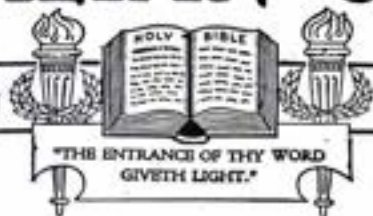


# The AUSTRALIAN CHURCH

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## Seeking Christian Solutions for World Problems

THE All-Australian Anglican Assembly in Melbourne is securing much publicity and arresting public attention. This is natural, considering the great company of able men, including bishops and divines of international fame. Canon Barry as Moorhouse Lecturer has had the greatest opportunity to make an impressive contribution to the religious thought of the community; but other speakers, dealing with themes of vital importance and questions which are very much alive, have also enriched the assembly and attracted considerable notice.

A wide range of subjects—religious faith, worship and life, the world-crisis, business principles, marriage and home life, traditionalism and the revolt of the young people, Christian unity, and many other themes—have been discussed. Space forbids more than a brief reference to two or three special subjects.

### What is man's chief end?

A striking luncheon-hour address on "The Chief End of Man" was delivered by Bishop Green, who set a high ideal before the people. The Christian answer to the question, he said, was that "man's highest good was the kingdom of God, realised through the imitation of Christ. By the kingdom was meant a regenerated society, in which the predominant note was not self, but love, with less emphasis on the competitive values and far more on the non-competitive, its citizens aiming primarily at manifesting the divine attributes of goodness, wisdom, and beauty. The only hope of a unifying principle in commercial and international life was the possession of a single moral standard. Such a standard was offered by the life of Jesus Christ, which might be summarised as the free, loving and unselfish service of God and man, or as the perfect expression of the noble motto of the Prince of Wales, 'I serve.'"

### Christian unity.

It is interesting and extremely heartening to see how in almost every church assembly to-day there is an earnest desire expressed for Christian unity. The change that has come over the world within a century is very remarkable. When our pioneer preachers gave their lives to the plea for

union, they were lonely as pelicans in the wilderness. It is a tribute in great part to the successful work of our people that practically nobody to-day doubts the desirability of union or defends sectarianism.

Dealing with the crisis in German Christianity and also the world-wide crisis, Dr. H. Crotty, Bishop of Bathurst, appealed for "a militant and united church" to fight for its principles. He said that victory for the Christian world in the looming conflict was to be found only in a reunited church and concerted world-wide action. The next epoch of history, he said, would be marked by the struggle of Christian society to assess its wider views of human relationships against the encroachments of purely nationalistic views. Only a reunited Christendom could hope to meet the challenge.

Speaking on "The Church and Other Christian Bodies" Dr. Wand, Archbishop of Brisbane, said that the best minds in all the churches were striving to recover the original unity which had been lost. In his opinion any type of union which fell short of complete communion in all spiritual things would be something less than the ideal put before Christian people by their Lord. It was extremely valuable that Christians of all creeds should work together on

common platforms, but such a union could never be regarded as a sufficient substitute for true union. We could hardly agree with all the archbishop's views, but such sentiments as the foregoing command our approval. One remarkable statement made by Dr. Wand was that "the recognition of the validity of Anglican orders by the synods of the Orthodox Church of Constantinople, Jerusalem and Cyprus was probably the most significant event in church history since the reformation."

Dr. David, Bishop of Liverpool, in a brotherly address before the Commission of the Assembly of the Presbyterian Church pleaded for a more loving spirit. He is reported as saying that the churches learned a great deal about what divided them when they met in conference. For one thing they had learned that what divided them years ago had greater significance than it had to-day. He did not put so much trust as he had when he was younger in the discussions upon church unity. What was wanted was unity.

If some day within the Anglican Church there should arise somebody who would not only plead for unity but call the attention of his people to a scriptural basis of union, much good might be expected to follow. The Lord who prayed for unity did not leave his disciples without a programme and a plan. It is sad, but true, that rarely in church assembly discussions of the subject do we find any reference whatever to a New Testament basis.

### Economic questions.

One of the addresses which has roused most interest and criticism was that by the Bishop of Goulburn on "Wealth and Poverty." He strongly criticised both capitalism and communism. The task of the church, he declared, was to allow neither capitalism nor communism to become dominant. The motive behind capitalism was as ruthless and unchristian as anything in communism, and the Christian church must not be identified with either. Both capitalism and communism might have done and might be doing fine things for civilisation, he added, but from the Christian point of view their sub-human roots were too evident to be tolerable. When

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The Christian way is to seek to regenerate individual men and turn their hearts to God and the acceptance of Christ. But it has to be made plain that this acceptance implies a new attitude both to God and to humanity, and that a man's religion has to do with the whole of his life—political,

social, or business. A mere assent to the truths of the Gospel or a verbal confession of the claims of Jesus are wholly unavailing. He is not a Christian who is not endeavoring day by day to carry out the principles enunciated by our Lord.

## The Lord We Trust.

The Late R. G. Cameron.

Like a golden thread there runs through the Bible the revelation of a supreme divine purpose which may be expressed in one word: Redemption. The germinal announcement of that purpose is found in words spoken to the tempter—that "old serpent, the devil and Satan"—and recorded in Genesis 3: 15; "And I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel"; and its consummation is seen in the final doom of Satan, and the new heavens and the new earth in the closing chapters of the Book of Revelation. Everything else in the Book, between Genesis 3: 15 and Revelation 22, is in some way related to the unfolding and development of that divine purpose—the redemption of the human race. Redemption is therefore the keyword of the Bible.

Side by side with the unfolding of the divine purpose is the revelation of a supreme divine Person, who may be designated the Redeemer, through whom the purpose is to be effected. The first intimation of his coming is also found in Gen. 3: 15, where he is indicated as the seed of the woman. With the passing of the centuries and the unfolding of the divine purpose, fuller and clearer revelations concerning him were given: thus, he was to be a prophet like Moses (Deut. 18: 15, 18), a priest after the order of Melchizedek (Psalm 110), a king of the royal house of David (Psalm 89; Luke 1: 32), and so on until (to quote the words of the Apostle Paul), "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4: 4, 5), and the world's Redeemer stood revealed in the person of Jesus of Nazareth, the seed of the woman, "the Son of man," "the Son of God," "God manifest in the flesh," "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1: 7), in whom it is God's purpose, "in the dispensation of the fulness of time, to sum up all things, in the heavens, and the things upon earth" (Eph. 1: 10), and so complete his great beneficent plan and purpose in redemption. Jesus Christ, our Lord, the Lord we trust. Our study relates to him.

Let us consider, first, his pre-incarnate existence.

Three unique claims are made in the

New Testament on behalf of the Christ, and all refer back to a period spoken of in the Scriptures as "in the beginning"—"the eternity past."

1. He is declared to have existed in that past eternity. Thus we read, "In the beginning was the Word." He is declared to have been co-existent and co-equal with God. "And the Word was with God, and the Word was God; the same was in the beginning with God" (John 1: 1, 2). "And the Word was made flesh and dwelt among us, full of grace and truth" (John 1: 14). Our Lord's own claims in this regard are made in such terms as "I and the Father are one" (John 10: 30); "Before Abraham was, I am" (John 8: 58). In his great intercessory prayer he petitioned, "And now, O Father, glorify me with the glory which I had with thee before the world was" (John 17: 5). When Philip asked, "Lord, show us the Father and it sufficeth us" (John 14: 9), the Lord's answer was, "He that hath seen me hath seen the Father" (v. 9).

Turning to the epistles we have the Apostle Paul's great declaration, "And without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3: 16). Again, the same apostle, writing to the saints at Philippi, exhorts them thus: "Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2: 5-8). "Who is the image of the invisible God, the firstborn of all creation" (Col. 1: 15, R.V.).

2. That he is the Creator and Sustainer of the universe. "All things were made by him, and without him was not anything made that was made." "He was in the world, and the world was made by him" (John 1: 3, 10). "For by him were all things created . . . all things were created by him and for him . . . and by him all things consist" (Col. 1: 16, 17). "God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things,

### The church's task.

It will readily be seen that in discussing some of the themes referred to above it would be easy to go beyond the work of the Christian minister and seek to settle questions the solution of which is outside the task which our Lord committed to his church. Christians as citizens must make their contribution to society and seek to give a Christian solution to the problems of life. But the preacher need not, in his endeavor to carry out his Lord's commission, act as if he were an expert in economics or politics. Our primary task is to preach the Gospel of Christ to sinful men and then to teach them to live according to the principles enunciated by Christ. We must both preach and teach all things he has commanded. We have not to preach or teach cut and dried schemes for the conduct of political or business life. As Bishop Moyes well put it in his assembly address, it was the business of the church to give spiritual sustenance and enlightenment, but not to do the political work or to issue pronouncements on the technical questions that work involved. Dean Inge has put it bluntly, "Let us not propound schemes of sloppy socialism and call them Christian politics and economics." Whether the schemes be of capitalism, socialism or communism, the advice is good.

The Victorian Minister for Public Works, in an address of welcome to visiting prelates, well said that in Australia to-day there was a wide field for teaching ethical and moral principles, for he believed that the world's trouble at bottom was ethical and moral. "We are looking," he said, "to our spiritual leaders to help us in the trouble from which we are suffering. Normally cabinet ministers would be expected to find a solution of our difficulties. However, I fear that in this case cabinet ministers are able to do little. I think you will agree with me that there is a great need for a constant repetition of the principle, 'Do unto others as you would that they should do unto you.' Until we can implant that ethical principle in the people of the world, civilisation is not going to achieve what should be its fundamental benefits."



by whom also he made the worlds" (Heb. 1: 1, 2).

3. That he is the Lamb slain from the foundation of the world (Rev. 13: 8). Not actually slain but slain in the purpose of God, "from the foundation of the world." What a vision that declaration calls up to our minds! It suggests that, in the foreknowledge of God, the fall of man, and his ruin by the fall, was foreseen and prepared for, that the great scheme of human redemption was planned and arranged in the mind and purpose of God, long before the actual need for it arose; so that redemption is not an afterthought, but is the completion of the divine plan of the ages. And, viewing it in the light of its unfolding in the Scriptures, we see the three persons in the Trinity each taking his part in the evolution of the beneficent scheme: 1. The Father, planning and directing the plan. 2. The Son, being allotted the actual redeeming work, becoming incarnate, and "by the sacrifice of himself," making a sufficient and effective atonement for sin. 3. The Holy Spirit, revealing the plan and purpose to men, inspiring prophets and apostles to proclaim it, and now convicting men of sin, regenerating them by the word of truth in which is revealed the infinite divine love, indwelling believers, and restoring in them the lost divine image.

As thus we view the great divine purpose and the unique divine Person, our glorious Lord, do we not see in him One who is worthy our trust?

## Prayer Corner.

And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.—Psalm 107: 22.

You little think how much the life of all your graces depends upon your ready and cordial obedience to the Spirit. When the Spirit urgeth thee to secret prayer, and thou refusest obedience; when he forbids thee a known transgression, and yet thou wilt go on; when he telleth thee which is the way, and which not, and thou wilt not regard—no wonder if heaven and thy soul be strange.—Richard Baxter.

O thou who art from everlasting to everlasting, whom by faith in Christ Jesus we call our Father, trusting ourselves to that name, we offer unto thee the sacrifice of thanksgiving. We praise thee for all the blessings of this life, for the uses of this present world, for friendships and duties, for the beauty and the majesty of the natural order, and for our secret confidence that it is all but the hem of thy garment. Make us fruitful in every good work to do thy will; let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us. And establish thou the work of our hands: through Jesus Christ our Lord. Amen.—"The British Weekly."

## Girls and Boys of the Bible.

G. J. Andrews.

### WHAT EVERY BOY SHOULD KNOW.

2 Timothy 3: 14-17.

Paul, the princely apostle of Jesus Christ, could never forget Lystra, for during his travels many startling things happened there. At Lystra the apostle healed a crippled man, and immediately huge crowds of people began to worship Paul and his comrade Barnabas as though they had been gods. Of course Paul protested: "We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God." Later, at Lystra, when evil workers arrived from Iconium, Paul was stoned by an angry mob, dragged out of the city and left for dead. Paul's happiest recollection of Lystra, however, was that there he made one of his greatest discoveries. At Lystra he found his treasured young friend, Timothy, who completely won his love and affection and became his trusted comrade through the years.

Timothy's father was a Greek and his mother was a believing Jewess. Yet Paul loved to call Timothy, "My own son in the faith," "My beloved son and faithful in the Lord." Two of the loveliest personal letters in our New Testament are those which

the apostle Paul wrote to his young friend Timothy.

In one of his letters Paul mentions something which Timothy had known from childhood, something which every boy and indeed every girl should know:

"Evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Every boy should know God's teachers and continue in the good things which he learns, for there are many evil men and deceivers in the world. Every boy should know God's text-book, lovingly provided by the heavenly Father, who will have all men to be saved, and to come unto the knowledge of the truth."

## At the Lord's Table.

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

### THE PRIVILEGE OF COMMUNION.

"Send us a set of communion vessels; we shall need it some day." So Mary Moffat wrote from Bechuanaland, Africa, to a friend who had asked whether she could send anything of use. That was in 1827, says their biographer, when the missionaries were living in the midst of danger, and were almost in despair of seeing any change in the people. But, weak in body though she was, Mary Moffat was strong in faith, and did not falter. It took a long time to communicate with the old country in those days. A year passed before the friend got the letter. A second year had gone before the gift reached its destination in Africa. In that year, 1829, there were a number of enquirers after salvation, and six of the natives were selected for baptism—the first fruits of the mission. They were to be received into the church on a certain Lord's day, and on the Friday before this was to be done, the communion set arrived. The converts were baptised with feelings of deep gratitude, and in thankfulness and joy missionaries and converts knelt together that evening to commemorate the death of our Lord.

John G. Paton, describing the first communion service held on the island of Aniwa, New Hebrides, wrote: "It was Sabbath, 24th October, 1869, and surely the angels of God and the church of the redeemed in glory were amongst the great cloud of witnesses who eagerly peered down upon the scene, when we sat around

the Lord's table and partook of his body and blood with those few souls rescued out of the heathen world. For the first time, the Dorcas Street School Teachers' gift from the South Melbourne Presbyterian church was put to use—a new communion service of silver. They gave it in faith that it would be required, and in such we received it. And now the day has come and gone. For three years we had toiled and prayed and taught for this. At the moment when I put the bread and wine into those dark hands, once stained with the blood of cannibalism, now stretched out to receive and partake of the emblems and seals of the Redeemer's love, I had a foretaste of the joy of glory that well nigh broke my heart to pieces. I shall never taste a deeper bliss, till I gaze on the glorified face of Jesus himself."

It was but natural that the moment of deepest joy felt by the missionaries in their work was the moment when they met at the table of the Lord with the converts they had won. Here, where the soul enters into the most intimate communion with the Redeemer, all the hopes and joys and glad realisations of the divine blessing seemed to be gathered up in the experience of his worshipping people. Is it not also true of us that some of our richest experiences of the divine grace have been in those moments when, as now, we have fellowship with one another, in him, in this privilege of communion?



# Some Notable Hymns and Authors.

## No. 22. Some of Our Own.

A. M. Ludbrook.

We will now turn our attention to hymnists in our own world-brotherhood, and ignore for once distinctions of sex and country. By the way, it is interesting to note that Methodists here are about to publish as a supplement to their new hymn-book about 60 hymns by Australian writers, and not of their communion only.

In our new book three of our Australian brethren are represented. JOSEPH PITTMAN (1842-1930)—with whom the present writer from his youth up was well acquainted—was for a few years working with the London City Mission. Then from conviction as to New Testament truth he transferred his interest to associated Churches of Christ in Great Britain, and wrought in the gospel in that connection for quite a number of years. Finally, coming to this country in "the eighties" he continued his evangelistic labors until his death a few years ago. He has given us a good baptismal hymn, for which his son, E. W. Pittman, has composed the tune "Mount Compass." We give the first stanza and the refrain.

I will trust my blessed Saviour,  
For I know he died for me,  
And that o'er the king of terrors  
He hath gained the victory.

I am coming, Lord, I'm coming,  
Coming now without delay;  
I will trust thee; Saviour, bless me,  
Keep me lest I go astray.

ALAN PRICE, of Queensland for many years, is another acquaintance of early days. Though engaged in a secular calling he has given good service to the churches. We owe to him a fine hymn of the Lord's Supper—"From the world, its joys and sorrows" (No. 242). There will be no difficulty about a tune, for a round half-dozen are suggested. The hymn goes well to a tune nearly everybody knows—that to which we sing "Art thou weary?"

THOMAS HENRY SCAMBLER has been preaching in Victoria for a long time, and, in addition, of late years has been one of the teachers at the College of the Bible, Glen Iris. He has given us a good rousing hymn—"The call of God resounding." Permission to use this has already been requested outside our brotherhood. It goes splendidly to the well-known tune "Missionary."

Our American brethren have provided several hymns of world wide note—and when I say "brethren" I, of course, embrace the sisters!

JESSIE BROWN (1861- ), later adding POUNDS to her name, was born at Hiram, Ohio. She began to write for various weeklies when only 15. Among the best known of her hymns are—"Anywhere with Jesus I can safely go," "Oh, scatter seeds of loving deeds," "I know that my Redeemer liveth," "The way of the Cross leads home," "The touch of his hand in mine," and (title) "Beautiful Isle of Somewhere." This last was sung at President McKinley's funeral.

MARIE RADCLIFFE BUTLER was an active worker in church, missionary and temperance enterprises. She wrote a good deal in verse and in prose, and one of her hymns has been praised by a critic as a "fine expression of confidence in the power of the Redeemer." We append the first stanza:

Sing of the One who is blessed for ever,  
Arm of the feeble and Help of the strong;  
Love looketh up to the wonderful Giver—  
Pour out your praises in rivers of song.

KNOWLES SHAW ( -1878) was a great

proclaimer of the gospel in speech and song. He is said to have baptised 11,000 persons with his own hands, although he died young! He was going to Texas to conduct a "protracted meeting" when he met his death in a railway accident. His last words were—"It is a glorious thing to rally souls to the Cross and Christ." Two hymns by him—"Sowing in the morning," and "Not far from the kingdom," are very popular.

W. T. MOORE spent a long life, well to the front, in our American movement. He lived for some years in England, as preacher at the West London Tabernacle and editor of The Christian Commonwealth. He was the author of "Thy kingdom, gracious Lord, forever

### MEMORY HYMN.

S. (1200 ed.)—759. B.—11, 16.

Lord of our highest love!  
Let now thy peace be given;  
Fix all our thoughts on things above,  
Our hearts on thee in heaven.  
Then, dearest Lord, draw near,  
Whilst we thy table spread;  
And crown the feast with heavenly cheer,  
Thyself the living Bread.  
And when the loaf we break,  
Thine own rich blessing give,  
May all with loving hearts partake,  
And all new strength receive.  
Thankful that whilst we view  
Thy body bruised and torn,  
Life, health and healing still accrue  
From stripes which thou hast borne.  
Dear Lord! what memories crowd  
Around the sacred cup!  
The upper room!—Gethsemane!—  
Thy foes!—thy lifting up!  
O scenes of suffering love!  
Enough our souls to win—  
Enough to melt our hearts and prove  
The antidote of sin.

—G. Y. Tickle.

stands," and that fine invitation hymn, "Listen to the Gospel telling." The words of the hymn, "I was lost in sin, but Jesus rescued me," is attributed to Virgil P. Brock in our new book; but from a short article by S. S. Lappin in The Christian Standard a few years ago, it would appear that the words were by E. B. Barnes, the tune by V.P.B.

While we do not go to hymn-books for literary or musical masterpieces, we do get some. On the other hand some critic has said that CHARLES M. PILLMOORE'S well-known "Tell Mother, I'll be there" outrages every canon of poetic and artistic excellence! But God does sometimes use the weak things of the world, and Charles M. Alexander found it effective in missions in bringing men to decision. We suppose, however, it would not be allowed a place in any church service-book. S. S. Lappin aptly terms it an "exceptional" song!

Graham Frank, American fraternal delegate to the Churches of Christ Conference at Nottingham two years ago, in a letter to the Christian Evangelist thus commented on the singing: "Who that ever heard a gathering of our British brethren sing could fail to be moved by it? They sing only the great, noble hymns and how they do sing them! They rarely omit a stanza, no matter how many there are. They seem to know the hymns from memory. I sat

at the missionary breakfast where I could see a boy of not more than fifteen years of age, and he sang every word of every hymn without a book. It would add greatly to the effectiveness of the services in our American churches, if we would follow the example of our British brethren in the singing of the hymns of the church. At one of the evening meetings at which I spoke there was an audience of not less than seven hundred and I tried in vain to find a single person old or young who did not join in every stanza of every hymn."

As to hymnists among our British brethren, the late James Nimmo made a list of those represented in their song-book of that time. We haven't space for first lines, but it included the names of J. Adam, J. Collin (3), T. T. Collin, David and Louise King, J. Leavesley, G. Greenwell (2), L. Oliver (2), and H. E. Tickle. That not one of these finds a place in our new book seems rather strange, for Mr. Nimmo—and he was something of a connoisseur—speaks of their productions as "worthy hymns," though doubtless some, perhaps most, of them are not of the enduring quality and kind. However, two other writers that he mentions find a place there.

JOHN INGLIS WRIGHT, of Glasgow, is one of them, at least we suppose he is the J. Wright in aforesaid list. We do not know much about him, other than that he is the author of many short poems contributed to our British church paper, The Christian Advocate, from which we have clipped a number of them. Two of these may be regarded as hymns—"When the dusky veil of night," and "I ask not, Lord, that I may find." His contribution to our collection is—"O thou who didst on earth appear," a very sweet hymn.

Lastly, and probably excelling all the preceding in poetic genius, we have to speak of GILBERT YOUNG TICKLE (1819-1888). He was born at Maryport, in Cumberland, the 12th child in a family of 16. At the age of 14 he lost his mother by death. He then removed to Carlisle as an apprentice to the drapery, and it was there that in 1838, in connection with the Baptists, he was immersed amid falling sleet in the River Eden. The next year he removed to Liverpool and joined the Scotch Baptists there, but in 1843 withdrew on account of their extreme Calvinism. He then united with a Church of Christ on New Testament lines, and retained his connection with it to the end of his life. He married in 1844, and three years later entertained at his home Alexander Campbell, a leader of the movement in America for the restoration of primitive Christianity. In 1874, with Messrs. Nimmo, Black, Marsden and Verco, he visited the Holy Land. In 1879, having lost his first wife, he married Miss Ashley, whom he had baptised 20 years before, but who in the interval had been resident in Adelaide, South Australia. The writer of these lines had the pleasure of their acquaintance, and visited their home in Liverpool. For some ten years Mr. Tickle edited "The Christian Advocate," a magazine pleading, as its title-page intimated, "for an unqualified return to primitive Christianity, the cultivation of personal piety, and loving service to Christ."

Our author was possessed of a true poetic instinct. With reference to D. L. Moody's work in Great Britain he composed a poem in blank verse lamenting a lack, from a scriptural point of view, in that great preacher's presentation of the way of salvation. I remember to this day that it began—"Thou great evangelist! whose words of living fire." He wrote in all about 100 hymns and paraphrases. Among the latter the Gospels of Matthew and John and the Book of Acts were rendered into metrical rhythm.

In the present hymn-book of associated Churches of Christ in Great Britain there are 23 products of the pen of this gifted writer—in the previous book there were 34—some of them

(Continued on page 741.)



# "Jehovah's Witnesses."

*A Review of Watch Tower Publications Issued by J. F. Rutherford and Others.*

Randall T. Pittman, B.A., Dip. Ed.

## FALSE DOCTRINES.

### II. The Holy Spirit.

In the writings of Rutherford we have discovered very little teaching concerning the Holy Spirit, but what there is is unsatisfactory. Wherever the name appears small letters are used, and even the title referred to in John 14: 26 appears with a small letter. "The comforter here mentioned," says Rutherford ("Deliverance," p. 202), "is the holy spirit." Other statements give the clue to this failure to render due honor to the Holy Spirit. On page 203 of the same volume we read: "The holy spirit is the invisible power of God." Similarly on page 15 of "The Harp of God" we have the statement: "The holy spirit means the invisible power of Jehovah, holy because he is holy." "The spirit of God, i.e., his invisible power, moved upon the waters and thereby he created." The evident intention is to deny the personality of the Holy Spirit.

There is one passage in "Light," vol. 2, p. 200, where Rutherford writes:

"Now the Lord [Supreme One] is that Spirit." (2 Cor. 3: 17). Jesus Christ is the express image of Jehovah's person and upholds all things by the word of his power. (Heb. 1: 3.) He is the great executive officer and spokesman for Jehovah to his people. "The Spirit" is therefore Jehovah and his beloved Son, who are one in harmonious action.

But in view of the teaching concerning the Person of Christ, this statement contributes nothing to the doctrine of the Holy Spirit. With this as with other great doctrines, no attempt is made by Rutherford to expound the passages of Scripture which are contrary to his views; these are simply ignored. In Russell's writings there is a much more elaborate treatment of the doctrine of the "Holy Spirit," and an effort is made to explain the passages which imply personality ("Studies in the Scriptures," vol. 5). He explains that the passages have been translated by "Trinitarians," and stands by the "Emphatic Diaglott" version. His conclusion is that which Rutherford has adopted "respecting the holy Spirit—that it is not another God, but the spirit, influence or power exercised by the one God, our Father, and by his Only Begotten Son;—in absolute oneness, therefore, with both of these, who are at one or in full accord."

Note Russell's crude misstatement of the "Trinitarian" position—"another God." Similarly he writes in another place: "It is impossible to harmonise these various statements with the ordinary idea of a third God." (Italics his.) Such misrepresentation led Prof. Garvie to write: "We do distinguish Father, Son and Holy Spirit as complementary modes, activities of 'persons' (in the sense of the creeds and theologians who know their business, and not the vulgar sense of popular tritheism); but we do not separate them, for it is one God who acts, and he alone is perfect personality."

Dr. Torrey has shown that there are four lines of proof in the Bible that the Holy Spirit is a Person:

1. All the distinctive characteristics of personality are ascribed to the Holy Spirit, such as knowledge (1 Cor. 2: 10, 11), will (1 Cor. 12: 11), mind (Rom. 8: 27), love (Rom. 15: 30), intelligence and goodness—(Neh. 9: 20, R.V.), grief (Eph. 4: 30).

2. Many acts that only a person can perform

are ascribed to the Holy Spirit: searching, speaking and praying (1 Cor. 2: 10; Rev. 2: 7; Rom. 8: 26); teaching and guiding (John 16: 12-14; Rom. 8: 14).

3. An office is predicated of the Holy Spirit that could only be predicated of a person—that of Comforter or Advocate.

4. A treatment is predicated of the Holy Spirit that could only be predicated of a person: rebelling against and grieving (Isa. 63: 10; Heb. 10: 29); lying to (Acts 5: 3); blaspheming against (Matt. 12: 31, 32).

If further proof is needed, we have it in the great commission of Matt. 28: 19: "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit." To expose the weakness of Rutherford's definition, we have only to substitute, "baptising them in the name of the Father, and of the Son, and of the invisible power of God." Paul, too, distinguishes between Christ and the Holy Spirit in such passages as 1 Cor. 12: 4-14; Eph. 2: 18. The benediction of 2 Cor. 13: 14 is as explicit as the commission. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all."

### III. The Last Days.

The teaching of "Watch Tower" publications concerning the last days may be described as a mass of dogmatic speculation. As with the fixing of dates for the coming of the Lord and the end of the world, so with other eschatological matters, Rutherford and others write with the calm assumption of infallibility. Where trained Biblical scholars tread with hesitancy and awe, they rush in and loudly declaim, to quote their own phrase, "without fear of contradiction and without trespassing on reason."

Perhaps the best thing for this review is simply to quote the writings of Rutherford and leave the reader to judge whether the above criticism is justified.

Speaking of the inability of babes to make a covenant with God, Rutherford says: "The babe could not grasp such knowledge nor exercise such faith. The Scriptures therefore plainly show that there will be no babes in heaven. If all babes go to heaven, then it would be well if almost all were to die as babes. Nor should the death of a babe bring sorrow. Be assured that babes do not go to heaven. At death the babe goes into the grave, which is properly called 'hell.' It is there unconscious, silent, and out of existence until the resurrection. At the resurrection the Lord will awaken all the babes out of death and give them an opportunity to grow up to manhood, obey God and live on the earth for ever" ("Heaven and Purgatory," p. 44, 45).

Concerning those who do not respond to God's call, the same booklet (p. 40) says: "All those who are called or invited by Jehovah to heaven are called after they become the sons of God, 'brought forth,' as just stated. All those brought forth receive the call, but the Scriptures show that only a few are chosen for the heavenly kingdom. Many do not respond to the call. 'For many are called, but few are chosen.' (Matt. 22: 14). Those who do not respond to the call by seeking the kingdom are never chosen; but if they still maintain their faith in God and in Christ they may be given life as spirit creatures at the resurrection and will see the kingdom and be servants in the kingdom

but will never be a part of the heavenly kingdom. Such are designated in Revelation 7 as the 'great multitude.'"

Here is a passage about a war in heaven: "Jehovah promised that in his due time he would send to earth his beloved Son Jesus as the Redeemer, Deliverer and King and that he should become the ruler of the world, oust Satan, destroy his power, and establish a government of righteousness for the benefit of the people that all might know Jehovah is the Almighty God. In 1914 that due time of waiting came to an end, and God immediately installed Christ Jesus as the King of the world. There followed a war in heaven between Christ Jesus and the Devil, resulting in ousting the Devil from heaven and the casting of him to the earth. Although invisible to human eyes, Satan and his hordes have continued to operate amongst rulers and the peoples of the earth" ("Escape to the Kingdom," p. 7).

Here are three quotations from "The Harp of God":

"That those who are to be saved are not confined to the ones who go to heaven Jesus proved when he said: 'Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice' (John 10: 16). 'This fold' means the church; and after this class is selected, then all must have an opportunity to come into the fold of Christ" (p. 345).

"Every one, then, who believes God's Word and who confidently expects the kingdom to bring blessings to mankind and who sees it now being established should watch for the return of Abraham and the other faithful prophets and get into communication with them as soon as possible after their return. And acting under their advice, all such will doubtless find early many opportunities of service, which will bring to them blessings and happiness" (p. 348).

"Suppose we admit, for the sake of argument, that no man knows the day nor hour of the Lord's appearing. What difference does that make? The hour and the day have already passed. He is here!" (p. 257).

So Rutherford, with unbounded self-confidence, maps out the programme for the last days!

### Conclusion.

By a brief statement of the amazing assumptions, inconsistent witness, uncharitable judgments and erroneous interpretations found in Watch Tower publications, and by an indication of the false doctrines promulgated, this review has shown that seekers after truth should be wary of accepting statements broadcast or written by or under the direction of J. F. Rutherford and "Jehovah's Witnesses."

### SOME NOTABLE HYMNS AND AUTHORS.

(Continued from page 740.)

well worthy of a place in any Christian hymnal. Included in our new Australian collection are the following: "Living Lord who once was dead," "The Gospel banner lift on high," and "By the faith of Jesus," a baptismal hymn. But in his "communion" hymns our author is heard at his best—"Another week with all its cares hath flown," "When to thy table, blessed Lord," "We close the feast so sweet, so blest," and one other now separately mentioned.

A writer in the Quiver several years ago referred to Montgomery's "According to thy gracious word" as being the "most tender and pathetic communion hymn in our language." He (or she) evidently was not acquainted with our author's "Lord of our highest love"—a lyric of surpassing pathos. In singing it we address the Saviour himself, and if there be one hymn which more than any other we ought to sing without constant recurrence to the printed page, it is this! Let us all inscribe it upon the tablets of our hearts!



## The Home Circle.

Conducted by J. C. F. PITTMAN.

### A QUIET MIND.

The verses beneath were written by Lord Thomas Vaux (1510-1556), who was Captain of the Isle of Jersey under Henry VIII.

When all is done and said,  
In the end thus shall you find,  
He most of all doth bathe in bliss  
Who hath a quiet mind:  
And, clear from worldly cares,  
To deem can be content,  
The sweetest time in all his life  
In thinking to be spent.

Companion none is like  
Unto the mind alone;  
For many have been harmed by speech,  
Through thinking few or none,  
Fear oftentimes restraineth words,  
But makes not thought to cease;  
And he speaks best that hath the skill  
When for to hold his peace.

Our wealth leaves us at death;  
Our kinsmen at the grave;  
But virtues of the mind unto  
The heavens with us we have.  
Wherefore, for virtue's sake,  
I can be well content,  
The sweetest time in all my life  
To deem in thinking spent.

### I AM GOOD ENOUGH.

This is the answer of self-righteousness. Usually when this kind of an answer is given the people are measuring and weighing themselves with wrong standards. When we become Christians we are not to measure ourselves by others, but by Christ. He is our standard. It is not a question of how poorly or how well others follow him, but it is a question of how each one of us is following him. When one measures himself by what Christ thinks of him and then by what Christ requires of him it is all a very different matter, and surely before him, none can say, "I am good enough." The scriptures say, "All have sinned and come short of the glory of God." "There is none righteous, no, not one." These verses include all. Sinners need a Saviour. If accepting Christ and becoming a Christian is the greatest thing in the world, then the refusal to obey and accept Him is one of the worst sins that a person can commit. "How shall we escape if we neglect so great a salvation?" (Heb. 2: 3.)

### I AM NOT GOOD ENOUGH.

The story of the prodigal son in Luke, 15th chapter, is the answer to this excuse. The farther the prodigal strayed away from home the more he needed his father's love, and the farther he strayed away from home the more anxious the father became for his return. Jesus said, "The Son of man came into the world to save sinners." Again he said, "I came not to call the righteous, but sinners to repentance." They said of Jesus when he was here that he was "a friend of publicans and sinners." He is the sinners' friend. No one ever travels so far into the far country of sin and misery that he does not love them and yearn for their return. The word of the old song has a message for all who feel they are "not good enough."

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

"He that cometh unto me I will in no wise cast out," is his welcome word to the sinner. His invitation to men is as broad as the sympathy of his heart expressed in John 3: 16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

### A MINUTE MEDITATION.

"I will sing unto the Lord,  
Because he hath dealt bountifully with me."  
—Psa. 137: 6.

Are you conscious of the fact that your mental attitude affects, to a great extent, your daily life?

How much easier it is to accomplish things—even undesirable things—with a cheerful attitude.

Nothing so handicaps our working powers as doubts—the thought of inability on our part to perform a certain thing will, nine times out of ten, cause the venture to fail, while the thought, I care, will help wonderfully to carry us through with shining colors and a singing heart.

Have you ever seen many with a pessimistic attitude forge rapidly ahead? Indeed you haven't; they are so busy anticipating an un-lived-to-morrow that to-day gets by them without any great show of progress on their part. Climbing hills they never reach, crossing bridges before they sight them, eyeing everybody with suspicion, criticising every upward move made in the community—thinking poverty, acting poverty, living poverty—and thus blinding themselves to the beautiful things of life.

If you are like that, stop a minute and honestly compare your lot with that of your neighbor. Think of the invalid you know, wearing her life away in some dark corner; the families you know, who are separated through divided opinions; the letters about you, who know not the value of time; the lame and the halt and the blind. Count your own blessings—then step out into the sunlight of God's world, a free person—forget self, and be not ashamed to say:

"I will sing unto the Lord,  
Because he hath dealt bountifully with me."  
—Psa. 137: 6.

—Jessie Zanderson in  
"Girlhood Days."

### THE CHAIN OF LIFE.

"We are all links in the chain of life. No one is complete in himself. We are each one daily bearing something onward—something that contributes to the world and to experience. And we never know to what end our influence has been carried."

### THE THIRD TIME.

The minister who has humor and a knowledge of human nature sometimes finds it better to fall in with rough talk rather than give a soft answer. Such was the case with a bishop who asked a miner why he never went to church. "Why, you see, sir, it's like this," was the reply. "The first time I went to church they threw water in my face, and the second time they wed me to a woman I've had to keep ever since." The bishop smiled grimly. "And the third time you go," he said, "they'll throw dust on you!"

## The Family Altar.

J.C.F.F.

### TOPIC—PRAYER.

Monday, November 26.

Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes.  
—Gen. 18: 27.

With deep humility and fervent appeal, Abraham speaks to God, and makes intercession for sinners.

Reading—Genesis 18: 17-33.

Tuesday, November 27.

And he said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.—Exod. 3: 5.

In the east, even in our day, men remove their shoes as an expression of reverence. This is unnecessary now, yet there is an infinite gulf between us and God, bridged only by our Saviour, through whom we can draw nigh without fear, yet must come humbly and reverently.

Reading—Exodus 3.

Wednesday, November 28.

My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.—Psa. 5: 2.

Thus every day should be commenced. "In the morning" we should "look up" to him from whence cometh our help, and pray even as the psalmist, "Lead me, O Lord, in thy righteousness . . . make thy way straight before my face."

Reading—Psalm 5.

Thursday, November 29.

Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.—Psa. 95: 2.

Always thus should be approach the Almighty. There is a tendency to offer prayers in a mournful, complaining spirit. Even the psalmist did this at times. Better far is it, however we are situated, to draw nigh to God with thanksgiving and songs of adoration.

Reading—Psalm 95.

Friday, November 30.

Thy will be done in earth, as it is in heaven.  
—Matt. 6: 10.

"The Lord's prayer," as it is called, is a model prayer for all disciples. It is noteworthy that adoration is immediately followed by a petition for others. Not our own welfare, but that of others, should be our primary aim. The dissemination of truth and spread of righteousness should be desired even more than personal benefits. That God's will should be done on earth should be sought more than personal gain. In the very order of our petitions, and their subject matter, we have much to learn.

Reading—Matt. 6: 1-15.

Saturday, December 1.

Brethren, pray for us.—1 Thess. 5: 25.  
Even the apostles realized the help of their brethren's prayers. It cannot be wondered that, if congregations pray not for their preachers, they receive no benefit from their ministrations.

Reading—1 Thessalonians 5.

Sunday, December 2.

And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us.—1 John 5: 14.

"According to his will," not ours, is the condition of prevailing prayer. Like Jesus, we should say, "Not as I will, but as thou wilt." Then, "he heareth us," and "we know that we have the petitions which we have asked of him."

Readings—Ezra 1: 1-8; 1 John 5.



## Prayer Meeting Topic.

November 23.

"HE CAME UNTO HIS OWN."

(John 1: 1-17.)

H. J. Patterson, M.A.

Jesus Christ, though a foreign missionary, was primarily a home missionary. In one sense he was a foreign missionary in that he left heaven's glory to come to earth where men were in slavery to sin. Man's sinful state was foreign to him, but his ministry was to the people who, John says, were his own. His ministry was confined almost entirely to the Jewish people. His commission therefore was first to Judea. He himself prepared among his own men those who were to take to others the gospel. "He came unto his own." That principle of working, as seen in the ministry of Jesus, must continue at foundation and at heart ours.

### His Method.

If we can discover the method of working, such as Jesus used, we might be able to do more effective work both at home and abroad.

We sometimes speak of the silent years of Jesus. They were the years of preparation, but they were silent only in that his voice was not heard publicly. Jesus never loved sensationalism. But there was, we may be sure, as in all subsequent years, a constant communion in prayer with God. There were occasions of an all-night vigil, and sometimes rising a great while before day he would go apart to pray. And when he sent others he urged they should first tarry to pray. No effective missionary work can be accomplished without sincere and earnest prayer.

In his missionary method there was a place for personal sacrifice. It was not the sacrifice of animals or of things but of self. Heaven was exchanged for earth. Virtue went out of him for the healing of men's bodies. "He set his face stedfastly to go to Jerusalem." There he gave his life on the cross.

In his missionary work he set out to reveal God to men, to make known his will. "I came not to do my own will, but the will of him that sent me." "He that hath seen me hath seen the Father."

### Our Method.

We are approaching the occasion of our annual home mission offering, and as our attitude so will we give. Have we approached the tremendous task as did Jesus? I would like to think of the months preceding that offering as silent months in the sense in which Jesus had silent years. Months full of communion with God over the task which is ours. And months of prayer for those who are or are to be our representatives. So Jesus prayed. "I have prayed for thee that thy faith fail not."

But our method in this enterprise should partake of and be shot through and through with the idea of sacrifice. When I see big expenditure on dress and motor cars and houses, and note the contribution to this work, I am sure many do not know the meaning of sacrifice. We have not been to the cross.

And what will our ministry reveal? It should reveal this, that God's will is being done on earth. We can reveal it in our own lives. As we give so we reveal the working of that will in us. Jesus came unto his own. Let us not fall our own even if they fall us. But know this, that it is not giving of money alone that counts and helps reveal God. The will of God must be done in the kind of life I live. Jesus revealed God in his life. Am I a good missionary? God make me more like my Lord.

TOPIC FOR DECEMBER 6.—IN TOUCH WITH THE LORD.—John 17.

## Our Young People.

Conducted by KEITH A. JONES.

### In Slumland.

In search of a new experience, I made my way to one of London's worst slum areas. I had heard of a place of Christian service, known as "The Children's House." I picked my path along narrow dingy streets, where soap factories emit their vile odors, and permeate the houses in the neighborhood. The houses are huddled together, and so are the dwellers in them, for two or three families live in each of these small houses. In some cases whole families live in one room. The front doorsteps of these houses are right on the footpath, and untidy women and dirty children are to be seen on almost every one of them.

Eventually I came to a modest two-storied building, from which hung a gaily-painted sign-board bearing the words, "The Children's House." I learned afterwards that, on this spot, "four wretched, condemned rat-ridden houses were pulled down—a child of four ceremoniously knocked out the first brick—the ground was cleared, offered to God," and "The Children's House" built. On arrival I knocked at the door and made my mission known.

### A Nursery School.

One of the staff ushered me into a large, light, airy room which was very much alive with little people. The room itself was a place of beauty, lovely pictures and paintings gracing the walls, and flowers growing in the window-boxes. The floor was strewn with toys. On making enquiries I found that daily "The Children's House" becomes a nursery school for 40 tiny people between the ages of two and five years. They come at about 8 a.m. and remain until 4 p.m. A long day, you say? Yes, but these little folk are well nourished with good food, and have their own neat little stretchers for a mid-day nap. On the top of the building there is a large roof-room, or roof-garden, in which on sunny warm days the children sleep and have their play-hours. I was very happy to think that there was this lovely place—a haven of cleanliness and beauty—to which these little folk could come every day, and thus escape coarseness of speech, the squalor of the streets and the scordiness of their homes.

### Evening Activities.

The workers at "The Children's House" have few quiet moments; for, almost as soon as the gleeful chatter of the nursery members dies away, the place becomes a centre of activity for older young people. Every evening of the week is occupied with some organisation for helping youthful slum-dwellers. Some thought is also given to the parents, for a mothers' club and a fathers' club have meetings regularly.

### A Graded School.

On the first day of the week "The Children's House" gathers 300 children into its Sunday school. The building is quite incapable of accommodating such a large number at one time, so the various departments meet at different hours. "Sunday school" becomes a kind of continuous work for about five hours. It is the joy and pride of those responsible for "The Children's House" that several of the departments are almost entirely staffed by those who have passed through the various departments of the graded school themselves. A very fine work is being done in the school by an army of consecrated men and women. "The Children's

House" is doing a Christ-like work, and best of all its work and witness go on ceaselessly every day and every night, in a place where sin and squalor are ever present. "Our task," said the director, "is to clear the minds of our girls and boys, and further to help them to be receptive to the true voice of God speaking through the beauties of nature, through all that is finest and best in humanity, and through the revelation of God in Jesus."—K.J.

### BUNDABERG, QLD, YOUTH WEEK PROCEEDINGS.

A week of profitable meetings was recently held by the young people of the Bundaberg Church of Christ. The week opened with an address by one of the young men of the church. The speaker at night was Bro. D. R. Stirling. On Monday night a service was conducted by the Sunday schools in which the children took part. Tuesday night was in the hands of the mutual improvement society. A social was arranged on Wednesday night and conducted by the band of hope. The Endeavor societies had charge of the gathering on Thursday night. A basket picnic was held on Saturday afternoon. On Sunday youth week was concluded. The speaker at the morning service was Bro. Stirling; at night the meeting was in charge of the young men.

### SUNDAY SCHOOL CENTENARY CELEBRATIONS.

The Sunday School Council of Victoria has arranged a great procession and thanksgiving service to be held in Melbourne on Saturday, Dec. 1. There will be a march of teachers, officers and scholars over eight years of age, youth organisations, scouts and Salvation Army Guides, etc., accompanied by bands and lorries depicting pageantry. School banners and flags will be carried by representatives of each school.

The schools have been grouped into districts, and each district is responsible for one pageant. The scenes will tell the story of the development of Sunday school work in Victoria during the past century. The procession will commence at Batman's landing place, corner Market-st. and Flinders-st., and terminate in the Treasury Gardens. It is expected that many thousands of young people will join in this historic celebration. Concession fares on both trains and trams have been made available. Will district organisers, superintendents, secretaries and teachers give the widest possible publicity in their own centres, so that our schools and youth organisations may be worthily represented?

### THE GREATEST CONTRIBUTION.

It is, indeed, the greatest contribution one can make to city and nation that one should be a good man, a good woman, reverencing truth, justice, nobility, honor, chivalry, and trying to exalt them in all that one is and does; despising everything unfair and mean, and making one's fellows see by the way one acts what a beneficent and royal thing is trade, or mechanical industry, or the interpretation of the law, or the healing or nursing of the sick; or the pursuit of knowledge or art, or the teaching of children.—John Hunter.



## Here and There.

On Monday we received the following telegram from Brisbane:—"Burns mission Redcliffe closed seventeen confessions; four last night.—Boyce."

The article on "The Lord We Trust" which has been forwarded to us with a request for publication was written by our late Bro. R. G. Cameron shortly before his death.

On Tuesday we received a telegram from Bro. A. Anderson, reporting that Miss Caldwell had safely arrived in Western Australia from India, and Bro. A. E. Hurren from Victoria. All were well.

We are informed that after three and a half years' happy service with the church at Boonah, Q., Bro. S. Jenner has decided to terminate his ministry. He will be open for engagement in the New Year with any church desiring the services of an evangelist.

We received the following telegram from Queensland on Tuesday morning:—"Closed short effort Grafton; 45 decisions; offering £156; over 200 additions in eleven weeks; great meetings Toowoomba yesterday; two decisions; fifty-second anniversary next Sunday.—Hinrichsen."

We are glad to report that the amount collected by our Victorian Women's Mission Band Committee for the Grace Waterman Fund has reached £472/7/-. This sum has been received by the Victorian F.M. treasurer and forwarded to the Federal F.M. Board. The sisters are to be congratulated on the result of their appeal.

The following paragraph is from the "Temple Tidings," edited by Bro. Thos. Hagger, preacher of the church in Campbell-st., Sydney: "You cannot be well informed as a member without the church paper—'The Australian Christian.' What about becoming a subscriber?" We appreciate the kind thought which prompts such an announcement.

The response to the Victorian appeal for goods and funds for Christmas cheer on our mission fields has been gratifying. Six large cases of goods were sent to India and a parcel to the New Hebrides. Several churches have sent in money, and the committee wishes to thank all who have made donations in cash or in goods to this worthy cause. Any belated gifts of money will be forwarded immediately by the State treasurer, Mr. D. E. Pittman.

Monday was Centenary Day in Victoria, the landing of Edward Henty at Portland on Nov. 19, 1834, being regarded as the commencement of Victorian settlement. So the State has begun its second century. May peace and prosperity be her portion, and the righteousness which alone exalteth a nation. Looking forward to the completion of another century, we might pray (to quote the words of John Massfield's poem on Melbourne) that she fulfil "beyond thought the dreams we share for those to-morrows our to-days prepare."

The Duke of Gloucester has left Victoria, having won the golden opinion of the people. In his farewell message at Portland on Monday, the Duke urged that the present generation cherish and develop the inheritance received from the pioneers. The Governor of Victoria in his parting message said that the people of Victoria would loyally and gratefully remember the honor conferred on the centenary celebrations by the visit of the Duke. The "Argus" remarks that he "has proved himself a gracious and an indefatigable emissary of the King, and his brief stay in Victoria has enhanced the affection for the royal house which has been fostered by the earlier visits of his father and mother and brothers."

A paragraph in the "Courier-Mail" of Brisbane announces that S. J. Southgate, well known in most of the Australian States as a preacher of Churches of Christ, has been appointed superintendent-secretary of the Brisbane City Mission.

Some time ago we announced the publication by Mr. R. J. Clow, of Queanbeyan, N.S.W., of a book on "Evangelism" containing an account of the work of the late Stephen Cheek. "The Digest" for Nov. 9 and "The Canberra Times" for Oct. 27 contain appreciative references to Mr. Clow and his various publications. "The Canberra Times," in its notice, describes Stephen Cheek as "one of Australia's greatest evangelists."



Keith A. Jones.

Bro. Keith A. Jones, who last week returned to Australia by the "Strathaird," has commenced his duties as organizer of our Victorian Bible Schools and Young People's Department. For some months he studied the latest methods of work in England, and enters with enthusiasm upon his new work. Bro. Jones will be in charge of the columns in the "Christian" which for five and a half years past have been the special care of Bro. Wm. Gale. His first contribution appears in this issue.

Bro. Jas. E. Thomas, who has been set apart for special evangelistic work during the centenary year by the Victorian home mission committee, is in the second week of a tent mission at West Preston. The church there is most grateful for the brotherhood interest being manifested in the mission. Delegations have come from many churches. On Sunday evening, Nov. 18, a young man confessed Christ, making a total of twenty during the first eight days. The prayers of the brotherhood are sought by the church. The tent is situated at corner of Murray and Gilbert-rds., West Preston tram stops at the corner.

Mr. Ambrose Roberts, secretary of the Victorian Local Option Alliance, writes: "The annual bay excursion, in which all Protestant churches and all temperance societies co-operate, has been fixed for Monday, Jan. 14. As the excursion thus falls within the period when the centenary spirit will still be in the ascendant, it is hoped that the coming excursion will be the 'best ever.' Special efforts are being made to

encourage the attendance of country folk, and a truly festival spirit should prevail. It is suggested that a bay excursion ticket will make quite an admirable Christmas box. The "Weeroona" will be the steamer which will convey 'dry' excursionists to Queenscliff."

Many of our readers have enjoyed the series of articles entitled "Jehovah's Witnesses" written by Bro. Randall T. Pittman, B.A., Dip. Ed., in review of "Watch Tower" publications. It has been felt that such good could be accomplished if the articles were available in more permanent form for use as occasion demanded when the propaganda of Rutherford's followers had to be met. Accordingly the Austral Publishing Co. will shortly issue the series in a neat booklet at a price which will enable churches or individuals to make liberal use of what is a temperately expressed yet undoubtedly a most effective exposure of a pernicious system. A single copy may be obtained for 3d.; posted, 4d.

There is great enthusiasm in regard to the centenary service to be held in Melbourne town hall next Thursday evening, Nov. 29. Congregational singing will be accompanied by a large orchestra composed of members of our churches, with Mr. Herbert Davis at the city organ. Pioneers—those who have been associated with our churches for fifty years or more—will occupy reserved seats directly in front of the platform. A great gathering is assured. Nearly 3,000 programmes have been distributed to the churches, and already several churches have applied for more. Doors will be opened at 7.15. Admission will be confined to those having programmes until 7.45, when others will be admitted if there is room. Steps are being taken to secure the Central Hall, Little Collins-st., for an overflow meeting if necessary. Brethren from country churches, or interstate brethren, who are in Melbourne on that occasion should apply at the home mission office, 2nd floor, T. & G. Building, cr. Collins and Russell-sts., for programmes. For further particulars, apply to Jas. E. Webb, 7 Shasta-ave., Brighton E., S.6; phone, X 4560.

A speech made on Nov. 17 by the Dominions Secretary (Mr. J. H. Thomas) had in it some matters which may well bring a certain measure of joy to hearers and readers. He is reported as saying that neither directly nor indirectly was there any secret agreement which involved Great Britain in any commitment on the Continent. The world was faced with many difficulties, and there were elements abroad over Europe which created a war spirit, namely, suspicion, ill-will and mistrust. But he saw no warrant or justification for the talk about war that was prevalent. Dealing with the question of traffic in arms, Mr. Thomas appreciated the anxiety felt on the subject. But he pointed out that Great Britain was the only country that had a licensing system for the export of armaments, by means of which effective Government control could be exercised. To his knowledge millions of pounds worth of orders had been refused in the last three years in consequence of this system. The British Government had also refused, and would continue to refuse, credit of any kind to manufacturers of armaments. He wished that other nations would follow that example. He would welcome an inquiry into the situation regarding private manufacture and national control of armaments, and he believed that it would show results of which the Government would have no reason to feel ashamed.

#### ADDRESSES.

F. Cornelius (preacher Cowandilla church, S.A.)—63 Brooker-ter., Cowandilla.  
S. E. Lawrence (secretary Black Rock church, Vic.)—9 Bent-parade, Black Rock, S.9.  
A. H. Lovell (secretary Forestville church, S.A.)—37 Orchard-ave., Everard Park, Adelaide.

The many friends of J. R. Combridge will be glad to know that his daughter, Mrs. Morton, is recovering after a very serious operation.



## News of the Churches.

### Western Australian News-letter. J. K. Robinson.

#### Fraternal Luncheons.

A number of us have been treating ourselves well of late, in the matter of luncheons. The number would have been greater had it been possible for others to set business aside. The venue has been the Perth Y.M.C.A. dining rooms, and the occasions the coming and going missionaries and others.

"Old boys" of the College who are stationed in W.A. had lunch with Bro. E. Miles prior to his going to Collie. After lunch a happy meeting was held, at which the W.A. auxiliary of the College of the Bible Old Boys' Association was revived, Mr. L. Peacock being appointed president and Mr. F. Fewster secretary.

The next luncheon was in honor of Bro. and Sister Escott and son, home on furlough from India. Members of the Poona and Inland Village Mission also attended.

A week later Bro. and Sister P. Pittman passed through on their way back to India, and once again we gathered round the festal board.

Still another luncheon was held to welcome, congratulate and bid Godspeed to Bro. Keith Jones, Victoria's new youth work organizer, returning from his trip abroad.

Each of these functions has been an exceedingly profitable and helpful one. The flow of happy fellowship, the opportunity to grasp the hand and to look into the eyes of some of the loved and honored heroes of the cross, and to hear a message from them, make the effort to be present well worth while. The press has given a good report each time, which has given the functions a wider value. Report has it that more visitors are expected, so we may expect more such gatherings.

#### Conference President.

The whole brotherhood regrets the continued ill-health of Bro. Raymond, the conference president. His medical advisers have ordered him to relinquish all duties for six weeks, during which time an operation may be necessary. Many friends in other States will join in our prayers for his recovery.

#### Building Activity.

The building trade is greatly revived in this State. In the city, alterations and additions, some of them on an extensive scale, are being made to many business premises. In the suburbs and country large numbers of residences, from humble dwellings to mansions, are being erected. We are glad to say that some of our churches are included in the movement. Bunbury has called for tenders for a new chapel, North Perth is moving in the matter of extensions to serve as a hall, and Lake-st. is carrying out interior alterations and improvements.

#### The Church and the Times.

During their annual conference held this month, our Congregational friends put forth some splendid utterances on the subject of the relationship of the church to modern problems. Concerning war, it was pointed out that Christians must not merely talk the theory of peace but must practise peace to the point of refusing to go to war. A motion was carried embodying this sentiment. The newly-elected president, Mr. Howard (who is manager of a prominent city firm), said that one of the reasons why men refused to go to church was that the voice of authority was absent from the church's message,

because of a failure to "preach Christ and him crucified," and another reason was that many professing Christians indulged in the very things which caused corruption in social life.

#### The Cry for Liquor.

In moving a motion in the Legislative Assembly on Nov. 7, designed to secure Sunday liquor trading on the goldfields and other parts of the State with a warm climate, Mr. Marshall (Lab. Murchison) made the usual quibbling statements of the trade, putting them forth as serious arguments in favor of his case. He pleaded that people in favor of total abstinence, who were in a minority, had been able to unduly influence liquor legislation. Then by quoting figures relating to the consumption of liquor per head of population he tried to argue that in spite of reductions in hours of trading the consumption of liquor had decreased but little, and that therefore the aims of the prohibitionist had not been realised, so it would not matter if hours were extended. Beer had done more to prolong the life of miners than all the doctors on the goldfields. Because licensed premises were closed on Sunday there were drinking orgies in the byways of the towns. And so on it went, in all its miserable hypocrisy. What can the country hope for from men of that stamp? The debate on the question stands adjourned.

#### Western Australia.

**Bunbury.**—Meetings continue in fine style, the gospel meetings in particular being well supported. There was one confession for past month. Bro. Featherstone was called home on Nov. 7.

**Inglewood.**—C. H. Hunt exchanged platforms with F. Fewster, of Cottesloe, on Nov. 11. The visitor's message was greatly appreciated. Several Bible school scholars signed the Band of Hope pledge at the close of temperance lesson. C. H. Hunt spoke on "Peacemakers or Warmakers?" at gospel service on Armistice day. Attendances were the best for several weeks.

**North Perth.**—Attendances at the services during past month have been somewhat smaller, but yet spiritually uplifting. On Oct. 24 a man was baptised, and on Oct. 28 a young woman made the good confession. All members are enthusiastic over the decision to extend and renovate the building. Bible school has enrolled several new scholars and one new teacher since anniversary. On Nov. 4 Bro. Robinson spoke helpfully on "Adventuring with Christ" in the morning, and Bro. Fieldus preached at night, Bro. Robinson being at Fremantle anniversary service.

#### South Australia.

**Norwood.**—Bro. Rankine was the speaker on Nov. 11. At gospel service a young man made the confession. Christian Endeavor meeting on Nov. 12 was taken by officers of church, topic discussed being, "How I can Help the Church." On Nov. 18 Bro. Walden spoke at all meetings on account of the illness of Bro. Rankine. The church has sustained a loss in the death of Sister Mrs. Miller.

**Forestville.**—Bro. W. Pascoe passed away after long illness on Nov. 11. At church annual business meeting, Bro. C. M. Hogben resigned as secretary after five years' service, Bro. A. H. Lovell being appointed to the position. Bro. and Sister Bowden and Bro. and Sister Samuels transferred into membership from Colonel Light Gardens. A young lady confessed Christ at gospel service on Nov. 18. Bro. Train continues to give splendid messages to improving attendances.

**Semaphore.**—Intermediate and junior C.E. societies' annual demonstration on Nov. 18 had good attendance. Prizes were distributed, and items rendered. Alms are set for a record year. Bible school attendance went up ten on Nov. 18. Bro. Roberts, senior elder, was able to take up church activities again after illness.

**Glenelg.**—Bro. Edwards went to Gawler and spoke there morning and evening on Nov. 18. His place was taken by Bro. Warren, late of Kadina, who gave inspiring messages. Good interest is maintained in the work, and attendances are improving. A kitchen evening was recently tendered to Miss Ruth Edwards, who is to be married to Bro. W. Mumme next month.

**Henley Beach.**—Endeavor work is encouraging, and there are good attendances at all meetings. Bro. H. P. Manning was speaker on Nov. 8. A kitchen evening was given to Miss Madge Lawrie, prior to her marriage to Mr. Gordon Carlier on Nov. 17. Bro. Graham's topic at gospel meeting on Nov. 18 was "An Evening Interview." Work in all auxiliaries is progressing satisfactorily.

**Balaklava.**—Splendid attendances at church anniversary services on Oct. 28, and at tea and public meeting on Oct. 30. Bro. and Sister L. C. McCallum were welcome visitors to the town. A junior girls' gymnasium has been commenced, under instruction of Bro. Bruce Marriott, with enrolment of 21. Excellent services on Armistice day, when Bro. Ingham preached two special sermons—"Christianity's Glorious Hour" and "Armistice or Peace?" Bro. and Sister Ingham entertained church officers and deaconesses at the manse on Nov. 15. On Nov. 18 there was a record school, 136 being present. The church is glad to welcome Bro. Colin Curtis home for vacation from College.

**Tasmy Bay.**—Bible school anniversary services were held on Nov. 4, large congregations assembling, especially at night, when the seating accommodation was taxed to its utmost. Scholars under the leadership of Mrs. Dardin, with Miss Vera Hammond as pianist, did their part splendidly. E. C. Walsh, of Pt. Lincoln (Baptist), was speaker at both services. On Nov. 5 Bro. Hammond, superintendent, presided over a well-attended public meeting. Items were rendered by the scholars. Reports of year's work were satisfactory, a record enrolment having been reached. Prizes were distributed, and supper was provided. The church appreciated much the visit of Bro. Anderson in F.M. interests.

**Queenstown.**—During last week mission services continued with good attendances, and two confessed Christ. On Nov. 18 Bro. J. Hall exhorted the church. During the service Bro. Brooker made reference to the faithful and loving service of Bro. R. Harris, called home on Nov. 13, aged 77 years. He joined the church at Queenstown on Nov. 22, 1891. He was elected secretary in 1892, and remained in that position until 1924, a period of 32 years. Sympathy is extended to the bereaved. At the gospel service in the tent Bro. Brooker's subject was "The Church that Jesus Built." There was a splendid attendance, and seven decided for Christ. Our aged Sister Stacey is seriously ill, and has been removed to hospital.

**Unley.**—Fair meetings on Nov. 18, Bro. H. R. Taylor speaking. One confession in evening. Children's day for foreign missions on Nov. 4 was successful. Sunday school picnic at Blackwood, and kindergarten at Botanic Park, were enjoyable times. Phi Beta Pi demonstration on Nov. 13 closed a successful year's work. Miss A. Jones, chaplain, is doing good work amongst the girls. The closing social of the ladies' mission band took the form of a birthday party to our Sister Mrs. D. F. Kennedy, who is 90 years of age. Miss Margaret Mann gave a talk on her recent visit to Japan, and an offering was taken for home and foreign missions. Literary and debating society gave a dramatic evening on Nov. 17. The passing of Sister Mrs. W. Patrick, a faithful and consistent member for many years, is regretted.

(Continued on page 748.)



## Foreign Missions.

Conducted by A. Anderson,  
241 Magill Rd., Trarke, S.A.

### INDIA AND REINFORCEMENTS.

Recently mention was made about missionaries returning for furlough, and the serious gaps that would be left in our ranks in India.

Knowing that the Board are facing serious problems regarding finances, the committee of management in India have hardly dared to appeal for reinforcements, though deep down in their hearts they know that, without reinforcements, they cannot carry out their vast programme. They face the issue bravely, asking that their needs be made known to the brotherhood, but whatever the result, they will carry on.

Dr. Oldfield, already handicapped through lack of help, and knowing that he would have almost an impossible task when Nurse Caldicott returned home, gave his vote that Nurse Foreman must go to Baramati, and help Miss Blake in the orphanage and dispensary work. Our lone doctor should have another Australian doctor to help him in his great work, and yet he is even willing to allow his only Australian nurse to go elsewhere so that others might not be overburdened.

Immediate help must be sent to India. If we do not accept this challenge, then a great deal of our past efforts will have been in vain.

The Federal Board have held another meeting and reiterated their intention to send forward two single nurses. The sending of these nurses will be a large venture of faith.

If only looked at from the human standpoint the desire on the part of the Federal Board to send out these reinforcements would be rashness. The Federal Board say these workers must go forward, and they feel God will honor their trust.

The Board present the following facts to our brotherhood. Let them burn into the soul of every one of us, so that we might have a wider vision.

Two workers mean two fares out to India, two outfits, and two additions on the pay roll. For the first year about £300 will be necessary, and to the greater part of this amount exchange will have to be added.

#### Pray These Workers Out.

The Board desire to ask the brotherhood for definite and intense prayer on behalf of these reinforcements. Pray definitely that God will direct in securing suitable workers; that God will supply the needs to send these workers forward; that God will bless our workers on the field as they face the difficulties of the future; that God will give added wisdom and guidance to the Federal Board as they face these problems.

The brotherhood should know, too, that serious cuts have been made on the Indian field; that every avenue has been explored, and that no money is expended unless absolutely necessary.

Our past overdraft, incurred mainly because the Board had to meet the heavy exchange bill, still presses heavily upon us. Ten per cent. of all money for general purposes must be set aside and placed in a sinking fund. Each month the Board honors its pledge to the brotherhood and places a cheque in the sinking fund as a guarantee against the overdraft. Each month the Board has to face a heavy exchange bill. A few days ago a draft was sent to India; the total exchange paid was £98/9/9. Nearly £100 paid out of the treasury, and we see no return for the money!

As things brighten and the terribly heavy exchange gets lighter, the tasks of the Federal Board will be much easier. This whole year will be a year of serious difficulty. The Board seeks

the co-operation of the whole brotherhood as they meet the crisis.

#### Special Gifts.

Many people desire to have their money set aside for a definite purpose. For the information of the brotherhood the Federal Board suggests the following list to those desirous of sending special donations:—

1. Outfit for new worker, about £15.
2. Fare to field, £20.

It would help greatly if special donations were sent us for the outfits and fares of these new workers.

Is there a church that would make one of these new workers its living link?

Send your replies and cheques through your State secretaries or to the Federal secretary.

#### NURSES FOR INDIA.

A later letter from Bro. Anderson contains the following news with reference to the Federal Board's decision to send out two nurses to India:

During the past few weeks many have been definitely praying that God would send help in our time of difficulty. The Federal Board decided to go forward in faith, and have laid plans accordingly.

The Federal secretary left for Western Australia, urged by the Board to appeal to the hearts of the loyal brethren in W.A. One good brother, who prefers his name not to be disclosed, asked what it would cost to prepare the outfit, pay the fare to India and support a worker for one year. The sum of about £150 was mentioned, and this generous brother offered to give a cheque immediately for the above amount. This means, brethren, that we can send and equip one worker and support her for a year.

For this special work we will still need £150. This generous spirit shown by our brother should stir us up in our thinking. The Lord has already answered our prayers. Let us trust him more; let us go forward in faith. The Federal Board say "Thank you" to this good brother, and pray still that God will speedily hear our prayers on behalf of the second worker.

#### A WONDERFUL STORY.

It is now close upon three years since Mr. C. T. Studd was called home. That event has been described as "the darkest moment in the his-

tory of the mission (the World-wide Evangelisation Crusade) founded by Mr. Studd. But instead of being paralysed by the blow, or even concentrating simply upon carrying on the existing work, it was decided to ask God for ten new workers and the needed amount (£1,500) for sending them out by the first anniversary of the leader's death. Four days prior to the appointed date the ten workers had come forward and the £1,500 had been received. For the second year fifteen volunteers were asked for and £2,000 in respect of their sending out. Once more faith was justified. For the third year, ending this month, twenty-five workers and £3,250 were asked for. By the middle of January last £3,370 was in hand or promised, and at the present moment the twenty-five volunteers are also ready. These twenty-five are destined for the heart of Africa, Colombia, Little Tibet, Spanish Guinea, Portuguese Guinea, and the Ivory Coast. In addition to the ten, fifteen and twenty-five recruits for the three years now closing, six "honorary" workers have come forward at their own expense, to carry on the home end of the work in England and America. For the year to July, 1935, it is felt by those responsible that "we cannot do less than ask God for fifty new workers."—Selected.

#### A GREAT MAN HAS FALLEN IN ISRAEL.

The Foreign Mission Board express sincere sympathy with the family of Bro. Charles Lawson and the Victorian brotherhood in the loss sustained by the death of Bro. Lawson. Others have spoken of the wonderful service he has rendered to the Churches of Christ in Victoria. Our desire is to testify to the help he rendered to our foreign mission work. He was very sympathetic with the work of the Board in preaching the gospel in the regions beyond. He was full of the spirit of the Master when he said, "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." Bro. Lawson often encouraged us and comforted us by his very generous gifts, but all his gifts were "anonymous" or simply given by a "Victorian brother." He did not seek glory of man, not even of his own brethren. He gave his gifts to the Lord to whom he had given his life. And with his gifts came his prayers and his fellowship in the work of missions at home and abroad. He gave to the work of his Master. Whatever work the brethren did that one could say, "This is the work of God." Bro. Lawson wanted to help God's work.

"No power in the world to-day is greater than the missionary spirit. It does something nothing else can do. It changes the hearts of vilest men from darkest night to light of day."

### A WEEKLY VISIT.

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

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**South Australian News-letter.**  
H. R. Taylor, B.A.

**"The Sport Without a Smile."**

Under this title Mr. P. H. Chennell, a South Australian Methodist minister, has written a most illuminating little book on the subject of gambling, entirely from an Australian viewpoint. The author is anxious to help the youth of the country to see the folly and the wastefulness of the rapidly-growing evil. Any profits from the sale of the book are to be used for the free distribution of copies among the young. The work is written in a plain, straight-forward and fearless style, and is "dedicated to those adventurous souls that take risks for noble ends." In line with this, Mr. Chennell says: "Many gamble in order that for a time they may be freed from the monotony of existence. Both the poor and the rich are specially susceptible. The monotony of want and unemployment confronts the poor, of surfeit and idleness the rich; both suffer tedium. If something can be done to relieve the monotony of existence; if the rich will recognize that their wealth gives them the privilege of a serviceable adventure for others' sake; if social conditions can be so improved that man's instincts are not stultified, and he is given the right to enjoy a decent standard of living—much will have been achieved in dealing with the disease, of which gambling is the symptom. Christianity offers release from the boredom and monotony of existence. Its Founder came to give life, and that "more abundantly." His call is to a great adventure, in which we may risk—if needs be—reputation, resources, talents and life itself, and in such an adventure gain character, truth, an advance for God's kingdom, and divine approval."

**Uneasy Mothers.**

A mother who moves in circles of society not deeply touched by the churches, recently told the writer that many mothers are becoming alarmed by the effects of the freedom claimed by their boys and girls. They have hitherto smiled indulgently over their gaudies, escapades and lapses, thinking that things would right themselves in the end. But they are beginning to find out that the cocktail and cigarette habits, and the general looseness of conduct, are having an unwholesome effect, and they feel that the time has come for mothers to get together and confer with a view to changing the practices at social functions. We hope that the awakening has not come too late, and that anxious mothers will act soon. We are reminded of a proverb concerning the folly of those who shut the stable door when the colt has escaped.

**Raising Funds for Church Purposes.**

Nowadays it is no uncommon thing to see announcements among the religious notices in the papers which read after this fashion: "The minister of the — church, — will be in the vestry on — next to receive freewill gifts towards the local church funds." Usually the particular day is preceded by a period set apart for prayer. Fetes and bazaars are still conducted by many churches, and unfortunately bridge afternoons are arranged in some quarters with the object of clearing off accumulated deficits. Churches that have tried the method of straightout giving have had greater returns than by trading, and they have experienced more joy and zest in their church life. Few of our churches hold bazaars.

**An Ex-Baptist Minister on the Hastings.**

Mr. Bernard E. C. Tuck, the secretary of Council of Churches, has recently, as an independent candidate, contested the Legislative Council seat, rendered vacant by the death of our esteemed Bro. W. Morrow. He was unsuccessful, although he seemed to be in a good position until the liquor and betting interests got busy near the end of the campaign. Mr. Tuck has become well-

known throughout the State as a fearless and uncompromising champion for healthier social conditions.

**The Bible in State Schools.**

By the narrow margin of two votes the Education Amendment Bill, a private measure which sought to provide for the re-introduction of the Bible into our public schools, was rejected in the House of Assembly, after it had been accepted in the Legislative Council. Mr. Craigie, M.P., has become notorious by fighting the bill tooth and nail, using cheap rationalistic arguments against the integrity of the Bible and the fitness of many parts for the moral and religious guidance of the young. He was convinced that there were just as fine moral lessons to be drawn from other religions. This is supposed to be an age of enlightenment!

**The State Centenary.**

Many suggestions are being considered for the worthy celebration of the hundredth anniversary of the proclamation of the colony of South Australia. It is the intention of the Government to complete Parliament House on North Terrace. Sir Langdon Bonython has generously given £100,000 for the purpose, and the Government will find the rest of the money needed. When finished the handsome pile of buildings will enhance the beauty of the wide thoroughfare. Individual church committees are planning centenary efforts, and proposals are afoot for united gatherings.

**VICTORIAN WOMEN'S CONFERENCE EXECUTIVE.**

The monthly meeting was held on Friday, Nov. 2, Mrs. Abercrombie, president, presiding. Devotions were led by Miss Sheehan. Visitors were welcomed, including Mrs. Greenway, from Wagga, who conveyed greetings. Miss Foreman, on the eve of her departure for India, gave a farewell message. Mr. T. R. Norris, speaker for the afternoon, gave an interesting and informative address, telling of the progress made by Churches of Christ during the past 100 years.

Home mission committee paid visits to Glenferrie mission band and Camberwell Endeavourers. Good reports are to hand from Hamilton and Albury. Mr. J. E. Thomas is conducting missions. Good work has been done at Merbein, Prahran, Warracknabeal and Ivanhoe.

Benevolent Home received a visit from Gardiner mission band. The meeting in the hall was conducted by Mr. Patterson. A splendid programme had been arranged and was much enjoyed by the old folk. The wards were visited and gifts distributed.

Prayer committee visited West Preston and Bambra-rd. Appropriate messages were given.

General Dorcas at monthly meeting had a good attendance of workers. Parcels of useful goods were received from Hartwell women and other interested supporters. Thankful acknowledgment is made of cash donations towards general funds and Indian Christmas box appeal. Three private cases, hospital committee, Eye and Ear Hospital and convalescent home were helped to extent of 76 articles. Goods to India now total 131 articles and a large supply of old linen; also £2 in cash.

Women's mission band committee paid a visit to Chelsea. A farewell was arranged in conjunction with Box Hill band to Miss Foreman, who was the recipient of a handbag with a sum of money, subscribed by those attending the meeting. The Mrs. Grace Waterman fund has reached the sum of £472.

Hospital visitation committee has paid to the various institutions 57 visits, and has distributed many kinds of comfort. Thanks are tendered to General Dorcas and South Yarra ladies, and to those contributing papers, magazines and flowers.

Isolated sisters.—Several letters were written, and two replies received.

Social service department reports a busy month. 135 cases were helped with food, clothing, groceries, furniture. 40 lbs. of meat were distributed amongst five suburban churches. Bags containing hats, shoes, old linen and rugs sent to Cummeragunja. Sister Violet is kept busy outside the department. She speaks at meetings, attends to the sick, children's courts and many other duties.

Next executive meeting will be held on Friday, Dec. 7. Mrs. Cartmel will lead devotions. Mrs. H. Clark will speak on "Hospital Work." During the afternoon gifts will be received for the hospitals.—Miss Rometch, secretary, 11 Florence-ave., Kew.

**CHURCH OF CHRIST, HIGH ST., PRAHRAN.**



**Eighty-First Anniversary**

NOVEMBER 25, 1934.

Special Services at 11 a.m., 3 p.m. and 7 p.m.

Former Prahran members specially invited to spend the day at the old church. Lunch and tea will be provided for visitors. Kindly inform secretary if staying for the day, so that suitable arrangements may be made.

R. F. Geyer, secretary, 166 Toorak-rd., Sth. Yarra. (Win. 407).

**THE PATCH (VIC.).**

Church of Christ meeting every Sunday. Believers' meeting at quarter to three, followed by gospel meeting at 3.15. At home of Bro. Davis, "Mayfield," Monbulk. Preacher, Bro. Griffiths.

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## News of the Churches.

(Continued from page 745.)

### South Australia.

**Cottonville.**—On Oct. 28 Bro. Anderson gave appreciated messages to Endeavorers, church, school and at the gospel service. On Nov. 4 Bro. Hollams, present after holidays, gave two excellent addresses. Two young girls from the school were received into fellowship by faith and baptism. At annual business meeting on Nov. 6 all departments gave good reports. Fifteen have been added by faith and baptism. Mention was made of the four years served by Bro. Outlaw as deacon and treasurer. Bro. and Sister Outlaw have removed to Hindmarsh. Bro. S. J. Payne has been elected treasurer, and Bro. W. L. Gloyn re-appointed secretary. Services well attended on Nov. 18. Bro. Hollams has been exhorting on morning readings. Bible school attendance averaged 121 for last few weeks.

**North Adelaide.**—On Nov. 4 Bible school anniversary was celebrated. In the afternoon the children rendered special singing under the capable leadership of Miss E. Gray. Bro. Beiler gave an interesting object talk entitled "Little Foxes." In the evening the chapel was crowded, and the young people's service was conducted by Bro. McLean, who spoke on "The Jewels." The children again sang sweetly. On Nov. 7, at prize-giving service, Bro. John Turner gave a splendid address on "Winning the Prize." Missionary items were presented. Secretary reported 65 scholars on the roll. The school has commenced an increase campaign, aiming at 60 new scholars. Bro. McLean continues to give helpful addresses. The reorganised Y.P.S.C.E. shows a live interest. A sister recently made the good confession.

**Prospect.**—Attendances are well maintained at all meetings. On Nov. 4 Bro. Russell spoke at both services. A married man responded to the appeal, and was immersed on Nov. 7. On Nov. 11 Bro. J. Meyer spoke on behalf of the S.A. Alliance, and Bro. Russell proclaimed the gospel. Sister Cousins was laid to rest on Nov. 13. Sympathy of the church is expressed to the esteemed choir leader, and to their son, Milton. A combined social was tendered Bro. R. Bradshaw and Sister E. Everett on Nov. 13, prior to their marriage. Both have been active workers in church, Bible school, choir and clubs. Bro. Bradshaw having been organist for many years and church treasurer for a time. Presentations were made on behalf of church and auxiliaries. The marriage took place on Nov. 17. Bro. Russell officiating. A social afternoon was given by the Dorcas society on Nov. 15 in honor of Sister Russell, who has taken active interest in the society. On Nov. 18 Bro. Russell addressed the church. Bro. J. Meyer spoke at the men's class on "Christian Unity." The Bible school provided the programme for broadcast service from station 5AD. Mr. G. A. Rogers, representing B. and F. Bible Society, conducted evening service, an offering for the society being made.

### Queensland.

**Toowoomba.**—Bro. Edgar Snow spoke on morning of Nov. 11 on "The Source of Beauty." At night Bro. Jack Wilson preached, his subject being "Questions Asked and Answered." Sister Mrs. Keable sang a solo.

**Charters Towers.**—Anniversary services were a marked success. Scholars sang splendidly under the baton of Bro. W. Glaxendanner, Sister Coward being pianist. Over 100 attended the annual tea meeting on Oct. 31, and a larger number enjoyed the concert presented by the scholars. Nov. 4 was observed as church anniversary. Bro. H. Priestley was the visiting speaker, and on that date launched an evangelistic campaign.

### Victoria.

**Brim.**—On Nov. 18 Bro. Garland was preacher at afternoon service, which was well attended.

**North Williamstown.**—Good meetings were held on Nov. 18; 70 broke bread in the morning. Bro. Hunt preached at gospel service on "The Humility of Christ." There were several visitors during the day.

**Ivanhoe.**—Bro. Watson spoke at both services on Nov. 11. A Bible school girl confessed Christ, and three other scholars were baptised. One was received into fellowship on Nov. 18. Bro. and Sister A. R. Lloyd, of Auburn, N.S.W., are visitors.

**Melbourne (Swanston-st.).**—Enjoyable meetings last Sunday. Bro. Ennis was visiting speaker, and his address was very helpful. There was a good meeting at evening service, when Bro. Scambler spoke on "The Protestant Reformation."

**Black Rock.**—Meetings morning and evening have been fair. Bro. Paddick concluded his services on Nov. 18, as he has been invited to Ringwood. At the evening service one sister reconsecrated herself to the Lord. Sunday school had fair attendance.

**Northcote.**—Meetings are well attended. Bro. C. J. Robinson preached an excellent message at gospel service on Oct. 28. Bro. J. Woodgate, by faith and baptism, was welcomed in at worship service on Nov. 18. Much good work is being done by auxiliaries.

**Fitzroy (Gore-st.).**—Good meetings were held on Nov. 11. At evening service the cricket club conducted, over 60 being present. Nov. 18, good meetings, Bro. Hollar speaking. In the evening a young lady was baptised. Meetings of auxiliaries keep up fairly well.

**Heersham.**—Bible school picnic was held on Nov. 3, sisters' sewing class sale on Nov. 16. On Nov. 13, C.E. society visited Minyip. Bro. W. Gale addressed both services on Nov. 18, and Pimpino in afternoon. Bro. F. Simpson and Sister A. Kerr were married on Nov. 17.

**Red Cliffs.**—Bro. Robinson travelled to Yarrara for monthly service on Nov. 18, and Bro. C. Arrowsmith spoke at morning meeting at Red Cliffs. At conclusion of gospel service Bro. Robinson took the confessions of a young man and one of the assistants in Red Cliffs kindergarten.

**Dandenong.**—Members of Y.P.S.C.E. had an enjoyable meeting in fellowship with Camberwell society at Camberwell on Nov. 13. Six members who recently confessed Christ were baptised on Nov. 15, and received into the church on morning of Nov. 18, when Bro. Atkin spoke at both services.

**South Richmond.**—Meetings have been fair. Sunday school anniversary services were held in October, the speakers being Bro. Fisher, of Preston, and Bro. Combridge, of Surrey Hills. The children's concert proved to be a success. J.C.E. and the S.C.E. societies are having fine meetings.

**Swan Hill.**—On Nov. 11 Bro. Martin exhorted the church and preached the gospel. On Nov. 18 Bro. R. J. Anderson addressed the church on Rom. 12: 2. Bro. Martin's sermon on "The Sinlessness of Christ" was very forcible. Bible school work is healthy. Three new scholars for the month.

**Berwick.**—Considerable interest is shown by all connected with the work of the church. Morning meetings are times of real Christian fellowship. Sunday school is aggressive, and gospel services are gaining in popularity. There has been another confession, a well-trained scholar from the Sunday school.

**Ararat.**—All church work is improving. Good attendance at meetings. Record attendance of 67 at Bible school on Nov. 18. Attendance increasing at prayer meetings, and much interest shown. Good meeting at Christian Endeavor. On Nov. 14 the Sunday school picnic was held. There were five confessions at evening service on Nov. 18.

**Ormond.**—On Nov. 11 Bro. Andrews gave good addresses. Wednesday night prayer meeting is increasing in numbers. On Nov. 18 a stirring address was delivered by Bro. Dudley, from the College, in the morning. Good message at night by Bro. Andrews on "Zacchaeus and the Sycomore Tree." K.S.P. society has been started.

**Ballarat (Dawson-st.).**—The church has enjoyed the ministry in Ballarat of Dr. Scroggie. He was the speaker at meeting service on Nov. 4. At conclusion of Bro. Wiltshire's address on evening of Nov. 18, a young maid confessed Christ. A number of faithful elderly members have been laid aside by sickness for many weeks.

**Hampton.**—The ladies' guild held a sale of work in Hampton hall on Nov. 16, opened by Miss N. Ellis. Bro. Stephenson gave helpful addresses on Nov. 18. In the morning Bro. K. Jones was present after his six months' tour. He gave a talk to the Bible school in the afternoon. Two have been added to the church by transfer.

**Essendon.**—On Nov. 11 Bro. Moncur, of Ascot Vale, presided. In the evening the Y.W.L. anniversary was celebrated. Two gold medals for ten years' attendance were presented to Alma and Frank Perkins. The singing of the children was enjoyed, and Bro. Neighbour gave an appropriate message. There were good attendances on Nov. 18. Bro. and Sister G. D. Wright, from South Australia, were present.

**Cheltenham.**—Since Bro. Allan resumed his ministry, meetings have been very good, and the addresses of our brother much enjoyed. Armistice day morning service was deeply impressive. On Nov. 18 many congratulated Sister Mrs. Wm. Judd, who on that day was celebrating her 88th birthday. Despite her years, and the distance from her home, she is rarely absent from the Lord's table. Addresses from Bro. Allan were again splendid.

**Parkdale.**—Y.P.S.C.E. held its third anniversary on Nov. 17. Bro. Saunders (State C.E. president) addressed the gathering at tea table, and Bro. Youens gave an inspirational message at evening meeting. A testimony was also given by Bro. Doug. Nicholls. Bro. Beaumont on Nov. 18 gave splendid messages, Endeavorers assisting at gospel service. The church again had the pleasure of hearing Bro. Ladbroke at mid-week prayer meeting.

**Collingwood.**—On Nov. 4 Bro. R. Dick, of New Zealand, a former Collingwood member, presided at morning worship. Bro. Fitzgerald spoke at this service, and also at gospel service. On Nov. 11 Bro. Rasmussen addressed the church, and Bro. A. Baker, of Hartwell, gave the gospel address. On Nov. 18 Mr. Burns spoke at morning worship, and Mr. Fitzgerald, continuing his second advent addresses in the evening, spoke on "The Reign of Antichrist."

**Caulfield (Bambra-rd.).**—On Nov. 18 Bro. Youens gave the church an appreciated address. Those baptised the previous Sunday were welcomed into fellowship. Bro. Youens gave a fine address in the evening. There were four confessions. On Nov. 11 over 400 attended the gospel service. The church extends sympathy to relatives of Bro. Harry Moody; his death occurred as a result of an accident during the week. Sympathy is extended also to Mrs. Cairns in her recent bereavement.

**Footscray.**—On Nov. 11 the church enjoyed fellowship with Bro. and Sister A. Hurren, who, prior to going to Bendigo, had five years' ministry with the church. The exhortation of Bro. Hurren was greatly enjoyed. A combined P.B.P. and K.S.P. service was held at night, when Bro. D. D. Stewart spoke on "The Call to the Highest." On Nov. 17 a kitchen tea was tendered by the cricket club to Sister Miss Alma Hancock, prior to her marriage with Mr. N. Ross. On Nov. 18 Bro. Fisher, of Sunahine, gave the message in the morning, and Bro. D. D. Stewart conducted the evening service. Bro. H. Pietzsch has had charge of services at Tottenham for the last two Sundays. Sister Kath Ivory has recovered from illness, and is again meeting with the church.



**Gardiner.**—Over fifty members held a conference during the week to consider the gospel work of the church. This helpful discussion may lead to better results. Nov. 18, meetings both morning and evening showed improved attendances. Bro. Abercrombie inspired the church at worship, and again preacher and church rejoiced when five Bible school girls made the good confession, and three other folk were baptized by Bro. Patterson at evening service.

**Box Hill.**—There have been increased attendances recently. Last week special meetings of prayer and praise were held in the homes of four members, and the two following nights special addresses were given by Bro. Connor, of Doncaster, and Bro. L. Williams, of Glenferrie. On Sunday Dr. W. H. Hinrichsen spoke in the morning and Bro. H. Clark, M.A., in the evening, when farewell was said to Sister Miss L. Foreman on the eve of her return to India.

**Bendigo.**—Interest in all meetings is well maintained. At the morning service on Nov. 18 Bro. E. Duus exhorted on "The Higher Claim." Visitors included Bro. F. Bignell, from Brisbane. Three by faith and baptism, and one baptised believer, were received into fellowship. Bro. A. T. Lacey visited Harcourt to speak. There were 102 scholars at Bendigo Bible school, and 15 teachers. At gospel service, to a very good attendance, Bro. A. D. Pettigrove preached on "Building." One brother was baptised. Bible school picnic at Ravenswood on Nov. 14 was a good success.

**Carlton (Lygon-st.).**—Bro. T. H. Scambler on the morning of Nov. 18 spoke on "The Broad and Narrow Way." Visitors included Mrs. and Miss Stevens, from Launceston. Word was received during the day of the death of Miss Spencer, who had been ill for a long time. The young men's Bible class, under leadership of Bro. N. Jame, held a special service in the afternoon, addressed by Bro. Enniss. The gospel service, at which attendance was particularly good, took the form of a men's service, Bro. Enniss' subject being "Making a Bad Choice." The young men's class assisted.

**Brighton.**—The Bible school anniversary passed off successfully, singing of scholars under leadership of Mr. Frank Whittington being a pleasing feature. Addresses of A. W. Stephenson, M.A., R. L. Arnold and Jas. E. Webb were enjoyed. On Nov. 4 Bro. A. E. Hurren was morning speaker, and Bro. A. E. Hingworth delivered the gospel address. On morning of Nov. 11 Bro. W. Gale spoke in interests of home missions. After Bro. Webb's address in the evening a Bible school scholar confessed Christ. Girls' club annual demonstration on Nov. 12 was a great success. Bible school has enrolled a number of new teachers and scholars, and attendance is increasing. The church has lost a faithful member through the death of Sister Boyd at 85 years of age.

#### New South Wales.

**Enmore.**—Bro. Escott addressed the church on morning of Nov. 18, Dr. Meldrum presiding. There were good meetings all day.

**South Kensington.**—At men's fellowship on Nov. 15 the speakers were Bro. Corrick and Broxley. Bro. Arnold spoke at morning and evening services on Nov. 18. Three made the good confession. Mrs. McWilliams was soloist.

**Lismore.**—Meetings on Nov. 11 were well attended. Bro. Riches spoke on "Behold the Man" to a good meeting at night. Bible school is preparing for anniversary. Bro. E. C. Saville took charge of midweek service on account of Bro. Riches being unwell.

**Hornaby.**—The church has suffered a sad loss in the passing away of the wife of the preacher, Bro. Little. Our sister had been ailing some time; serious complications set in and she was removed to hospital where she peacefully passed away on Lord's day morning, Nov. 11. The church deeply sympathises with Bro. Little and family.

**Dumbleton.**—The 16th anniversary of the Bible school was held on Nov. 4 and 5. Bro. P. E. Thomas, of Belmont, spoke in the morning, and in the afternoon gave an address on "The Anchor." In the evening Mr. Hind, of Hurstville, spoke on "Blind Bartimeus." Monday night's meeting was very fine, with splendid items by the kinders and scholars under the baton of Bro. Dane. The school held a successful picnic on Georges River, East Hills, on Nov. 10.

**Wagga.**—On Nov. 4 and 6, anniversary services of Bible school were held. Bro. Wakefield spoke at all meetings on the Sunday, and scholars sang splendidly under conductorship of Bro. Midgley. On the Tuesday a varied programme was given, and prizes were distributed, and nineteen certificates and two prizes were given to successful scholars in recent State Bible school examinations. On Nov. 11 Bro. Wakefield spoke on "Lest We Forget." Nov. 18, good meetings. Bro. Wakefield's subject for the gospel service was "The Words of a Master Christian." School reports increase of scholars for year.

**Moosman.**—On Nov. 11 Bro. Acland exhorted from Rom. 12: 1. Mr. and Mrs. Henderson were received to fellowship. At 3 p.m. Bible school anniversary services commenced. Bro. Thomas, of North Sydney, being speaker. The kindergarten children gave special items, and the school choir choruses. At night Bro. G. D. Veree, from New Zealand, proclaimed the gospel to a large audience after a baptism; the school rendered special music acceptably. On Nov. 12 the anniversary concluded with demonstration to a crowded audience. Awards and examination certificates were presented. On Nov. 18 Bro. Thomson's morning theme was "Following the Early Christians." At night Bro. Acland preached, and Miss Ferguson was received to fellowship.

**Broken Hill.**—On Nov. 11 there were good meetings in city and Halfwaytown churches. Bro. Clark gave a good exhortation at Wolfram-st., and at night Bro. E. G. Warren preached to a good audience, his theme being "Christ and His Unemployed." On Nov. 10 a pretty wedding was celebrated, Bro. Norman Rogers and Sister Nellie Lee being married. At Halfwaytown Bro. E. G. Warren exhorted on "The Plea for Better Things." Bro. Clark gave a good address at gospel service. On Nov. 6 the Bible school held their public anniversary meeting. Sister Mrs. Martin gave a good report, and Bro. Clark, superintendent of city school, gave a very helpful message. Three new scholars welcomed in Wolfram-st. school on Nov. 11. Senior C.E. society is having good meetings.

#### SWAN HILL DISTRICT CONFERENCE.

The twenty-first annual conference of Swan Hill district Churches of Christ, Vic., was held on Nov. 4 and 7. Bro. W. W. Saunders, preacher of Northcote church, was present. On Sunday he exhorted the church at Ultima, and in the afternoon spoke to the children at Woolwinen Bible school anniversary. Bro. Martin exhorted the church at Swan Hill, and in the evening the special conference rally was held. Bro. Martin presided, and Bro. Saunders preached the gospel sermon. Sisters Mrs. Martin and Mrs. Crawley rendered a duet. On Monday evening Woolwinen Bible school held an enjoyable tea meeting, after which a special service was held, Bro. Saunders being the speaker. On Tuesday evening Christian Endeavorers rallied to hear their president deliver an inspiring address on "Love." Wednesday commenced with a short devotional service led by Bro. Martin, after which business of the district was discussed. The afternoon session commenced with a devotional service by Bro. R. J. Anderson. Church and auxiliary reports for the year's work were presented. The following brethren were elected to the executive: D. A. Cockroft, S. Harrop, C. Harrop, G. A. Mott, R. J. Anderson, F. Redford, R. Pryor, C. Sutton,

C. Mott, C. Carroll, A. Anderson, R. Lawson, D. Anderson. Bro. Cockroft was elected conference president and Bro. R. J. Anderson secretary. Meals for the day were kindly provided by the ladies. The evening service commenced with song service led by Bro. Anderson. Bro. Saunders spoke on "The Church which Jesus Built," and Bro. Martin on "The Restoration Plan." Both addresses were greatly enjoyed.

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#### IN MEMORIAM.

**BRYANT.**—In loving memory of our Sister Mrs. Jas. Bryant, who fell asleep in Jesus on Nov. 24, 1933. We miss her presence here, but hope to meet again.

—Inserted by sisters of the Bet Bet church.

**GILLANDERS (or Gallander).**—A little tribute of affection to our dear mother, who fell asleep Nov. 25, 1930; also our dear father, Mar. 3, 1911. Not just to-day, but every day we miss you. Absent from the body, present with the Lord.

—Inserted by their loving daughters, Mary, Jessie, son-in-law George, grandchildren Christy, Sadie.

**HARDING.**—In loving memory of Wilfred, loved husband of Ruby and father of Den and Ken, passed away Nov. 25, 1921. Loving memories.

—Inserted by his loving wife Ruby, "Kendon," Plenty-rd., Preston.

**MALONEY.**—In fond and loving memory of Janet, beloved wife of Arthur, of Mount Lawley, W.A., loving mother of James, Kalgoolie, W.A.; Arthur, Ora Banda; George, of Mount Lawley, who was called home on November 26, 1930. Until the day dawn and the shadows flee away.

#### BEREAVEMENT NOTICE.

T. W. Burrows desires to express deepest gratitude to his many friends who sent messages of sympathy, and floral tributes, during his recent sad bereavement, specially mentioning the sisters of Surrey Hills church and Bro. B. J. Combridge and J. I. Muddford. Will all accept this as an expression of sincere thanks?

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#### COMING EVENTS.

**DECEMBER 2.**—Back to Parkdale. Home-coming day. All members heartily welcomed. Come back to Parkdale and have fellowship with old friends. Help us make this a success.

**DECEMBER 2.**—Blackburn church thirtieth anniversary and opening of new building celebrations. Special services morning, afternoon, evening. All past members and friends invited to join us on this happy occasion. Hospitality provided. Please reply immediately to secretary, Bro. J. E. Smith, Parkside-st., Blackburn. All former members please accept this as a personal invitation.

**DECEMBER 2 and 4.**—Church anniversary at City Temple, Sydney. Special services on Lord's day; tea and public meeting on Tuesday.

**DECEMBER 8.**—The church at Northcote will hold a thanksgiving and fellowship banquet on Saturday, Dec. 8, to celebrate the liquidation of the church debt and the coming of age in the High-st. chapel. Tea, 6.45. Musical programme. Good speaker. Tickets, 2/-. Apply to A. E. Glayas, 15 Oakhill-ave., Preston.



## Obituary.

**FORREST.**—The churches of Mildura and district regret to report the loss, through death, of Bro. Ewen Forrest, of Yarrara. Our late brother and his esteemed wife were pioneers of the services now held monthly in this far-away district of the northern Mallee. Their home has always been open to visiting preachers. Bro. Forrest was held in high esteem by neighboring farmers because of his practical sympathy in difficult times. Baptised by Bro. Thomas Hagger at Junee in 1910, our late brother was in membership at Marrar, near Junee, for approximately ten years. In 1920, with his wife, he came to Victoria, and was for a time in membership at Red Hill. Since leaving Red Hill Bro. Forrest and family had been in isolation until services were commenced at Yarrara, although Mrs. Forrest had opened a Bible school in which she was ably assisted by her husband. Bro. Forrest died at Mildura Hospital on Oct. 24, and after a service in the Mildura chapel on Oct. 26, conducted by Bro. K. Macnaughtan and E. Burke, assisted by Mr. Kerr (Presbyterian church), the cortege proceeded to the Mildura Cemetery. We commend to the God of all comfort the sorrowing but hopeful wife and children.—C.J.R.

**MOTT.**—On Wednesday, Oct. 31, Sister Elizabeth Jane Mott, at the age of 69 years, received the home call. Our sister came to the Lord under the preaching of the late Bro. Tomlinson, and later on, with her husband, became a pioneer member in the cause at Swan Hill, Vic. After many years of faithful service with her husband, Bro. G. A. W. Mott, and her family, all of whom are members of the church here, she suffered a stroke and was laid upon a bed of affliction for over four years. At the home and the graveside the writer conducted the service in the presence of a large number of relatives and friends. Our sister was a respected citizen, a loving wife and mother, a faithful soul. We commend her husband, daughter (Sister F. Croyden), sons (Bro. G. A. and E. E. Mott), and all the sorrowing relatives and friends to the comfort of the Holy Spirit.—J. K. Martin.

**PATTERSON.**—On Oct. 10, at the home of her daughter, Mrs. Madel Cole, of Hobart, Tas., our aged and beloved Sister Mrs. Helen Patterson (widow of our late Bro. John Patterson) fell asleep in Jesus. She was laid to rest on Friday, Oct. 12. The burial service was conducted by Bro. Thurrowgood, of West Hobart church. For 53 years our sister had loved and served Christ. Baptised into Christ by Bro. Exley in 1881, she was a bright example to all with whom she came in contact. Our sister was known for her liberality to every good and needy cause. Although laid aside a good deal during the last few years, she was always cheerful. Our sister leaves two sons, Messrs. W. and J. Patterson of Hobart, and three daughters—Mrs. Gilbert Leach, N.S.W.; Mrs. P. Denistoun-Woods, Vic.; and Mrs. Madel-Cole, of Hobart—and families to mourn their loss. To all the bereaved our Christian love and sympathy go out.—Norman A. Cooper.

**SALATHIEL.**—Sister Emily Louisa Salathiel received the home-call on Oct. 9. For more than two years she had been a sufferer. She was formerly married to James Howarth, of which union there are two sons, Leslie James and Walter John, both members of the Castlemaine church, Vic. Of her latter marriage there were three sons, one of whom predeceased her. There was a large assembly of friends and relatives at services held at home and graveside (Sutton Grange), testifying to the esteem and love in which she was held. The sympathy of the church at Castlemaine, of which she was a member for thirty years, is extended to the husband and four sons, and to her brothers, Henry and Arthur

Broad, of Sutton Grange. We commend them to our heavenly Father's love and care.—A.H.P.

**WALKER.**—The church at Charters Towers, Q., has suffered a loss in the passing away at the age of 67 years of Bro. H. Walker, who met a tragic end on Thursday, Nov. 1, when a fall of earth occurred in the mine in which he was working. Our brother and his family were baptised during the Hinrichsen-Morris mission some four years ago. The evening before his death he attended the Sunday school tea and concert, and was in excellent spirits. In his younger days our brother was an accomplished bandsman, and was well respected in mining circles. Church and community were shocked at his tragic death, but we rejoice because we know he is asleep in Jesus. Those who mourn his loss we commend to the God of all comfort. Bro. H. Priestley, from Townsville, conducted a service in the chapel and officiated at the graveside.—W. Glezendanner.

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## Religious Notes and News.

### OUR LOST REVERENCE.

"This age in which we live is distinguished among other things for its vulgar irreverence," says "Zion's Herald," U.S.A. "We seem to respect nothing but ourselves and our own desires. We live to-day in a world where things have so obtruded themselves upon our attention that the worth of personality and the unseen values of life have been sadly under-estimated. There is too, not a little atheism abroad, thinly disguised as humanism, which bows a personal God completely out of the universe. We have become soft and pleasure-mad. We have lost the sense of mystery and have terribly discounted the nobler ideals of human existence. These and many other factors at work in this busy twentieth century have combined to relegate reverence to the Victorian scrap-heap. . . . This age needs to regain its reverence. Without it, civilisation, culture and religion can never flourish. The common schools, the colleges and universities, and the churches must now face the task of bringing back a sense of God and man's responsibility to God, of the worth of human personality, of the values of beauty, of the importance of ideals, of moral imperatives. Only through such efforts can we hope to regain our lost reverence."

### HOLLYWOOD'S REPENTANCE DOUBTED.

"We Americans," writes Stephen Hale Fritchman in "The Christian Register" (Boston), "have a pathetic predisposition to cure our social ills by any medicines which promise quick relief and swift recovery. The naive belief that Hollywood will reform because of a short-lived boycott, which requires for its life the continued excitements of public opinion to fever heat, needs to be scotched. Before the leaves fall in October the general public will be tired of the crusade against salacious films and will shouting for a new sin to flay."

### ORATORY DEAD.

"This is an age of good, forceful speaking," writes Dr. James Black in his preface to the new edition of his book, "The Mystery of Preaching." "Indeed, I question if ever there was a better! Oratory, as our fathers understood it, is dead; but good, direct and effective speaking was never finer than it is to-day. For this result, it may be, we have to thank the daily broadcast addresses from the radio. By this training, I imagine that our people have been educated into unconscious critics. Hence I question whether the average intelligent congregation would 'thole' the so-called oratory of fifty years ago."

### LONG-WINDED SPEAKERS.

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