin is at Coomealla, Bro. Wigney at Shepparton, Bro. S. R. Baker at Echuca, and C. Jackel at Minyip, in volunteer missions. Moreland and Thornbury preachers have also arranged to exchange for special evangelistic efforts; the Moreland meetings have just concluded.

Hamilton sends encouraging news. Three baptisms are reported for September; one baptised believer received in, and three received in by statement.

Bro. Earle is about again after an operation on this throat. Bro. Connor was impressed with the prospects in this important centre at Albury.

This is the month of preparation for the Dec. 2 home mission annual offering. Attractive "centenary savings envelopes" have been issued with an appeal to save 100 coins for the centenary home mission offering. The objective is £1,000 on Dec. 2.—W.G.

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## Obituary.

**CARSLAKE.**—On Oct. 2, at the Memorial Hospital, Balaklava, S.A., Claudia May Carslake, the beloved daughter of Bro. and Sister J. H. A. Carslake, of Avon, fell asleep in Jesus at the age of 27 years. On April 23, 1923, Claudia was baptised into Christ at Long Plain. The influence of her quiet but beautiful Christian life was not only felt in the home but throughout the district in which she lived. The esteem in which our sister was held was manifested by the large attendance of sorrowing friends and loved ones at the graveside in Balaklava Cemetery, where the writer, assisted by Bro. A. J. Ingham, laid her tired body to rest to await the glad day when the dead in Christ shall rise to everlasting life. We commend the sorrowing loved ones to the God of all comfort.—G.R.

**ROBERTSON.**—On Monday, Oct. 25, at Swan Hill Hospital, Vic., after a short illness, John Robertson, aged 34 years, passed to be with his Lord. Our brother accepted Christ during the tent mission conducted by Bren. Hinrichsen and Pratt some years ago, and later moved to Lake Boga, some distance from the chapel. He leaves a wife and four children, besides many relatives and friends, to mourn their loss, but we know they sorrow not as the rest who have no hope. The services at the chapel and the graveside were conducted by the writer, in the presence of a large number of friends.—J. K. Martin.

**PATRICK.**—The church at Park-st., Unley, S.A., suffered a severe loss in the home-call of Mrs. Walter Patrick on Oct. 14, at the age of 62 years. She united with the church at Paddington, N.S.W., 43 years ago, being baptised by Bro. Jesse Colbourne. Her membership was transferred to Enmore, then to Subiaco, W.A., and back again to Petersham and Erskineville. In 1918 the family removed to South Australia, where they became identified with Unley church. Sister Patrick was a most devoted Christian, who loved to talk about her Saviour. Her quiet and consistent life set a splendid example to her family, every member of which is a faithful follower of Christ. The funeral took place on Oct. 16 at Mitcham cemetery. Mr. N. V. Hanson, minister of Brighton Baptist church, assisted Mr. H. R. Taylor in the service. "He giveth his beloved sleep."—H.R.T.

**ELLIS.**—Bro. W. Ellis, a member of Coburg church, Vic., fell asleep in Jesus on Sept. 22. Our brother joined the Church of Christ during the Scoville mission held in Melbourne some years ago. He became a member of the church at Brighton, then moved to Geelong, and finally linked up with Coburg church. Our brother was a most consistent and loyal member. Possessing a quiet and unassuming disposition, he was held in great esteem by his brethren. His faith in the Saviour was unbounded, and he did what he could to further the cause of the Master. Contracting influenza, he was ill only a few days and his death came as a great shock to his family and the church. He died full of confidence, and has left a good testimony of his profession. We commend his widow and son to the loving care of him who doeth all things well.—H.S.

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