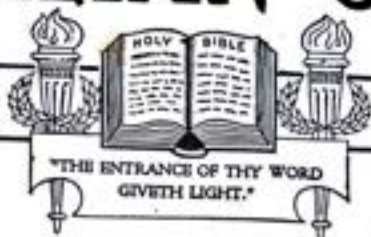


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Would YOU Call Them Weeds?

ONE of the most familiar parables of our Lord was given in explanation of the fact that the preaching of the Word does not in all cases produce a like effect. We generally call it the Parable of the Sower, though Christ directed attention to the soil into which the good seed of the kingdom was sown rather than to either the seed or the sower.

There were four soils, corresponding to the differences in the hearts of hearers of the word. We have to-day, as of old, hard hearts, like that hard trampled soil by the edge of the wayside path, into which the seed does not penetrate, so that there is no germination at all. Next there are shallow hearts, corresponding to that thin layer of good soil over a rocky bed. Impulsive folk, easily impressed and emotional, but light and unstable, often seem to make a wonderful response to the gospel; the good seed not only germinates but grows rapidly, only soon to wither and die when trouble or temptation comes. There are also pre-occupied hearts, like the dirty soil in which the roots of thorns or weeds remain. The soil is good, and the seed springs up and grows for a time luxuriantly, giving promise of a rich harvest. But, with a habit which many gardeners have regretted, the weeds also grew, withdrew nourishment from the wheat, out-topped it and choked it. Lastly, there was deep, rich, clean soil which brought forth a great harvest, up to a hundredfold. Such a soil corresponds to the good and honest heart of a hearer who receives the word, holds it fast, and with patience brings forth fruit.

Different causes for failure.

Individual parables give aspects of the kingdom. No one teaches all. There are many things which the parable of the sower was not intended to teach. It tells us nothing about the proportionate numbers of the classes described. Nor does it profess to give all the reasons for the failure of preachers and preaching. Sometimes that failure is due to the unfaithfulness of the sower or other workers. At other times the good seed of the kingdom is not sown; for some preachers, alas! depart from the mes-

sage of God. But the parable says nothing about these; it emphasises that various results follow the most faithful sowing of the true word. The preacher is right, the message is faithfully given, yet not every sowing produces a good harvest. The parable tells us the reason. In such circumstances harvest variations are accounted for by differences of soil. The parable does not seek to explain the soil variations, or tell us what makes some hearers careless and indifferent, others shallow, others preoccupied and worldly, and others richly receptive in various degrees.

"The four-fold division represents but one truth," says Geo. H. Hubbard. "Other things being equal, the growth and fruitfulness of seeds will be determined by the nature of the soil upon which they are cast. Expressing the law in terms of spiritual life, we say, The effect of truth upon the life is determined by the condition of the heart into which it falls."

The dirty soil.

Our attention at present is given to the third class of hearers, and the reasons given by Christ for the failure of their reception of the Gospel to produce fruit. Do we not

all know people who, after the good seed of the Word is sown in their heart, give for a considerable time promise of a great harvest? The soil is rich and deep, the seed germinates well, the growth appears excellent, and yet the harvest is spoilt.

We are not to think of a Palestinian farmer as sowing seed amongst standing thorns, but in soil in which the roots of weeds, a variety of thistles rather than our briars and thorns, had been left. Canon Tristram wrote: "Here and there we may see small stalks protruding. They are the stumps of the most noxious weed of Genesaret, the strong and rapidly growing prickly astragalus, a coarse, perennial plant, with its roots penetrating, as we found by experiment; several feet deep, which the fellahin are too indolent to dig up and extirpate, contenting themselves with chopping down the year's growth with the mattock."

What are the weeds?

What are the things in the hearts of men which correspond to the thorns or weeds of the parable? Without our Lord's interpretation, would we not think of serious faults such as all would condemn, gross vices or flagrant sins? But what did Christ say they were? In Luke's Gospel his enumeration is a three-fold one—"cares and riches and pleasures of this life." In Mark we find an expansion—"the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in."

Your modern farmer finds that there are weeds congenial to his soil, against which he has to make continual warfare. So, says Jesus, there are weeds of the heart against which we must guard. Some have described the cares of the world as belonging to the poor man's life, and the deceitfulness of riches as that which hinders more prosperous people. We can hardly separate thus. The poor may have a special temptation to anxiety and corroding care, but the mere increase of wealth does not bring release from that. Are we not all subject to the temptation of absorption in worldly interests, duties and labors? We have to attend to business or household duties, and in

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them both difficulties abound which may cause us worry. This weed, allowed to grow, will choke the word. Get it wholly out of the heart, letting anxiety give place to confident trust in God. Many a good life has been spoiled by fretting and anxiety.

Money.

"Riches" and "the deceitfulness of riches" are alternative ways of describing another weed. Now, just as there are poor men without anxiety, so there are rich men who have not set their heart on wealth, and who are not misled by the deceitfulness of riches. But it is very difficult to resist the glamor or illusive promise of wealth. In the New Testament the peril of riches is emphasised over and over again. One apostle who when he came to Christ was but little different from his fellow apostles, had in his heart a thorn-root which grew and grew till his life was spoiled. In Judas the love of money developed till he sold his Master for thirty pieces of silver. "The love of money," God's apostle writes, "is a root of all kinds of evil"—yet so little is the solemn warning heeded that we find even professing Christians making poor jokes about desiring a few more roots! "If riches increase," wrote the psalmist, "set not your heart upon them." Sometimes we may be disposed to repine because prosperity in material things has been withheld from us. Perhaps we have cause for great gratitude that it was so; for we might be amongst the great host who cannot endure the burden of wealth. Every reader of this who has for long been a Christian has been saddened as he has seen, in what were most promising lives, the choking of the wheat by the rapid growth of this which Jesus calls a weed. Men who were once humble Christians, workers in the church, fellow servants with us, have gone. Why? because they prospered; they became rich and their heart was set on riches; like Jeshurun of old, they "waxed fat and kicked"; they were choked by the deceitfulness of riches. It was no idle warning that Jesus gave.

Pleasures.

But there are other weeds—"the pleasures of this life," as they are styled in Luke's record. There are legitimate pleasures, and everybody needs recreation and relaxation. But pleasures are like money; when the heart is set upon them, when they absorb too much of our time and interest, they become a deadly bane. And he who turns to pleasure finds the appetite grow by what it feeds on, so that there comes a still greater "lust" (Jesus' word). Have we not seen it? Is there a church in our Commonwealth not suffering because in the hearts of professed Christians this weed has luxuriantly grown and choked the corn? You think of some Christians of bygone days, leaders in young people's work, teachers in the school, officers in the church—where are they to-day? Gone from us; often gone from Christ; and, where we may not say so much as that, at least the

great harvest has been spoiled: to quote Jesus' words, they "bring no fruit to perfection."

Do we accept Jesus' view?

We think it can reasonably be held that great companies of Christians do not realise what the weeds which choke and destroy spiritual life really are. Judging by their lives, it would appear that some think of riches and pleasures (the Master's own words, according to Luke) not as weeds, but as most desirable things, if not essentials of a successful and happy life. The question of our heading has considerable point. Flagrant sins, like stealing, lying, killing, drinking, we abhor and shun; but we easily succumb to the gradual growth of care, covetousness, pleasure.

We should give special heed to the Master's voice. Do not the words fit the twentieth century: "As for the seed that fell among thorns, that means people who hear but who go and get choked with worries and money and the pleasures of life, so that they never ripen" (Moffatt's translation).

Professor Thomson, out of his experiences in Palestine, wrote as follows: "What a sower in Palestine knows that he should do is to get his seed in early. If he sows too late, his wheat will have a hard contest with the inevitable thorns which will be sure to appear in their time." The lesson may not be in Jesus' parable, but it is consonant with it. Every teacher of the young in the way of the Lord may profit by Thomson's suggestion, and "get the heavenly seed in early."

Is Salvation by Faith Alone?

R. G. Cameron.

A great many people would answer the above question in the affirmative. There are many preachers and teachers of the word who declare that faith is the one and only condition, on the human side, of the salvation that is in Christ Jesus. There is a great body of religious literature both permanent and periodical in which the doctrine of salvation by faith alone is taught.

The writer of this article has recently read a book the title of which is "Salvation." The author has the reputation of being one of the foremost Christian teachers in America. One chapter in the book is headed, "The one condition of salvation," and such statements as the following are made: "This one word 'believe' represents all a sinner can do, and all a sinner must do to be saved"; and again, "The only condition on which one may be saved is to believe." Commenting on Mark 16: 16, he says: "Here as everywhere believing is the only condition of salvation," and goes on to say, "The unsaved person is condemned for not believing rather than for not being baptised." He argues that believing is therefore the only condition of salvation, notwithstanding that our Lord coupled baptism with believing as conditions upon which men "shall be saved," though disbelief alone is a sufficient ground of condemnation.

In another part of the book this writer, quoting Scripture in support of his position, begins with our Lord's words to the woman who was a sinner, "Thy faith hath saved thee; go in peace" (Luke 7: 50). His next proof text is taken from Acts 16: 30, 31, "And brought them out and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." And so on throughout the book. And this writer is but one amongst hundreds, while there are

thousands of preachers who teach the same thing, with the result that millions of people believe it. Is it true? Let us note

1. *This teaching ignores the difference between our Lord's exercise of his divine authority and prerogative to forgive sins during his earthly ministry upon any terms he pleased, and the terms upon which, after his resurrection, he authorised his apostles to proclaim forgiveness of sins.*

Jesus Christ had "power on earth to forgive sins" (Luke 5: 24), and in the exercise of his power he forgave the sins of, and so saved, "the woman who was a sinner," the thief on the cross and others because of their faith. But these were saved while the dispensation of the law was still in operation and before the present dispensation of grace had begun. Pentecost marked the beginning of an entirely new order of things, and salvation was offered then and thereafter upon a new set of conditions, clearly announced in the great commission. It is amazing that men having reputation for scholarship, and who should know how to "rightly divide the word of truth," should fail to recognise this distinction.

2. *This teaching that salvation is by faith alone ignores the great commission and its implications.*

An examination of the commission recorded in Matt. 28: 18-20; Mark 16: 15, 16; and Luke 24: 46, 47; discloses three conditions imposed by the Lord himself. They are—to name them in their logical order—faith, repentance, baptism; these following upon an antecedent condition imposed upon the apostles to teach and preach, the objective being the making of disciples who upon acceptance of and compliance with the conditions are promised salvation or "remission of sins." In considering the commission it is important to notice three facts:

The Changeless Christ.

Ira A. Paternoster.

(a) That the commission constitutes the Lord's final instructions to his apostles. After giving it, as Mark tells us, "he was received up into heaven," and those last instructions have never been revoked, changed or modified by divine authority.

(b) It was given at the time when the Lord for the first time claimed "all authority in heaven and on earth." Claiming universal authority, he said, "Go ye therefore . . . make disciples . . . baptising them." His universal authority still stands.

(c) The apostles commenced and continued their work under the terms of the commission, being guided by the Holy Spirit in a sense and to a degree that no one is to-day. "They spake as the Spirit gave them utterance" (Acts 2: 4). And then, and always their answer to the question of sin convicted men and women, "What must we do?" was in exact accordance with the terms of the great commission which (let it be repeated) neither they nor any succeeding preachers have ever been authorised to change or modify.

3. Those who teach that salvation is by faith alone ignore the fact that in all cases of conversion recorded in Acts—the book of conversions—baptism is specifically mentioned.

Faith is not always mentioned, nor is repentance—though both are always inferred—but in every instance, whether of individuals or groups, the baptism is specifically referred to.

The Pentecostians who "gladly received his word," were baptised (Acts 2: 41). Of the Samaritans it is said, "When they believed Philip . . . they were baptised, both men and women" (Acts 8: 12). The eunuch believing "with all his heart" was baptised (Acts 8: 37, 38). Saul of Tarsus, after receiving instruction from Ananias, "arose and was baptised" (Acts 9: 17-19). Cornelius and his friends having heard the message of the gospel "were baptised in the name of the Lord" (Acts 10: 48). Lydia, of Thyatira, "whose heart the Lord opened," that she "attended to the things that were spoken by Paul," was baptised with her household (Acts 16: 14, 15). The jailor, "having believed with all his house, was baptised he and all his straightway" (Acts 16: 33).

Thus we see how the Spirit-inspired apostles gave effect to their Lord's commission, uniformly requiring of those who would be saved "repentance toward God"—where that had not already been manifested—faith in the Lord Jesus Christ and baptism in water "into the name of the Father and of the Son and of the Holy Spirit." On what authority, then, is it taught that salvation is by faith alone? Certainly not on the authority of the great "author and perfecter of salvation," who alone has the right to determine and to dictate the terms of "the great armistice" now being offered to rebellious men in the Gospel of his grace.

We live in a world of change. The flowers bloom, then droop and die. Institutions flourish for a time and others take their place. Governments come and go; systems have their day and cease to be. Youth develops into young-manhood, and young-manhood passes into old age. "Change and decay in all around I see."

It is good amidst all the changes of life that Jesus Christ remains as the unchanging One. He alone of all else does not change. He remains "the same yesterday, to-day and forever."

As the changeless One, his word must abide. Two thousand years ago he gave instructions how best to run this old world, and if we were prepared to carry out his word to-day, what a different story there would be to tell. He said, "Therefore all things whatsoever ye would that men should

do to you, do you even so to them: for this is the law and the prophets." To-day, instead, selfishness marks the spirit of the race. Until we return and learn to walk with the changeless Christ nothing worth while will remain.

Prayer Corner.

To live in the Spirit is the right condition of man, his normal condition; and, to live in the Spirit is to live with God—hearing him, and knowing him, and loving him, and delighting to, do his will.—Thomas Erskine.

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O, little heart of mine! shall pain
Or sorrow make thee moan,
When all this God is all for thee,
A Father and thine own?

—F. W. Faber.

©

Blessed Lord, by whose providence all holy scriptures were written and preserved for our instruction, give us grace to study them this and every day with patience and love. Strengthen our souls with the fulness of their divine teaching. Keep from us all pride and irreverence. Guide us in the deep things of thy heavenly wisdom, and of thy great mercy lead us by thy Word unto everlasting life: through Jesus Christ our Lord and Saviour.—Bishop Westcott.

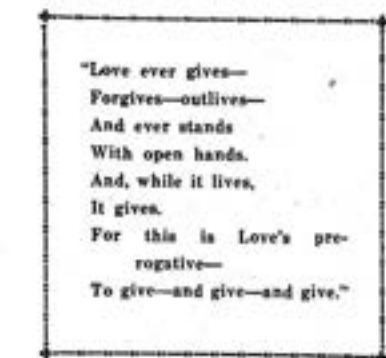
Women's Conference Officials Visit Churches.

Travelling nearly eleven hundred miles by car within eighteen days, Miss Ellis, president of the Women's Conference, and Mrs. Abercrombie, vice-president, visited the churches in North-western Victoria, setting out from Melbourne on

May 13. It is probable that this is the first occasion when officers of the Women's Conference and of the Mission Bands have paid an official visit to churches outside the metropolitan area.

Meetings for women were held in all centres visited, viz., St. Arnaud, Merbein, Mildara and Red Cliffs, and addresses were given by the visiting sisters. The women of the churches were very outspoken in their expressions of welcome, in their assurances of the help they had received, and in their pleasure at meeting in their home churches these leaders amongst the women of the churches. It proved a very busy time, as almost every day brought with it meetings, social engagements and visits. In addition, anniversary services, Bible Schools, a district conference, and a district youth conference were attended and greetings presented.

The women of the churches feel more closely related both to the Women's Conference and the Mission Band work as a result of meeting their representative leaders. The Victorian Home Mission secretary was scheduled to conduct meetings in these centres, and invited the ladies to accompany him in the "Riley," and thus be able to perform a mission to the women of the churches remote from Melbourne.



Miss Ellis and Mrs. J. McG. Abercrombie, President and vice-president of our Victorian Women's Conference, on a visit to the women of the north-western churches. Miss Ellis is on the right.

Some Notable Hymns and Authors.

No. 5. Other German Hymnists.

A. M. Ludbrook.

A witty Anglican clergyman of a century ago, Sydney Smith, once remarked that "everything loses by translation except a bishop." (He couldn't have had in mind the N.T. use of the former term.) Perhaps that is the chief reason why comparatively few lyrics from the German find a place in English publications. In the "Churches of Christ Hymn Book," however, as we shall presently see, we have several fine hymns that cannot have lost much by translation.

Other authors of Luther's time and nationality contributed to the new German hymnody. Among them MICHAEL WEISSE (1480-1540) is worthy of note. At first a priest and monk, when Luther's writings reached him he renounced monasticism, joined the Bohemian Brethren (followers of the martyred Huss), and became a preacher of the reformed faith. We owe to him, "Christ the Lord is risen again" (No. 153), classed as a resurrection hymn, but equally a hymn of the Cross, and also quite appropriate to the Lord's Supper. Other translations of it had been published in England as early as 1750, but not until Miss Winkworth included it in her "Lyra Germanica" (1858) did it begin to make its way into English collections.

Among the most noteworthy of the earlier German hymn writers is the heroic MARTIN RINKART (1586-1649). He was born at Ellcnburg, and with that city were associated the following tragic experiences of his life. Pastor and philanthropist, hymnist and musician, he passed through all the horrors of the Thirty Years' War (1618-1648). In 1637 the plague attacked the citizens, and 8,000 died in one year. Rinkart—others having fled—sometimes read the burial service over 40 to 50 persons in one day, and is said to have buried with his own hands during the persistence of the pestilence 4,480 bodies. Famine followed the plague, when starving wretches fought in the open street for a dead cat or crow, and Rinkart was a succorer of very many. Then to crown all, back came the enemy army, and the impoverished town was ordered to pay it 30,000 thalers—by Rinkart's strenuous efforts reduced finally to 2,000, towards the raising of which this noble man mortgaged his future for several years. And it was then—war, pestilence and famine ended—he composed the famous hymn, "Now thank we all our God."

This great hymn, Miss Winkworth again the translator, is regarded as the German Te Deum. It is to be found in every German hymn book, and is used at all national festivals and special occasions of thanksgiving. It was sung at the celebration of the completion of Cologne Cathedral, and at the laying of the foundation stone of the Reichstag (recently burned). It was sung at St. Paul's Cathedral, London, on the cessation of the last South African War. Johann Cruger, the composer of the melody, wrote it in 1649, so possibly specially for Rinkart's hymn. The metre and tune are somewhat peculiar, but the hymn is more of the English type than is Luther's, and it would be well to familiarise ourselves with it. The first stanza is as follows:—

"Now thank we all our God,
With hearts and hands and voices,
Who wondrous things hath done,
In whom his world rejoices;
Who, from our mother's arms,
Hath blessed us on our way
With countless gifts of love,
And still is ours to-day."

Now we come to an author who, yielding in popularity to Luther, greatly exceeds him in

poetic fertility—PAUL GERHARDT (1607-1676). "Next to Luther," says Julian, "he is the most gifted and popular hymn-writer of the Lutheran Church." Miss Winkworth, the translator, regards him as the typical poet of that community, and avers that "his 123 hymns are among the noblest pearls in the treasury of sacred poetry." They are largely hymns of individual experience. For instance, Gerhardt was the author of that beautiful lyrical prayer, "Jesus, thy boundless love to me"; also of the well-known hymn exhorting to trust in God and to patient contentment in trial, "Give to the winds thy fears." Both translations are by John Wesley.

Wanting the hymn number in our new book some time ago, I looked in the index for "Give to the winds thy fears," but couldn't find it—because it wasn't there! That was puzzling, for I had a strong impression it was in the collection. The fact is that the original lyric, be-

MEMORY HYMN.

S.—759. T.—137. B.—11.

Put thou thy trust in God,
In duty's path go on;
Walk in his strength with faith and hope,
So shall thy work be done.
Give to the winds thy fears,
Hope, and be undismayed;
God hears thy sighs and counts thy tears,
God shall lift up thy head.
Through waves and clouds and storms
He gently clears thy way;
Wait thou his time, so shall the night
Soon end in joyous day.
Let us, in life, in death,
Thy steadfast truth declare,
And publish, with our latest breath,
Thy love and guardian care.

—Paul Gerhardt,
tr. John Wesley.

ing rather lengthy, has been divided into two hymns—"Commit thy ways" and "Give to the winds"; and in our new book a stanza from the first (presumably) precedes the familiar lines of the second. We usually like a suitable "approach" whether to a house or a hymn, and possibly the well-known lines were deemed too abrupt a beginning, but I rather prefer them as at once arresting and stirring. It will be well for all owners of the book to insert at the bottom of page 710, "Give to the winds thy fears—see No. 433," with a connecting sign a few lines from the top.

This is a favorite song both in the home of its birth and in the lands of its adoption. A German writer speaks of it as "the most comforting of all the hymns that have resounded on Paulus Gerhardt's golden lyre, sweeter to many souls than honey and the honeycomb." It was the Women's Crusade Hymn of the great Temperance revival in Ohio 60 years ago, as Psalm 146 was the Crusade Bible-reading. There are several suitable tunes; the present writer's preference is for Dr. Gauntlett's "St. George," S. and S. 759.

We have in a previous article referred to Gerhardt as a translator from the Latin. He was a born singer, just as Luther was a born fighter, No wonder their countrymen are proud of them both.

GEORG NEUMARK (1621-1681) is less known, but an author of some note. Born in Thuringia, his career was a chequered one. In his youth he was long unable to find employment, then through a dramatic episode obtained it, becoming tutor in a judge's family. This sudden ending of his anxieties was the occasion of his composing that beautiful hymn of which the first stanza is—

"Leave God to order all thy ways,
And hope in him whate'er betide;
Thou'lt find him in the evil days
Thy all-sufficient strength and guide.
Thy all-sufficient strength and guide.
Who trusts in God's unchanging love
Builds on the Rock that nought can move."

Well for him that he was thus building, for a little later he lost all his property by fire. Of his 34 hymns this one, Julian remarks, "may fairly be called classical and imperishable."

A great name in German hymnody is that of COUNT ZINZENDORF (1700-1760), better known to us than some we have mentioned because of his connection with Moravian missions, the centenary of which was celebrated last year. Born at Dresden, in Saxony, he was characterised by religious fervor from his youth up, and this was greatly strengthened when in the Dusseldorf Art Gallery he read beneath an Ecce Homo the words, "This have I done for thee, what doest thou for me?"

Zinzendorf had a remarkable aptitude for extemporising hymns. Referring to his preaching in Berlin he said, "After the discourse I announce a hymn appropriate to the subject; when I cannot find one I compose one." He composed some 2,000 in all! They are characterised by great devotion to the person of Christ, though sometimes also, says a writer, "by excess in the application of the language and imagery of human affection to divine objects." Two of his best-known hymns are "Jesus, thy blood and righteousness" (tr., John Wesley), and "Jesus, still lead on" (tr., Jane Borthwick). The latter is said to be the first hymn taught to the children in every German home, and was a great favorite of the late Dr. Joseph Parker, of the City Temple, London. It has been translated into 93 languages. Two other hymns by the same author were in our old book—"O Jesus Christ, most holy," and "O thou to whose all-searching sight." But we can't have all the good things all the time!

A still later hymnist was MATTHIAS CLAUDIUS (1740-1815), who was born at Lubeck and became a Lutheran pastor. He was the author of numerous poems, some of which might rank as sacred songs; but he composed no hymns designed for church worship. Three pieces, however, passed into German hymnaries, and were translated by Miss Jane Campbell into English—"We plough the fields and scatter," "We plough the fertile meadows," and "We plough the ground, we sow the seed." The explanation of all this "ploughing," etc., lies in the fact that in 1776 the author was appointed one of the Commissioners of Agriculture of Hesse-Darmstadt, and that evidently colored some of his literary work. The first of the three lyrics is one of our most popular harvest hymns. The melody is also of German origin.

It much surprised me to find that JOHANN WOLFGANG GOETHE (1749-1832) was the author of a well-known hymn; I hadn't thought he was "one of that sort," and was reminded of the ancient saying, "Is Saul also among the prophets?" The son of a lawyer of Frankfort-on-Main, he rose to be the greatest German poet of his day, and is esteemed in his own country almost as much as Shakespeare is in England. He was the author of many poems, but he explicitly states that he wrote none suited for use in public worship. It seems, however, that he was the originator of that fine hymn, "Pure yet and purer." A few other pieces, chiefly from "Faust," are found under his name in one or two Unitarian hymnbooks, says Julian; who also remarks that "some of the versions are very free, and the distinctively Christian charac-

ter of the translations is only very faintly present in the originals." Some excuse for my surprise!

But we must draw to a close our brief study of German hymnody as represented in our new book, only just mentioning—Josua Stegmann (1588-1632), author of No. 368; Erdmann Neumeister (1671-1756), No. 708; Gerhard Terstegen (1697-1769), Nos. 570 and 689; and Joseph Mohr (1792-1848), who wrote, "Holy night, peaceful night," a favorite Christmas carol in Germany.

Now as to our memory hymn, which of the foregoing shall it be? Rinkart's at first was

favored, but metre and tune are peculiar. Songs that are easily learned, and can be sung anywhere and everywhere, are to be preferred. So Gerhardt's (four verses) let it be—or both—or for enthusiasts (and others can make their choice) even three, including Zinzendorf's, whose first stanza we all might make our daily prayer:

"Jesus, still lead on,
Till our rest be won;
And although the way be cheerless,
We will follow calm and fearless.
Guide us by thy hand
To our fatherland."

New South Wales Conference.

W. J. Crossman.

The 48th annual conference was opened in City Temple on Thursday, June 1, at 6 p.m., with the usual tea to delegates held under the auspices of the Social Service Department. This was well attended, and nearly all the metropolitan churches as well as several country centres were represented. The Conference President (Bro. J. Whelan, M.A.) presided. Bro. A. G. Illingworth gave a short talk emphasising the importance of adopting the form of social service practised by the early church. Representatives from Methodist and Congregational churches and the Salvation Army brought greetings. It was a happy and profitable function. Following the tea a Social Service demonstration was held. This proved a very fine start for conference. Bro. Reg. Hayward provided a splendid programme of music. Mr. J. J. Mountain gave an inspiring message on "Give ye them to eat." Mr. Jack Garvey, converted after 28 years in gaol, gave his personal testimony to the saving power of the gospel. An offering was taken for social service work.

Conference Sermon (Broadcast by 2CH).

On Lord's day afternoon, June 4, Bro. A. A. Hughes, of India, preached the conference sermon on "The Christian's Message in Relation to the Needs of To-day." It was a worthy message, delivered to a splendid congregation. The conference choir, under the leadership of Bro. Hayward, rendered excellent music. An offering of over £13 was received for the Preachers' Provident Fund.

Business.

The first business session of conference began on June 5. In the absence of the President, Bro. J. Whelan (who was conducting the funeral of Mrs. Morrison), Bro. A. Allen, vice-president, took the chair. Greetings were received from Federal Conference Executive, Federal Foreign Mission Board, College of the Bible, Victoria, South Australia, Western Australia, Northern Suburbs District Conference, N.S.W. A welcome was extended to Bro. W. Wakefield and A. Larsen, new preachers; also A. A. Hughes and R. J. Sandells (missionaries). Four new churches were admitted to conference, namely, Canterbury, Manly, North Parramatta and Wyong.

There were some good discussions concerning the numerical strength of the churches, and whilst the membership now stands at 5,347, making a total increase for the year of 91, it was felt that the actual losses by revision of roll called for some deep thinking.

Special consideration was given to the conference with the Baptist Union, the first joint meeting of which was to be held on June 16. The sub-committee appointed consists of J. Whelan, M.A.; W. J. Crossman; H. G. Harward; E. Davis; T. Hagger and D. Wakeley.

Recommendations for Jubilee Conference in 1935.

These were accepted, and the Executive instructed to prepare the following programme:—

1. Special effort to present our distinctive witness.
2. Out of debt by 1935.
3. Launching of special Jubilee Year Fund.



A. Allen,
Newly-elected President of our N.S.W.
Conference.

4. That a fraternal delegate be invited from United Kingdom and America (no expense to be incurred locally).
5. That a historical night be held during conference, the history of the movement to be told by story and picture.
6. That a sub-committee be appointed to prepare same.
7. That enquiries be made as to cost of publication of suitable issue of a souvenir booklet.
8. Formation of Jubilee choir.

A special tribute was paid to the magnificent service rendered the churches by the Conference President, who had visited all country churches and almost all metropolitan centres during the year. The following resolution was placed on record: "We desire to express our appreciation of the self-sacrificing and untiring efforts of the Conference President, Bro. J. Whelan, M.A., whose wise advice has been of great value to the brotherhood, and whose faithful discharge of the many duties of office has encouraged and strengthened the work of the churches. Bro. Whelan has given of his time, strength and consecrated ability in the interests of the larger work throughout the State."

Deputations.

Bro. H. M. Arrowsmith, General Secretary of the N.S.W. Auxiliary of the British and Foreign

Bible Society, outlined the activities of the society.

Unique in the manner of deputations was that as presented by the Council of Churches. With T. E. Rofe as president were E. Davis (vice-president), F. E. Alcorn (secretary), and D. Wakeley (assistant secretary), all being delegates to conference. It was stated that our representatives had been most faithful in their attendance, showing an average of 88 per cent. The Council of Churches is to-day recognised not only as an influential body, but its power is being felt.

Social Service.

The report as presented by the chairman (Bro. D. Wakeley) revealed that in spite of the many difficulties due to economic conditions much good had been done. Probably the outstanding feature was the work being carried on at the Boys' Home, Dundas. A tribute was paid to the splendid service rendered by Matron Mackenzie during the years, who since last conference had resigned. Bro. Wardrop, the new superintendent, was introduced to conference.

Mr. R. Goodman, president of the Baptist Union, guest at the luncheon adjournment, conveyed greetings from that body.

Reports.

Bro. J. Whelan presided at the afternoon session. The Bible School's report, as outlined by Bro. J. L. Stimson, revealed that there had been a net increase of 635 scholars for the year, as well as a net increase of 74 teachers. Six new schools had been organised. 32 home classes and small schools are served in distant centres. 14 new C.E. societies were reported during the year, and active societies now number more than 70. There are 26 Christian Fraternal Chapters with a total of 600 members.

Reference was made to the brotherhood Foreign Mission work in India, China, New Hebrides, and amongst the Chinese in N.S.W. It is interesting to note that in the latter connection our Young People's Department is performing a great service under the leadership of Miss Wilson. Bro. R. J. Sandells was heard to advantage at this session. His talk on the work at New Hebrides gripped the conference.

Home Missions report was in the hands of the chairman, Bro. J. P. Shelton. A big programme had been carried out during the year. During the session brief messages from the fields were delivered by B. G. Corlett (Granville), J. Clydesdale (Canley Vale), W. L. Ewers (Hamilton), G. H. Newell (Inverell), A. R. Lloyd (Gulgandra), R. Greenhalgh (Grafton), and H. C. Stitt (Erskineville).

During morning and afternoon sessions there was a break of 20 minutes, when devotional periods were conducted by W. Wakefield, of Wagga, and A. R. Lloyd, of Gulgandra.

Missions Night was held at Enmore following the day of business. Bro. J. Whelan presided over a great gathering. Inspiring addresses were delivered by T. Hagger (Home Mission organiser), and A. A. Hughes, of India. Bro. R. Hayward led the service of praise, and rendered a beautiful solo.

Youth Missions Night was held in City Temple on Tuesday, June 6. Items rendered by the new school of Canterbury, which commenced in July last with six scholars, and now has 200; group chorus (by Chinese scholars) and Clyde school were enjoyed. Bro. H. M. Arrowsmith gave an illustrated lecture, entitled "The Bible and Youth."

Closing Meeting.

The final meeting was held on Thursday, June 8, in City Temple. Bro. J. Whelan presided, and introduced the incoming president (Bro. A. Allen), who then delivered his presidential address on "Peculiar People." The address was highly appreciated. At its conclusion the new president presented the retiring president with a Moffatt Translation of the Bible. A

(Continued on page 398.)

The Home Circle.

Conducted by J. C. F. PITTMAN.

THE WATER LILY.

O star on the breast of the river!
O marvel of bloom and grace!
Did you fall right down from heaven
Out of the sweetest place?
You are white as the thoughts of an angel,
Your heart is steeped in the sun;
Did you grow in the Golden City,
My pure and radiant one?
Nay, nay, I fell not out of heaven;
None gave me my saintly white;
It slowly grew from the darkness,
Down in the dreary night,
From the ooze of the silent river
I won my glory and grace.
White souls fall not, O my poet,
They rise—to the sweetest place.

—M. F. Butts.

GREATHEART.

One of John Bunyan's famous characters was Greatheart. He lived only in the pages of a book. Here, however, is the story of Greatheart the Second, who is a man in real life, and his true name is Wilfred T. Grenfell. In early life he gave himself to Christ, and in far-away Labrador he set out to tend the sick and injured on that desolate coast. He built a hospital, and when it was in full working order he decided to spend the winter ashore, for he could do better work then. He was always anxious to be where there was most to do. And he had plenty of chances of showing what he was made of.

One day word came, by sledge, that he was wanted. A storm was lashing the hospital as he went out to see who had come. There were two young men who were covered with ice. "What has brought you out on a day like this?" asked the doctor. They told him of an old seaman whom he knew, many miles away, who was very ill, and who wanted help at once. "Would you come?" they demanded. We know what the doctor's answer would be. He got the two men to have a meal while the dogs and the sledge were got ready, and off they set on their 100 miles over the ice. It took four days. They had to lie in the snow at night, wrapped up in their blankets, and cuddled up to the dogs for warmth, to keep them from being frozen to death. Sometimes they had to crawl down dangerous places, and the pace was necessarily slow. But at last they got to where the old man lived, and though he was very ill, it was not long before the doctor had been able to relieve his pain, and set him on the way to recovery. Isn't that fine?

But there is another adventure that is more wonderful still. An urgent summons came one day from a young fellow forty miles away. It was the end of the winter, and that made it riskier than ever to go a long journey by sledge, for the thaw was beginning. But the doctor hadn't time to think about that. He was wanted! That was enough. Every moment meant a good deal, for it was a matter of life and death. So away they went. By taking a short cut across the bay, he would save time, if the ice would bear. He resolved to try. But it was seven miles across, and there was danger. All went well for a time when suddenly he saw that the ice was getting soft. A moment later the sledge had gone through, carrying his food and spare clothes. Swiftly he cut the traces, freeing the dogs, for they were now in the water. They all had to swim for it. They managed to get on to a block of ice about ten feet square, but to the doctor's horror, the wind sprang up from the shore, and the ice was being steadily borne out to sea.

The great Atlantic lay before him, while there he was without any extra rugs or coats, and without food, afloat on an ice-pan. The cold was intense. Night was falling. But he was not afraid, for he felt the presence of his Father, and one of the hymns he had learnt as a boy came into his mind, and he sang to himself, "Thy will be done." But he was going to make a fight for life! He knew that he must have covering, or he would die. So he had to kill three of his dogs, and though it grieved him to do it, he knew it was their life or his. He wrapped himself in their skins, and lay down on the ice. When day broke, he made a flag of distress, and to his delight, it was seen. A boat picked him up, and he was carried back home, frost-bitten and suffering from his terrible experience.

As soon as he could, however, he got off again to the young man who wanted him, and was able to save his life. But in the vestibule of Grenfell's house in Labrador there is now a bronze tablet recalling that night on the ice, if he could ever forget it, but reminding him of something else, for it reads: "To the memory of three noble dogs—Moody, Watch and Spy—whose lives were given for mine on the ice, April 21, 1908."

There was One who died that we might live. He is Jesus Christ, our Saviour and Friend. And just as Grenfell found that this Friend was near to him in his danger, and was the inspiration of all his efforts for others, so Christ will be our Helper in every time of need, and will, by his unflinching grace, help us to live the life heroic!

SEEKING THE BEST.

The complexity of our modern age has intensified the problem of choosing the things that are to fill our lives. In more primitive days there was little to choose from. Life, except in the large cities, was simple, books were few, and amusements were mostly at the fireside or the occasional community gathering.

Now the contrary is true. Even the remote country home of to-day has its automobile, radio, many books and magazines, with all the opportunities of filling mind and life with the best—or the worst.

The kind of men and women we are to become depends upon what we choose from the things that the world presses upon us.

The world's best literature is available to all—but so is the trashy and vicious.

Good music may be had at the turn of a radio dial—but the same dial may bring us the jazzy and cheap.

It is no trouble now for any one to find companions. And in every community there are the good and the bad.

We lead full, busy lives these days, whether we will or not, and for good or for bad. We are making our choices every day one way or the other. While we are making a life, building a character, and preparing for eternity, why not fill life with the best—the best books, the best music, the best recreations, the best companionship?

What kind of choice are you making?—"Young People."

An old Scotch woman, who had never been known to say an ill word about anybody, was one day taken to task by her husband.

"Janet," he said impatiently, "I do believe ye'd say a guid word for the de'il himself."

"Ah, weel," was the reply, "he mayna be sae good as he might be, but he's a very industrious body."

The Family Altar.

J.C.F.P.

Monday.

And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.—Job 28: 28.

Both divine and human wisdom are frequently alluded to in this book and elsewhere. The latter consists of such conduct as accompanies reverence for Jehovah.

Reading—Job 28.

Tuesday.

Let me be weighed in an even balance, that God may know mine integrity.—Job 31: 6.

I have seen at the Victorian Mint a pair of scales so delicate and accurate that the weight of a small hair is noticeable. The balance of divine justice is even more precise.

Reading—Job 31: 16-40.

Wednesday.

Lo, all these things worketh God oftentimes with man.—Job 33: 29.

It seems that Job had only advanced to the thought of vindication. In due time, he would be fully justified. Elihu points out that in chastisement the Almighty works out his own purposes, and in the fuller light of the new dispensation we can confidently believe that "all things work together for good to them that love God."

Reading—Job 33.

Thursday.

Behold, God is mighty, and despiseth not any; he is mighty in strength and wisdom.—Job 36: 5.

Though infinitely wise and almighty, Jehovah despiseth not the simple and weak. On the contrary, he promises that if any lack wisdom, and asks God for it, it shall be given. And if only the weak are linked to the Omnipotent one, they are strong indeed.

Reading—Job 36.

Friday.

Hearken unto this, O Job; stand still, and consider the wondrous works of God.—Job 37: 14.

Which reminds us of the instruction of Moses to the Israelites, when about to cross the Red Sea. It is fitting at times to "stand still," and at others to go forward. Yet we must never forget that going forward is impossible if we go alone. We must first "stand still and see the salvation of the Lord"; saved, we can move forward towards sanctification and eternal bliss.

Reading—Job 38: 1-7, 22-41.

Saturday.

Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it.—Job 40: 2.

There was a tendency with Job, when striving to prove his own integrity, to reflect somewhat upon the justice of the divine government of the world. Job is here challenged to instruct the Almighty. Can sinful, ignorant, mortal man teach God anything? "Those have high thoughts of themselves, and mean thoughts of God, who reprove any thing he says or does."

Reading—Job 30.

Sunday.

I have heard of thee by the hearing of the ear; but now mine eye seeth thee.—Job 42: 5.

Seeing God is always a humbling experience. Now that Job has a clear perception of God's justice and righteousness, he understands better than hitherto the divine relationship towards man. Much of his previous reasoning now appears foolish. A clear sight of Jehovah humbles him to the dust.

Reading—Job 42.

Prayer Meeting Topic.

June 28.

OUR GIVING.

(Matthew 6: 1-4, 19-21.)

H. J. Patterson, M.A.

Jesus said, "Lay not up for yourselves treasures upon earth where moth and rust doth consume and where thieves break through and steal; but lay up for yourselves treasures in heaven where neither moth nor rust doth consume and where thieves do not break through nor steal." But in spite of and regardless of that teaching men, and Christian men some of them, with the powers with which God has endowed them, are laying up treasure on earth. In view of the Foreign Mission offering let us consider the matter of our giving.

Scriptures not Obscure.

To the contrary the Scriptures are very outspoken. In the days of the Old Testament the surrender of at least a tenth was insisted upon, and when the nation failed in this the voice of the prophet was not hushed. Yet this also must not be forgotten, that to give without the right spirit is useless.

In the New Testament Scriptures both of the teaching of Jesus and of the apostles the need of this grace on the part of Christians is shown. The basis for the giving is not law but love: love for God and one's fellows. "Freely ye have received, freely give." "Thou shalt love thy neighbor as thyself." "Give and it shall be given unto thee good measure, pressed down, and running over shall men give unto your bosom. For with the same measure ye mete it shall be measured to you again." "It is more blessed to give than to receive." "Upon the first day of the week let everyone of you lay by him in store as God has prospered him." "To do good and to communicate forget not; for with such sacrifices God is well pleased." One might proceed to give examples, but sufficient is this teaching.

How Much Can I Give?

Systematic proportionate giving is the ideal. I do not mean by that a wooden system which makes a tremendous burden which is well-nigh an impossibility of the giving of a tenth for some, and the giving of a tenth for others which is but for them a miserable pittance comparatively. Stanley Jones wrote, "The teaching that a man should give one-tenth of his money to God, and then be free to use the nine-tenths for himself, is an utterly dangerous teaching. In giving the one-tenth and using the nine-tenths for himself he may be buying off his conscience with the one-tenth, and thereby hallowing an utter selfishness." Some people say they could not make a promise, but they make a promise to the landlord, to the grocer, to the draper; in fact, to anyone but the church, and her Head, the Lord Jesus.

The Right Attitude.

Our giving, its nature and extent will be determined by what we are in ourselves. Some men give as an old pump does. The well is deep, the pump rusty, and only after laborious effort does it give a pittance to the thirsty pumper. And when it does give, the shrivelled machinery shrieks in awful agony. Some others give like the beautiful spring; always full to overflowing, and all you need do is to dip in the bucket and it is filled. Personal consecration precedes purse and all consecration. It is not the gold that sanctifies the temple, but the temple the gold. What of Foreign Missions? Our gift will depend upon the kind of heart we have. "The Lord loveth a cheerful giver." "Lay not up treasures for yourselves." Note the word "yourselves." Invest in the bank of human character. "If we invest in people, then our investment is deathless."

TOPIC FOR JULY 5.—TEMPTED.—Matt. 4: 1-11.

Our Young People.

Conducted by WM. GALE.

Dramatisation in the Bible School and Christian Endeavor Society.

Educational authorities are more and more using dramatisation in our day schools as a method of teaching. History is being presented and taught by means of pageants, playlets and dramas. This delightful method of presentation is often seen in connection with public anniversaries, jubilees and centennial celebrations all the world over. Bible School leaders are telling us to employ it frequently in our sessions. Not, as we have done heretofore, in the little beginners' department, but in all departments up to and including the Bible class; the various grades in C.E. can very effectively use it. "The tendency to play is a native one; it relates past to present; the story becomes more vivid, and in action it becomes our own; dramatisation lends interest and holds attention," writes Miss Gill. The same authority says, "Care must always be taken to preserve the spirit of reverence and the right atmosphere. Those stories should not be dramatised in which the persons of God or Jesus occupy a prominent place."

The following is a "playlet" prepared and presented by Mr. T. T. Williford, young people's organizer and director of C.E. work in Ninth Avenue Christian Church, Washington, D.C. Try it in the various departments of your Bible School and in your grades of C.E.

"THE GOOD SAMARITAN."

First Voice (back stage).

Teacher, what shall I do to inherit eternal life?

Second Voice (back stage).

What is written in the law? How readest thou?

First Voice.

Thou shalt love the Lord thy God with all thy heart and with all thy strength and with all thy mind; and thy neighbor as thyself.

Second Voice.

Thou hast answered right; this do, and thou shalt live.

First Voice.

Who is my neighbor?

Second Voice.

A certain man was going down from Jerusalem to Jericho.

SCENE I.

[Curtain opens. Two robbers, in centre stage, are conversing.]

First Robber.

Our business is not so good these times; we have not made a haul worth while for three days.

Second Robber.

No, this road is so dangerous that few pass this way without proper protection.

First Robber.

Hush, here comes a man alone. He is a Jewish trader and must have much money. Don't let him get away.

[Traveller comes on stage with signs of having been knocked about. His coat and money are taken.]

Not a bad day's work. Come, let's hurry away and see how much we have. (Exits.)

[Enter Priest.]

Priest.

The gifts at the temple were plentiful to-day, and the part I took for my own is so heavy I can hardly carry it. I hope no robbers waylay me before I get safely home. Ho! What is this? A Jew who was careless enough to let himself fall among thieves. Well, I have no time to look after him. They may do the same to me if I tarry. He is probably dead anyway. No one

knows that I have seen him, so I will leave him for someone else, and hurry on my way. (Exits.)

[Enter Levite.]

Levite.

It will soon be time for me to serve at the temple. I should have been there, but I overslept and will have to hurry or I will be late. What is this? A man left for dead by thieves. Perhaps I should stop and see if I can be of help to him; but it is more important to serve in the temple than help an unknown man, even if he is a Jew. Surely that priest I just met passed this way and saw him. If he left him to die, certainly it is not for me, a mere Levite, to waste my time on him, so I shall hasten on to the temple. (Exits hurriedly.)

[Enter Good Samaritan.]

The Good Samaritan.

Ah! the robbers have been busy again. Here is a poor man left to die. If I stop to help him I shall miss an appointment which may mean the loss of a sale and much money. Besides, he is a Jew, and they consider my people dogs. And if I stay here long the robbers may return. But I cannot leave him here to suffer and die. I cannot consider my own welfare or safety while a human life is at stake. I shall tend his wounds and help him to the inn where he may receive proper care. [Bends over wounded man and begins examination, placing hand on heart, etc.]

SCENE II. [Curtain.]

[Innkeeper's daughter stands in doorway near right stage, looking toward the Good Samaritan, who enters left, supporting the Jew, whose wounds have been bandaged. She does not speak until he is near her.]

Innkeeper's Daughter.

What is this you are bringing here?

Good Samaritan.

A poor man I found on the road. The robbers have taken his money and clothes and almost killed him. I have dressed his wounds, but he must have good care for several days until he is strong enough to continue on his way.

Innkeeper's Daughter.

This will cost lots of money, and as he has been robbed, how will we be paid for our care of him?

Good Samaritan.

Here is enough for his wants for a few days. I shall stop on my way back, and if more money is needed you will receive it.

[Curtain.]

Second Voice (back stage).

Which of these three, thinkest thou, was neighbor unto him?

First Voice (back stage).

He that showed mercy unto him.

Second Voice.

Go thou and do likewise.

NEW SOUTH WALES NOTES.

Statistical.

During the past decade encouraging progress has been made in Bible School work in New South Wales. Conference returns in 1923 show 25 Bible Schools, enrolment of 2,670 scholars and 388 teachers. For 1933—counting unattached schools—the figures are schools, 65; scholars, 5,099; teachers, 700.

P.B.P. Presentation.

Miss T. Stimson, of Canley Vale, has served for a number of years as State P.B.P. Chaplain in N.S.W. Upon her resignation the P.B.P. State Executive arranged a garden party and presentation as a token of sincere appreciation and esteem.

Here and There.

Bro. E. G. Warren, preacher of Broken Hill church, N.S.W., was recently appointed a Justice of the Peace in that city.

On Monday we received the following telegram from Toowoomba, Qld.:—"Record meetings yesterday, four further decisions.—Hinrichsen."

The Victorian Women's Executive will meet on Friday, July 7, at 2.30 prompt. Mrs. Kent will lead the devotions. Speaker, Mr. Denniston; topic, "Jewish Problems." All sisters are cordially invited.

We regret to report the illness of Mrs. Andrews, wife of G. J. Andrews, preacher of Shepparton church, Vic. Bro. Andrews' place at Shepparton on Sunday last was taken by Bro. Lionel Dudley, who entered the College of the Bible from Shepparton.

At the annual meeting of the Christian Men's Association of Victoria, to be held at Swanston-st. chapel next Monday evening, June 26, Bro. R. Lyall will lead a discussion on church finance, and will distribute specimens of entries for the guidance of treasurers in keeping accounts. The Home Mission Committee is asking preachers to interest church officers and others in this meeting, which will be preceded by tea in the lecture hall.

At Ballarat (Dawson-st.), Vic., on the morning of June 18 Bro. G. T. Fitzgerald informed the church that his resignation was in the hands of the secretary, he having accepted an engagement to labor with the church at Maylands, S.A. The date of his departure from Dawson-st. is not yet fixed. Meetings have kept up well since the mission. Twenty-one have been added to the church, and two more lads are awaiting baptism. Bro. Ladbroke, of Nelson, N.Z., spent the day with the church.

An interesting thing appears in our N.S.W. Conference report on page 389. The following brethren are officers of the Council of Churches: T. E. Rofe (president), E. Davis (vice-president), F. E. Alcorn (secretary), and D. Wakeley (assistant secretary). All these appeared before the Conference of which they were delegates, as a deputation from the Council. They doubtless were assured of a sympathetic hearing! It is interesting also to note that the British and Foreign Bible Society deputation was Bro. H. M. Arrowsmith, secretary N.S.W. Auxiliary.

The Victorian Council of Churches passed the following resolution at its meeting on Friday last:—"That the Council of Churches, impressed with the gravity of the present dislocation of industry and commerce with its results in world-wide destitution, resolves:—(1) To urge again upon the members of all Christian churches to do the utmost possible by personal and community service to assist all local charitable efforts, especially in the direction of providing food, fuel and clothing during the winter months. (2) That the members of our churches and congregations be urged to make every necessary sacrifice of time and thought, in co-operation with any agencies established for the purpose, to find employment even if only temporary, for the masses of unemployed. (3) That we counsel such a thorough study of the available facts of the present situation, especially in young people's classes and societies, as shall help in discovering Christian principles of social life so that any adjustment of the present social order may be guided by such definite Christian principles. The council is convinced that unless new religious forces can be released, expressed in terms of full and more vital Christian life, no permanent solution of the present evil situation can be found."

Mr. Grogan writes as follows:—"The members of the 'Every Thursday Prayer Meeting' held in

Scots Church Hall, Russell-st., Melbourne, from noon till two o'clock, have for some time felt that, owing to the increasing desire for prayer which is manifest through the large number of prayer circles formed in Melbourne and suburbs, they should set apart a day for prayer, and thus endeavor to draw these units more closely together. The wisdom of this was soon on Thursday last, when a continuous meeting was held from 11 a.m. until 5 p.m. It is estimated that 300 persons attended during that period, many of whom remained for the full time. It speaks well for Christians when, for a first meeting of this kind, such a large number should gather together for prayer in these days of spiritual declension. The meeting deepened in intensity as the day went on. Devotional addresses of a very high standard were given by Dr. D. Stewart McColl, W. J. Beasley, G. S. McLaren, W. F. Betts and R. C. Roberts, B.A., B.D. It is the desire of many who were present that such meetings should be held periodically, and in all probability arrangements will be made to hold such.

Diamond Jubilee celebrations of Glenferrie church, Vic., were held from June 10 to 12. The opening function was a tea on Saturday in which over 170 past and present members and friends participated. Mrs. R. Staggard, who has been in membership for 60 years, and is the oldest living member, cut the birthday cake. At the meeting which followed Bro. Bardwell outlined the church's progress during sixty years. Labors of past preachers were spoken of by Bro. Main. Sister Mrs. Scambler, Bren. Black, Barnacle and J. Collings referred to past auxiliaries and officers; Sister Mrs. Scarcebrook and Bro. William Collings spoke on behalf of present members. Musical and elocutionary items were enjoyed. At the gathering on Sunday morning over 250 broke bread. Bro. P. A. Dickson, a past preacher of the church, presided, and was assisted by past members. Bro. T. H. Scambler gave a gracious message from Psalm 116. Bible School rendered special singing in the afternoon, and Bro. Keith Jones delighted with his talk. The building was taxed to its utmost at night. Special singing was rendered by choir under Mrs. Bennett. Bro. Williams' address on "The Reality of Christ" was beautiful and powerful. A concert on Monday evening was very enjoyable. Past and present members were the artists, the choir providing part songs and a quartette.

Many brethren have rejoiced at the decision of the Full Court of New South Wales to restore to the roll of solicitors the name of Mr. T. E. Rofe. The decision was announced on Thursday last, Bro. Rofe's 64th birthday. The estimation in which our brother is held in Sydney is seen in the fact that, in addition to numerous other important positions, he holds that of President of the Council of Churches. Our brother has been both a great worker in and a liberal supporter of religious and moral causes. At a recent banquet in Sydney held in his honor, great appreciation was expressed of his splendid support to our brotherhood work. A very beautiful paragraph appeared in "The Argus" of June 17 under the heading "Sydney Day by Day." From it we call the following sentences: "The poignant story of Mr. Thomas E. Rofe, the solicitor who to-day again puts forth his brass plate after a lapse of 38 years, has evoked the sympathy of the community. . . . He sought restoration to the rolls after he had been off them for 20 years, and he was refused, although he had given proof that he was in the front rank of those noted for good citizenship. He was struck off at the age of 26, and was restored to the rolls at the age of 64. Thirty-two years ago 325 solicitors signed a petition for his re-admittance to practice, but the Court said, 'No.' Five

years later 500 solicitors supported the prayer without result. Meantime Mr. Rofe was pursuing his course, determined that his name should be passed on stainless. Those who knew him best endorsed his candidature for the highest offices, one being that of President of the Council of Churches. No living citizen of this State has been so generous in gifts to worthy objects. His benefactions cannot amount to much less than £100,000."

MARYBOROUGH DISTRICT CONFERENCE, VIC.

The half-yearly district conference of churches in Maryborough district was held at St. Arnaud on Monday, June 5. Good delegations were present from Maryborough, Bet Bet, Dunolly, Wedderburn, and attendance at all services was gratifying. Bro. C. W. Jackel, preacher of St. Arnaud church, presided, and welcomed all present. Greetings received included a message brought by Bro. J. E. Shipway, preacher of Carnegie church, on behalf of State Executive.

Interesting reports were received from each church represented regarding the work during the last half-year. Eight were added by faith and baptism, and one was restored. The churches affiliated with conference are responsible for the training of some two to three hundred young people. For some time the conference has been assisting financially the work at St. Arnaud and Dunolly. It decided to continue this, and the brethren at each location expressed their gratitude, the assistance already given having meant much towards the success of the work. It was decided that next conference, held at Wedderburn in January, 1934, Bro. Rofe, preacher of Wedderburn church, was elected president, and Bro. R. H. Hill was re-elected secretary and treasurer. The preachers of the affiliated churches were elected vice-presidents. After the business session Bro. Geo. Hughes, preacher of Maryborough church, delivered a stirring message on "The Spiritual Value of Conference."

The afternoon session was preceded by a bright song service led by Bro. G. Hughes. The president welcomed Bro. J. E. Shipway, who delivered special messages during the day. His afternoon subject was "The Joyful Sound." The address gripped the hearers. St. Arnaud sisters were highly commended for their splendid provision of meals.

The public meeting in the evening was very well attended. A quartette was rendered by four scholars of St. Arnaud Bible School. Bro. Shipway delivered an inspiring address on "The Adaptability of the Gospel." This session closed one of the best conferences held in the district. —R. H. HILL.

COME HOME TO GARDINER.

SUNDAY, JULY 2.

Home-coming Day and Anniversary of 10 years' successful service in our present building.

Speakers:

Morning, Bro. A. R. Main, M.A.

Evening, Bro. H. J. Patterson, M.A.

Three great spiritual meetings—

Tuesday, July 4, speaker, Bro. S. H. Mudge.

Wednesday, July 5, speaker, Bro. F. A. Youens.

Thursday, July 6, speaker, Bro. J. E. Thomas.

All former members are most cordially invited to spend Sunday, July 2, with old friends at Gardiner. Members living at distance are asked to accept the hospitality of present members for the day.

Special music and staging.

Tell others of the special gathering July 2-6.

FOR SALE.

Guaranteed profitable farms. Boonah, 160 acres, best dairy maize country, death sale, £3,700. Kingaroy, 320 acres, 160 cows, £5,200. terms. Get or put the boys on best Queensland land. Near churches.—Elliott Arnold, Gilbert- rd., Windsor, Brisbane.

News of the Churches.

Western Australian News-letter. A. G. Saunders, B.A.

Monday's holiday witnessed the railway's first hike for the present season. In spite of tempestuous weather 1,200 undertook the trudge. It would seem, therefore, that the day need not be a Sunday after all. All too many, of course, would be perfectly indifferent to the day, their only thought the enjoyment of the hike.

At the same time our Young People's Department had a week-end camp at Darlington, in the hills, beginning Friday evening and ending late on Monday. The Lord's day was the Lord's day with them. The attendance was not large, however the leaders were encouraged with it as a first try. Possibly a little more publicity beforehand would have yielded even better results. The effort resulted from a conference discussion when the B.S. and Y.P. Department's report was being considered. It is to be hoped that the department will develop the idea and make much more of it later on. It is easy to see the possibilities for good in such getting together of young people with devoted leaders and in wholesome surroundings.

New Chapel at Palmyra.

The plucky brethren at Palmyra, a suburb of Fremantle, have won some press attention lately. They did not attempt to build their new chapel in one day. Instead, they have maintained a sort of continuous working bee. Especially on Saturday afternoons have they, with brethren from sister churches, toiled upon their goodly enterprise. The newspaper man got in touch with Bro. B. R. Wesley, secretary, and informed us that \$400 of materials are going into the building, and that it is expected to seat 120 people. The Palmyra brethren have suffered a hall for ten years. We congratulate them on their fine advance step. May they witness many victories for the Lord Jesus Christ in their new church home!

Some years ago the Northam church presented themselves with a fine building with a debt to match. The interest burden was so great that it prevented their employing a preacher. City preachers and other brethren, both local and otherwise, maintained the preaching service, while the big debt was being whittled down steadily. They have now taken unto themselves a preacher in the person of Bro. John Clarke. Bro. Clarke was at one time a Roman Catholic. He has a brother who is a priest in that faith. He heard Bro. C. H. Hunt preach the plea for a genuine apostolic Christianity. It won his heart. He aspires to preach. He and Mrs. Clarke are prepared to suffer separation to enable him to go to Northam. His hope is that in a short time his labors may help Northam church locate a man under more satisfactory circumstances than are yet possible.

Amongst the best-known names in the W.A. fellowship is that of Bro. A. Lucraft, who has his membership at Lake-st. For some weeks Bro. Lucraft has been seriously sick. Many brethren in the East will sympathise with Bro. and Sister Lucraft and pray for his speedy recovery. Bro. Lucraft is a man of unusual ability and devotion.

"Re-Christianisation."

The Congregationalists have just had their half-yearly meeting. They helped the newswriter man one morning to sunily these headings: "Churchgoers' Weaknesses" (in heavy type), and "Need for 'Re-Christianisation.'" Evidently our Congregational friends, in discussing "Modern Evangelism," did some letting off of steam. Gipsy Smith and organised crusades were said to be

unsatisfactory. Then "Mr. R. J. C. Butler (pastor of the Bunbury church)" said that for 15 years he had occasion to visit different churches of all denominations and was given hospitality by church members. Within an hour of his arrival in their homes he invariably knew all those things about the ministers which those families did not like. "It is a peculiar human failing to talk in that way," he said. "Have you ever noticed how people will call you from the other side of the street to tell you some rotten story they have heard about somebody else? The suppression of that spirit and a realisation on the part of church members that the ministers needed their definite Christian support . . . was necessary preparation for the launching of evangelistic campaigns. . . ." Another preacher stated that one deacon had told him that if he wanted to get a crowd in church the best way was to have a quarrel. He had unfortunately proved that to be so. . . . It was not so easy to get an attendance at prayer meeting. . . . What was needed was the re-Christianisation of church members.

Not a nice picture, is it? But, alas, it is all too true—even when people exist to teach unity and apostolic Christianity.

Western Australia.

Victoria Park.—On June 4 and 6 the Bible School anniversary was held. Bro. F. Dawson, A. G. Saunders, B.A., and W. H. Nightingale were the speakers. One restoration at night. Large audiences appreciated the messages and the singing of the school led by Bro. J. Hoskin. Over 200 were at tea, and a great crowd at demonstration. Six new teachers and 182 scholars were in Bible School on June 11.

Northam.—Meetings are well maintained, with a big increase of visitors at gospel meetings and two decisions, Bro. J. Clarke preaching. The Bible School is also increasing in membership and attendance. Bro. N. Lockyer is proving a capable superintendent. Bro. Will Hill and Sister Miss J. Allard were recently married, Bro. F. E. Buckingham officiating. Mrs. Gillett celebrated her 88th birthday last month.

Brookton.—On June 4 twenty-eight people attended the morning service, 26 of whom broke bread. A very fine address by Bro. F. E. Buckingham, of Bessendale, on "Overcoming the World," was deeply appreciated by all. The Sunday School, 100 per cent. present, enjoyed his story of "John 3: 16." His gospel message on "Two Great Truths in the Bible" was delivered forcefully to an interested audience. A fine spirit of fellowship is being manifested.

Perth (Lake-st.)—All auxiliaries appear healthy, despite lack of a permanent preacher. The financial aspect is not bright, and the officers feel impelled to postpone the appointment of a successor to Bro. Schwab. In a voluntary capacity Bro. Frank Pollard is rendering very valuable service as preacher. The officers have asked him to continue for a further three months. On a recent evening six made the good confession. The girls' club recently presented "Quality Street" to a fair house. As a result Kensington school building fund benefited by about £8. A badminton club for young folk is being well supported.

Tasmania.

Invermay.—After Bro. Brown's address on May 28 a Bible School girl made the confession. There were good meetings on June 4, Bro. Brown speaking at all services. His splendid gospel address on "Bribery and Corruption in High Places" was much appreciated. All auxiliaries are functioning well.

Launceston (Margaret-st.)—On June 11 Bro. Collins gave an interesting account of his tour

of the south-eastern churches during the previous fortnight. Recent speakers include Bro. Street, Foot, Warmhurst, Ludbrook, Pritchard and Pitt. In the absence of Bro. Collins, the help rendered by Bro. Brown, of Invermay, was greatly appreciated. The services of Sister L. Nicholls as morning organist are highly valued.

Victoria.

Moreland.—There were five baptisms and one confession at the gospel meeting on June 18.

Brim.—On June 18 Bro. Garland at the afternoon service spoke on Foreign Missions. Splendid attendance, nearly all members present.

Hampton.—On June 11 one was received by baptism and one by transfer. Bro. Jones spoke morning and evening. He also gave earnest messages on June 18.

Kyneton.—On June 18, at the conclusion of Bro. Ritchie's address on "The Last Call," a young man confessed Christ. A mouth-organ band was formed recently in the M.I.S. Bro. R. Goudie was elected editor of "Bulletin."

Geelong.—On June 15 Bro. Hitch gave a lantern lecture. Bro. Clipstone labors faithfully. Work continues steadily. Sister Mrs. Walley, who has been ill in hospital, is much improved. Three visitors were present on June 18.

St. Kilda.—Bro. Martin, from the College, at morning service on June 18 brought a fine message. Good attendance in the evening. Bro. Norris speaking. A young man was baptised. Deaconesses elected this year are Sisters Mrs. Plym, Mrs. McCusker, Mrs. Norton, Miss Dall.

Blackburn.—Mr. Hunting spoke at both services on June 18. In the morning continuing his series on 1 Corinthians, and in the evening preaching an illustrated sermon on "New Testament Baptism." Miss Lowen and Mr. Hunting rendered a duet. Bible School is working well.

Yarrowonga.—Meetings are very good, and Bro. Searle's messages much appreciated. On June 11 Bro. Patman, recently baptised, was welcomed to the church, and on June 18 Sister Mrs. Peterson, of Lygon-st., Carlton, was received. Great gospel service at night. Solo by Bro. Searle appreciated.

South Richmond.—Enjoyable meetings continue. During the month the C.E. society had a visit from Bro. Saunders, who spoke to a large meeting on the College of the Bible. On June 18 Bro. Fitch spoke in the morning on "Consider the End." In the evening Bro. Lewis spoke on "The Sting of Sin."

Melbourne (Swanston-st.)—Good meetings last Lord's day. At evening service Bro. Dawson's subject was "Christianity in the World of Music"; he took Handel's "The Messiah" as basis of the sermon. Solos and choruses were rendered by members of choir and friends. The service was interesting and very helpful.

Coburg.—Interest and attendances at all meetings well sustained. During the month six were received by transfer. An adult Bible class has been organised, with average attendance of 18, and a Young Worshipers' League with average attendance for three weeks of 50. On June 11 Bro. Arnold, Moreland, gave an appreciated address.

Kaniva.—Good meetings all day on June 11. Splendid gospel address by Bro. Withers entitled "We Beseech You." On June 18 Bro. J. Williams in the morning gave a helpful address. The gospel message by Bro. Withers was on "God in the Background." The new cause at Yearning is to have morning and afternoon services regularly.

Northcote.—Meetings keep up fairly well. Morning addresses have been given by Bro. Neighbour and Fitzgerald. Four were received into fellowship recently. Bro. Viney has been carrying on the work in the absence of Bro. Saunders on holidays; after his address on June 18 two young ladies confessed Christ. Bible School had average attendance of 193 for past month. Anniversary practices have commenced. J.C.E. is increasing in membership; 16 members added during month. P.B.P. at recent competitions won many prizes.

(Continued on page 396.)

Foreign Missions.

Conducted by G. T. WALDEN, M.A.

THE FOREIGN MISSION NUMBER.

We are sure that our readers were pleased with the Foreign Mission Number that the "Christian" editor and publisher have given to us for 1933. We hope that you will read every word of what is said concerning our Foreign Missionary work. Bro. Main's editorial is a clarion call to churches and individuals to carry out our slogan, "Keep Our Missionaries on the Field." The contributions of our missionaries contain an appeal that will be hard for us to resist. In that number the faces of all the 24 missionaries who are at present employed by the Board greet you face to face, as well as through the medium of their articles. The number is worth preserving for future reference and meditation.

FEDERAL SECRETARY'S ITINERARY.

The Federal secretary since May 4 has visited 19 of our churches in South Australia on behalf of the July offering. Other members of the State F.M. Committee have visited the rest of the South Australian churches with a few exceptions. We have been received with great cordiality and expressions from church members of their utmost help in providing a good offering on July 2. I am sure that the same report can be made by the other States' F.M. Committees. Some have had the additional advantage of help from missionaries now in Australia, but all of our States' local forces have done their share "heartily, as unto the Lord."

CHURCH TREASURERS AND SECRETARIES.

The F.M. Board will be very grateful to our church treasurers and secretaries if they will forward the July offering money as soon as possible after receiving it. We are specially anxious this year to have all the money contributed on July 2, and the three following Sundays, sent to the State treasurers, so that they in turn may send it forward to the Foreign Mission Board. It is well known that our missionaries have been kept without remittances since March 1, and will not receive any until the July offering money is received. The Board wish the first week in July to send a cable to India paying at least a part if not all the money we owe them. We are sure that this request of the Board will be sympathetically and promptly dealt with by church and State treasurers. There is also another reason for prompt remittances this year. Our financial year closes August 31. This is the first year under the new system adopted by the Federal Financial Conference of August 19, 1932. At the conference it was decided, and the decision was ratified by all State F.M. Committees, that our overdraft this year should not be increased, but on the contrary ten per cent. of our income should be put aside for a sinking fund to help the reduction, and in time pay off our debts. We are anxious therefore to have all the money belonging to this year included in the annual statement. This can be accomplished by prompt remittances from our treasurers. Last year, 1932, the Federal treasurer received £1,423/7/7 after July 31, and £331/1/11 after August 31. An old proverb says, "He who gives quickly gives twice as much." I am not endorsing this as a fact; but he who gives quickly increases the amount by saving us bank interest, and he who gives belatedly lessens his gift by causing us to pay more bank interest. I am sure that this kindly request will enable us to have at least 90 per cent. of our Foreign Mission Day offering by the end of July, 1933.

T. E. ROFE "RESTORED."

On Bro. Rofe's 64th birthday the Full Court of New South Wales, presided over by the Acting Chief Justice (Sir John Harvey), restored his name to the roll of solicitors. By this restoration of Bro. Rofe's name, the New South Wales Full Court has concurred in the express judgment of the innocence of Bro. Rofe, by such men as Judge Backhouse, who tried the case; Dr. Charles Coghlan, K.C., who was his personal friend and advisor in the case 38 years ago; Judge James, of the Supreme Court; Judge Heydon, and more recently still, Judge Darling, of the British Privy Council. As Bro. Rofe has been such a keen sympathiser and generous helper to our Foreign Mission work, we extend to him our sincere congratulations on this restoration, and pray that he may be long spared to help on the cause of primitive Christianity in Australia.

Please remember July offering will be taken Lord's day, July 2. The money contributed that day will decide whether we shall "Keep our Missionaries on the Field," or bring some back to Australia. How will you vote?

"WILL YE ALSO GO AWAY?"

R. J. Sandells.

When many disciples heard of the hard pathway our Lord had said he must tread, they left following him. The question which Jesus asked the faithful few, "Will ye also go away?" shows how much he needed and valued their friendship.

This question, in another form, was repeatedly asked us as we were leaving the islands on our furlough. "You will be coming back, won't you?" Our brethren who are but babes in the faith, and have many persecutions to bear, look to us to protect and strengthen them. Not only are they always under the influence of their heathen neighbors, but unprincipled whites persecute them. I know that one man was going to foment trouble among some of our Christians as soon as we left the island. They came and asked what they would do. I told them that as they were Christians they must do just as Christ would do.

Satan wages fierce war among the Christians of the islands. To succor and guide them is our task. To relieve their bodily pain, to cure them

of loathsome diseases, to point them the way to God; this is our task, the task of all who love the Lord Jesus Christ. "Go" is his command, the Lord Jesus Christ. "Go" is his command, and the command has been answered. Shall we as a people, as individuals, say "Come back"? Shall we leave our brethren overseas to fight a terrific battle without our help? Up, ye soldiers of the cross, and show what Christ means to you when he calls on July 2.

INCREASED OPPORTUNITY.

A. G. Saunders, B.A., Secretary F.M. Comm., W.A.

For three years this State has been out of it as far as the annual offering for Foreign Missions goes. We are glad to be back in the ranks. We are also thankful at the signs that we are coming out of the trough of the depression. It means increased opportunity for Foreign Missions, which carries with it increased responsibility. For millions beyond the seas no alleviation is possible to their devastating poverty. Notwithstanding, their material fate is not so awful as their Christless destiny. Indicating urgency, Jesus said, "The fields are white already unto harvest." That urgency remains. Therefore let us pray and go.

MISSIONARIES' BIRTHDAYS FOR JULY.

We are sure that our readers will join with us in wishing a very happy birthday to Mrs. Bolduan, July 13; Mr. Bolduan, July 28; Miss Mary Thompson, July 26; all of India.



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GOLD.	SILVER.
Bar Brooch, engraved 11/6	Brooch, engraved . 2/6
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Tie Pin, plain or engraved . . . 5/-	Tie pin, engraved . 2/3
Tie Pin, smaller plain 3/-	Tie Pin, smaller, plain, 1/3
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Obituary.

JUDD.—Recently another valiant disciple of Christ and member of Cheltenham church passed from this life, full of years and honor. Bro. William Judd was baptised at Brighton, Vic., by H. S. Earl at the age of 21 years, and from that time for 69 years faithfully served his Lord. In his early Christian life he studied for the ministry under T. J. Gore in Adelaide, and remained in South Australia for 20 years, serving the churches at Willunga, Alma, Long Plains, Dalkey, Balaklava, Lochiel and Mallala. Returning to Victoria in 1889, he preached for the churches at Berwick, South Yarra and Glenferrie, and then settled for his remaining years at Mentone, rendering continuous distinguished service with the Cheltenham church. He was very highly esteemed in love for his worth and work. Throughout his long years of ministry Bro. Judd was ably assisted by his wife, who survives him, and with many members of the family continues as an honored worshipper at Cheltenham.—A.B.

HOLMES.—On May 10 Councillor L. W. Holmes was called to higher service after a brief illness. Our late brother was added to the church in Dunedin, N.Z., over 54 years ago. Six years later he was transferred to the church at South Melbourne, and thence to Prahran. After a few years there, Bro. Holmes in 1889 became one of the foundation members of Malvern church. He helped in preaching for many years, and always a sincere believer in our Lord. He served the City of Malvern as councillor for 35 consecutive years, and filled the mayoral chair on two occasions. He was also a Commissioner of the Metropolitan Board of Works for 18 years. The mortal remains of this worthy citizen and Christian gentleman were laid to rest in Cheltenham Cemetery on May 12. The service was conducted by the writer, assisted by Bro. H. J. Patterson, of Gardiner. The memory of his life will remain a blessing and challenge to those who knew him best.—W.G.G.

McCANN.—By the call of God to Bro. S. McCann for higher service, the church at Gardiner, Vic., has lost a much-valued and highly-honored member. Following an attack of pneumonia, "God's finger touched him and he slept." Twenty-two years ago he came into the church at Lygon-st., under the preaching of Bro. Reg. Eoniss, and ever since has proven himself a faithful witness for Christ. Soon after entering the church he became a Sunday School teacher, and he has always maintained a great and practical interest in young people in relation both to their spiritual development and their sporting activities. Of the church at Gardiner he was a foundation member, a highly-esteemed officer and treasurer for fourteen years, and at the time of his death he was a trustee. We sadly miss him from our meetings, but we know that with him all is well. The deepest sympathy of all is felt for our Sister Mrs. McCann and family, for he was a loyal and devoted husband and father.—H.J.P.

McCOUGHTRY.—On May 14, after several weeks of sickness, Bro. McCoughtry, of the church at Glenferrie, Vic., was called to his eternal rest at the age of 78 years. Our late brother was a member of the Churches of Christ for 64 years, being baptised at Lygon-st. at 14 years of age. He attended both Bible School and church there for some years, but later transferred to Swanston-st. church. Still later he transferred his membership to the church at Coppin-st., Richmond. Finally he transferred to the church at Glenferrie, where he was in membership for 39 years. At all times he was an active worker in the church and Bible school, and was always willing to do what he could in service for the Master. His life to the end was a witness to Christ. In his sickness he remained patient and cheerful to the end. He had the joy of Christ in his heart, and it was

his delight to accept and do the will of God. His death was truly the death of a saint. Among his last words were: "In thy presence is fullness of joy." By his sincerity and kindness he won a large circle of friends. He is sadly missed, but we rejoice in the faith and hope in Christ our Saviour which were assuredly his.—E.L.W.

CLEGG.—Our Sister Mrs. Clegg received the home-call after a very short illness on Friday, May 26. For many years our late sister gave her life in devoted service to her invalid husband, whom she only outlived by a few weeks. Along with her late husband she was a member of the Church of Christ at Fremantle, W.A., for 30 years, and for the last six years she was a member of the church at Glenferrie, Vic. As a faithful member of the church, a devoted wife and a loving mother, she ever lived in thoughtfulness for others, and gave herself in service. By her kindness and unselfishness she won many friends who sadly miss her. After a long life of 80 years God called her to her well-earned rest. Quietly she fell asleep in Jesus.—E.L.W.

College of the Bible.

DEATH OF KEN. A. PRATT.

The shadow of a great grief settled upon the College of the Bible, Glen Iris, on Monday evening, June 12, when word came from the Melbourne Hospital that Kenneth Arthur Pratt had succumbed to injuries received in an accident. Bro. Ken Pratt, who was twenty years of age, was the only son of Bro. and Sister A. H. Pratt, of Swan Hill. He was the first of a second generation to enter our College, his father having been a student there in the years 1920-1923.

From the time of his birth Ken was given by his parents to the service of the Master. He grew up in the nurture and admonition of the Lord, and he responded to the instruction and training he received. While yet a child he confessed his faith in the Lord Jesus. He was baptised by his father on April 26, 1925. He sought to manifest those qualities of heart and life which adorn the gospel of God our Saviour. Golden words of appreciation were received by his parents from members of the Swan Hill High School, when news of the tragedy came, and in the College our young brother impressed all with his sincere devotion and consecration to high service. Mr. Ebbels, the headmaster of Swan Hill High School, has given the following striking testimony regarding Ken, who was last year's senior prefect of the school: "I have been teaching for many years, and have been in contact with hundreds of students, but in all my teaching experience I have never seen a student who possessed more sterling qualities than Ken Pratt," and again: "He was a splendid influence for good always."

Bro. Pratt had secured his Leaving Certificate at Swan Hill, and was thus prepared to enter at once upon the Bible Course at Glen Iris when he enrolled at the beginning of this year. He gave evidence of being a conscientious and successful student. He entered into the life and activities of the College, and was ready to serve wherever opportunity presented itself. He was one of the preachers in the open-air service on Glenferrie-rd., Malvern, on the Friday evening preceding his accident, and on Sunday morning, the day before his death, he preached at Noble Park.

Bro. J. E. Thomas conducted the services in the Lygon-st. chapel and in the Fawkner Cemetery. In the chapel Bro. W. Gale spoke lovingly of his friendship through the years with Ken, and in high appreciation of his character and worth. At the graveside words of sympathy and strength were spoken by Bro. W. H. Clay, the President of the Conference; Principal A. R.

Main and Bro. H. G. Norris, President of the Students' Committee. A gracious tribute was paid by Bro. Norris, on behalf of the students, to their late College chum.

The prayers of a brotherhood sustain Bro. and Sister Pratt as they return to their work in Swan Hill.—T.H.S.

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News of the Churches.

(Continued from page 393.)

Victoria.

Preston.—Bro. F. Sharman, who recently resigned as secretary of kindergarten department, was entertained at tea last Sunday by teachers and staff of that department, and presented with a Bible in appreciation of long and faithful service. A large congregation assembled at the gospel service, at which five were baptised. The church regrets the illness of Sister Mrs. Cockroft, who is in hospital.

Box Hill.—On the evening of June 11 Bro. Scambler, in conjunction with the Council of Youth, held a youth service, at which leaders of societies and clubs of the church took part. A feature was a helpful talk to the younger girls and boys by Sister Mrs. Kent. At this service, and that of last Sunday, the church was delighted to have present its former preacher, Bro. J. E. Allan, late of Maylands, S.A.

Ringwood.—Attendances are maintained at all services, Bro. Candy speaking. Open-air work has been started each Saturday night; interest is growing. On June 14, at annual business meeting, Bro. Waters was re-elected secretary; Bro. Cochard treasurer; Bren. Anderson, Beament, Symes, Cochard, Waters, L. Westmore and W. Westmore, sen., deacons. Reports from auxiliaries showed a healthy spirit.

Fitzroy (Gore-st.).—Good meetings on June 18. Bro. Hollar speaking. In the morning his subject was "The Significance of the Lord's Supper." At night Bro. Shepherd and Miss Kerr sang a duet. On June 11 two young ladies—one from Geelong and one recently baptised—were welcomed into the church. Members were pleased to see Bro. D. Ritchie at prayer meeting on June 15. He spoke effectively on "The Three Crosses."

Fairfield.—On June 4 two senior Bible School scholars confessed Christ. On June 18 Bro. Dow preached on "Prepare to Meet Thy God." Five confessed Christ, and one re-consecrated her life. Bro. Beard and family, from Dunolly, are now meeting at Fairfield. The church sympathises with Bro. Porter in the loss of his son Harold (a member at Fairfield), and with Bro. Phillips and Sister Brooker, who also have suffered bereavement.

Carnegie.—The mission band sisters held their meeting last week in the home of Sister Mrs. Smith. There were very good meetings on June 18. Bro. Shipway being the speaker for the day. In the morning his topic was "The Ascension of Jesus," and at night he spoke from an illuminated chart on "The Baptism of Our Lord's Command." Sympathy was offered to Sister Mrs. R. Ryall in the loss of her father, Bro. Southwick, who was at one time in membership at Carnegie.

Bentleigh.—On June 4 the church celebrated its fourth anniversary. A fellowship tea at 5.30 p.m. was enjoyed. Bro. Baker in the morning and Bro. Morris at night gave helpful messages. Three solos were rendered. Fine meetings on June 11. Bro. Austin spoke in the morning, and Bro. Cameron in the evening. Bro. Veal's message on morning of June 18 was enjoyed. Bro. Fitch, of the College, preached a fine gospel message. Good attendance at Lord's table. All departments working well.

Gardiner.—Bro. Patterson on morning and evening of June 18 addressed good meetings. In the evening a young people's service was enjoyed. Young men took part, and Bro. Patterson spoke on "Is the Young Man Safe?" A very helpful youth rally was held on June 17. A number of the young people had tea together. There was a good attendance in the evening, when Bro. R. L. Arnold was chief speaker. Bren. J. McKay and Eric Morris gave short addresses. The whole programme was profitable and enjoyable. The K.S.P. men's banquet on June 13 was the most successful yet held, 90 sitting down to a dinner arranged by the sisters. Bro. A. A. Hughes delivered an enjoyable address.

Thornbury.—Splendid meetings continue. On June 11 Bro. Fisher, of Preston, gave an excellent exhortation. At the gospel meeting Bro. Jackel gave a splendid address to a large and interested audience. There were two confessions. On June 18 Bro. Jackel addressed both meetings. A sister recently baptised, also one by letter, were welcomed into fellowship. Bible School maintains an excellent standard, attendance on recent Lord's days being 400. C.E. society has uplifting meetings.

Malvern-Caulfield.—Bro. Geo. Bremner was married in the chapel on June 17. Bro. Graham officiating. Y.P.S.C.E. held a special meeting on June 15 to celebrate its second anniversary. Bro. A. A. Hughes giving an appropriate address. Special services were also held on June 18, members of Y.P.S.C.E. taking part and one, Bro. Winston Elliott, giving an excellent morning address on "The Gardens of Creation." After Bro. Graham's evening address on "Life's Deceptions" a man decided for Christ.

Carlton (Lygon-st.).—Miss Robbins, who has been meeting with the church for some time, was received in by letter from Castlemaine; also Mr. and Mrs. Fisher, from Swanston-st. 115 at school in the afternoon. At the close of Bro. Enniss' address at night on "The Satisfaction of a Well-spent Life" a young lady made the good confession. At the last meeting of the mission band Mrs. Pang gave an interesting talk on the work of our Chinese brethren in their mission at Hong Kong. Late on Sunday night word came from Adelaide of the sudden death of Mrs. J. L. Jacobs, mother of Mrs. Enniss. The church extends sincere sympathy. Mrs. Enniss left for Adelaide on Monday.

Newmarket.—On June 4 the Sunday School celebrated its jubilee. In the afternoon Bro. R. P. Clarke, of Malvern, gave an interesting talk to the children. Bro. J. Hatty presented Miss I. Murdoch with a hymn-book and handbag in recognition of her fifty years' connection with the Sunday School, as scholar and teacher. After the service over one hundred were guests of teachers and ladies of the church at tea. In the evening Dr. W. A. Kemp addressed a great gathering. The meetings were concluded with a concert on June 5, and tea meeting and distribution of prizes on the 12th. The church regrets the death of three of its older members—Mrs. Sharpe and Mrs. Ravenhall, and Bro. Southwick. Sympathy is expressed to their loved ones.

North Essendon.—Enjoyable meetings are held. Bro. R. P. Williams gives excellent messages. A P.E.P. club has been started, with Sister Mrs. W. Mason as chaplain. An enjoyable social was held at the home of Sister Mrs. Ploog on June 14. The members were pleased to have Mrs. Williams (mother of the preacher) at the gospel meeting on June 11. Newmarket, Ascot Vale, Essendon and North Essendon churches at a recent conference decided amongst many other items to have a quarterly prayer meeting at each church in rotation. The first took place at North Essendon on June 7, Ascot Vale church taking charge of the meeting. Bro. Snow gave a fine message. Bro. Jame (from Lygon-st.) presided at the Lord's table on June 18, when there were good attendances.

Doncaster.—Bro. A. W. Connor has moved into the district, and on June 11 he commenced his labors with the church, speaking both morning and evening, and taking charge of the Bible class. Bro. J. Tully, on behalf of the church, welcomed Bro. and Sister Connor and their daughter Lorna into fellowship. On the following Wednesday a welcome social was tendered to Bro. and Sister Connor and daughter, a large gathering of friends joining in the welcome. Bro. Tully was chairman. Bro. R. Lyall gave an address of welcome. A programme of anthems, choruses, solos and recitations was given by members. Bro. Connor was also welcomed by the Bible School superintendent and the president of the young people's club. Attendances at church services and Bible School are good.

Baywater.—Bro. Lionel Johnston has undertaken to supply the platform for week-end services for a short time. A special young people's service held on June 4 was well attended. Endeavorers took part in the service. Bro. Johnstone's topic was "A Young Man's Weapons." On June 10 a social gathering was held in recognition of the services of Bro. Quirk, who has been in the service for about 18 months. Bren. Clements, preacher for about 18 months, on behalf of Bible School Charles and Sanders, on behalf of Bible School and church, paid tribute to his faithful ministry. An inscribed Bible was presented to him. Bro. Quirk suitably responded. Bro. Johnston's topic at evangelistic service on June 11 was "Did Christ Rise from the Dead?"

Queensland News-letter. R. G. Payne.

Gigantic Gamble.

The subject of greatest interest to moral reformers at present is the special Exhibition Golden Casket Art Union, with £25,000 as first prize, which has just been floated. "Exhibition" in southern parlance is "show," and the drawing was announced to be at show time in August.

The Home Secretary (Mr. E. M. Hanlon) estimated that £20,000 will be obtained from this raffle towards the erection of a new Women's Hospital at a cost of £100,000. There was a tremendous rush to secure the 100,000 tickets to which the issue was restricted. The casket was announced on May 11, and the last of the tickets was sold on June 12. The Queensland press of June 12 announced that, in consequence of this remarkably quick sale, the drawing would take place at an early date and not be postponed till August. Mr. Hanlon forecasts a second and even a third £25,000 casket.

As a casket usually shows a profit of about 25 per cent. of the total amount subscribed, it will take £120,000 for each of these gambles, or £360,000 if the three be conducted.

Strong protests have come from different quarters. The Council of Churches issued a manifesto, and has set Sunday, June 25, as a day of witness against gambling, and is arranging a public meeting for June 28.

The Church of England, which is not affiliated with the Council of Churches, sent a representative to the meeting of the latter which made the above arrangements. The Church of England rureccanal chapter of Brisbane has decided that clergy within the area shall preach against gambling on Sunday, June 25.

Three of the four Brisbane dailies have had editorial pronouncements against the £25,000 proposal; public bodies have made protest, and there has been a shower of newspaper correspondence—and still the government gambles.

Personal Pars.

Bro. and Sister C. Burden and family have come from Sydney to reside in Brisbane, and are welcome additions to our numbers and strength. Bro. Burden has been appointed to an important post in the Pensions Office. His specialised knowledge of social service work, and other brotherhood activities, can be put to good use here.

The years are taking toll of early members of the church in Queensland. Recently Bro. Draney, of Toowoomba, passed away after a half century of church membership. With the echoes of Jubilee celebrations in his ears, the call came to him to a greater event and more glorious celebration.

Home Missions as Others Find Them.

An interesting sidelight on home missions comes from the Presbyterian Assembly, which was held in May, at which it was stated that there are 115,600 Presbyterians in Queensland out of a population of nearly a million. There are 45 ordained ministers, of whom one-half are in the presbytery of Brisbane (this includes the metropolis and the extreme south-east corner of the State). Working in the most difficult parts of the State there are 60 home missionar-

ies. These are in districts where the Presbyterian population is so scarce that these missionaries cannot be maintained without help from outside.

Test Mission.

Plans are being made for the Hinrichsen-Morris party to conduct a mission at Stones Corner. This is a new and struggling cause in a populous suburb, and it is hoped that the mission will result in the establishment of a flourishing church.

A Judicial Appraisal of Foreign Missions.

At the opening of an exhibition of work from fields covered in Australia and overseas by the Australian Board of Missions, Sir James Blair (Lieutenant-Governor, Chief Justice, and Chancellor of the University), referring to missionary endeavor, drew a comparison between 200 years ago and to-day. He stated that the record of progress and achievement made even more fascinating reading than the stories of some of our able writers of romance. He eulogised the work of missionaries in teaching the gospel, educating, building, assisting governments, administering, and in a multitude of ways helping those among whom they were working, and furthering the progress of the world.

Queensland.

Mt. Walker.—On June 2 a baptismal service was held, when three young men and two young women were immersed. Bro. L. Larsen delivered a fine gospel message. On June 4, at breaking of bread service at 2 p.m., five received the right hand of fellowship, Bro. Larsen presenting each with a New Testament. Bro. Larsen ably exhorted. The C.E. attended the recent District C.E. Convention in Ipswich. Bro. F. Hinrichsen is progressing favorably.

Kedron.—This work is reviving. Influenza is abating. The well-attended wedding of Bro. Jack Bailey and Sister Lillian Massey took place in the chapel on June 3. Bro. N. G. Noble officiating. The City and Valley C.E. Union Rally was a success in Kedron chapel on June 3. Bro. Noble, chairman, introduced Mr. Chas. Taylor, M.L.A., who opened a successful building fund fete in Windsor School of Arts on June 10. The fete was prepared by the sisters' guild.

Boonah.—At annual C.E. business meeting on May 19 Bro. S. Jenner was appointed president and Bro. A. Jenner secretary. Bible School work is advancing; several new scholars recently. Annual church picnic at Black Pinch on June 5 proved a great success. There were three decisions at gospel service at Aratula on June 7. Three others were immersed on June 11. On May 31 Bro. Will. Bryant and Sister Eva Grimsey were united in marriage, Bro. Jenner officiating. Our aged Sister Mrs. Gall is now out of hospital and progressing satisfactorily.

Stones Corner.—The work has taken a decidedly upward trend. The boys' and girls' clubs have been a real blessing. The enrolment of the former is over 80, and of the latter over 40. New scholars are being enrolled in the school almost every Sunday. On May 24 the sisters' guild held a social afternoon in aid of the building fund, and nearly £3 was raised. On King's birthday a combined club picnic was held at Holland Park. On May 28 three persons confessed Christ. Sunday evening meetings are most encouraging. Plans for a Hinrichsen mission are being made.

Brisbane (Ann-st.).—Good meetings continue. On May 21 a married woman confessed her Lord and was baptised. Sister V. Callanan addressed the church as F.M. deputation on May 28. The church officers arranged an old-time coffee supper and evening for May 27. Over 50 were present; proceeds were £2/10/-. This with amounts previously raised by sisters' guild and church officers enabled the organ debt to be cleared and the half-year's interest on the building fund to be met. Bro. Arnold spoke at both services on June 4. A brother was received into fellowship. At night one man stepped out for restoration. Sister G. Colvin, who has been bedridden for

eleven years, is very ill. Bro. C. R. Burden (who presided on June 4), and family; Bro. and Sister Schenke, of Orange; Bro. and Sister Robinson, of Sydney; and Bro. J. Russell, of Epping, N.S.W., have been welcome visitors.

South Australia.

Queenstown.—On June 18 Bro. Turner, of Dulwich, gave a helpful exhortation. In the evening Bro. Brooker preached. Services of late have been well attended.

Kensington.—Meetings have been well attended of late. Splendid attendances at tent mission. Bro. P. R. Baker's addresses are appreciated. On June 18 the tent was full, and five confessed Christ. During the mission there have been ten confessions. Attendance in Sunday School is also increasing.

Glenc.—At Deccas annual meeting on June 14 Mrs. A. L. Bead (president Sisters' Conference) gave an address. Greetings were received from kindred churches, from which there were also ten visitors. Musical and elocutionary items were enjoyed. On June 18 Bro. L. A. Pater-noster, from Enmore, N.S.W., gave an appreciated address at morning service on "Christian Missions." Two baptisms at close of evening service, Bro. Theo. Edwards preaching.

New South Wales.

Petersham.—R. P. Annett, B.A., spoke on Foreign Missions at worship service on June 18. Splendid attendance of young worshippers, and two (a mother and daughter) were received into fellowship. There was one restoration to fellowship. The preacher's subject at night was "The Patience, Persistence and Pleading of Christ."

Erskineville.—On June 18 Bro. Jas. Rosser spoke. Evening meeting was conducted by Bible School scholars, Beale Stitt presiding. Margaret and Isabel Thomson and Beale sang a trio effectively. H. C. Stitt gave a blackboard talk on the letter "Y," and afterwards spoke on "More than Conquerors." The church team defeated a city debating club.

Grafton.—Bro. Larsen commenced his ministry on June 4. He has started his work well, many new faces being noticed at gospel service on June 11. The C.E. societies of Tweed, Richmond and Clarence Unions held their first North Coast Convention in Lismore from June 3 to 5. Bro. Volkman, secretary of Richmond River C.E. Union, has been transferred from Lismore to Grafton.

Newcastle.—The work at Hamilton is encouraging. Three baptisms recently, including an aged sister, aged nearly 82. Studies in Revelation at prayer meeting have brought increased attendances; the meetings now continuing an extra hour each night. Several have been added to girls' Phi Beta. Three were baptised at Meryweather last week, and very encouraging meetings held. Church rejoices that Bro. Aub. Smith is able to help with preaching again after long illness.

Taree.—Attendances at all meetings are well maintained. Mr. A. E. Hobens, C.E. District President, addressed the Endeavorers on June 1. District C.E. Convention was held on June 5. A recent and welcome visitor was Bro. C. Love, from Hurstville, who gave a helpful message to church. Bro. V. C. Stafford and E. J. Saxby presented the church at Conference. The preacher's morning message on June 11, giving a brief outline of these special meetings, was an encouragement and help.

Auburn.—On June 7 Bro. Sandells gave an instructive lecture on missions in New Hebrides. Canvass for recruits for church and school continues with the aid of Bro. W. Budgen (Canterbury). June 11, record attendance for long time past in Bible School. C.E. now comprises two strong societies, junior and intermediate, under the superintendency of Miss M. Arrowsmith. Church attendances are still improving. Bro. P. J. Pond, B.A., is preaching on "New Testament Church and Ordinances."

Broken Hill.—Good meetings continue. On June 8 two sisters were baptised, one over 74 years of age. They were received into fellowship on June 11. Sister Cagle and Sister Dell Garner have left hospital. Mrs. Preston, sen., has also recovered. Mrs. Warne has suffered a sad sorrow in the death of her husband. The church expresses deepest sympathy with her and her loved ones. Senior C.E. society continues to have splendid meetings. Meetings at Railwaytown keep up well. Bro. A. Clark, L. Warren, W. Harris and evangelist have rendered good service.

South Kensington.—Inspiring meetings marked the 26th anniversary of the church on June 11 and 13, splendid addresses being given by Bro. Harward, Greenhalgh and Wakeley. Opportunity was taken to make a presentation to Bro. E. Smith, who has resigned the position of secretary after 17 years of faithful service. On June 18 Bro. McLane, of Inverell, presided, and Bro. Henry Watson gave a missionary message. At evening service one brother was baptised. We are glad to report that Mrs. Wakeley is recovering from her illness and is able to attend services again.

ARE YOU INTERESTED IN MISSIONS?

Here are Some Interesting Books: "The Story of a Labrador Doctor," Grenfell, 1/3; "Tales of the Middle Kingdom—Stories for Children," 1/6 and 2/6; "Wm. Carey of India," P. H. Jones, 3/-; "Missionary Methods: St. Paul's or Ours?" R. Allen, 5/6; "Aggrey of Africa—A Study in Black and White," E. W. Smith, 5/6 and 8/6. Many others, including TRAVEL BOOKS.

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BIRTH.

ELLIOTT.—On June 13, at Trinafour Private Hospital, to Mr. and Mrs. F. H. Elliott, of 11 Severn-st., Moonree, Ponds—a daughter (Marjorie June).

DEATHS.

RAVENHALL.—On June 15, at the residence of her son Alfred, Emily Sarah, relict of the late Alfred Ravenhall, mother of Alfred (dec.), Ben, Emily, Mrs. Musgrove (dec.), Alfred and George; second daughter of the late B. and E. Woodbridge, of North Melbourne; sister of Mrs. Easton (dec.), Mrs. Wilson (Collingwood), Mrs. Bickford (Burwood), Mrs. Woodgate (Thornbury), Mrs. Greenwood (Ascot Vale), Mrs. McIlroy (dec.), George and William Woodbridge (North Melbourne); and grandmamma of Alf. Musgrove.

RAVENHALL.—On June 15, at her son's residence, Emily S., loved and devoted mother of Ben, Alf, George and Emily (deceased), and loved aunt of Emily (Mrs. Greenwood), and great aunt of Jim, Lillian and Billy, of West Preston. "At rest."

SOUTHWICK.—On June 15, 1933, at his residence, 38 Henry-st., Flemington, W.I. Joseph, husband of Christina, father of Robert, Evelyn, Victor (deceased), Mildred (Mrs. Ryall), Isa (Mrs. Crawley), Jessie. "Sweet peace, the gift of God's love."

IN MEMORIAM.

ARTHUR.—In affectionate remembrance of Zella Arthur, our beloved friend, who passed to higher service June 22, 1930, at Adelaide. Ever lovingly remembered.

—Inserted by Mr. and Mrs. P. A. Dickson, Canterbury, Melbourne.

LACY.—In fond memory of our dear daughter Neata, who fell asleep in Jesus at Boort, June 21, 1931, aged 13 years. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess. 4: 14).

RAISBECK.—In loving memory of Florence May, who went from us on June 18, 1931. "Until the day break, and the shadows flee away."

—Inserted by her loved ones.

NEW SOUTH WALES CONFERENCE.

(Continued from page 389.)

suitable acknowledgment was made. The choir, under Bro. R. Hayward, rendered two anthems (broadcast by 2CH).

An excellent spirit prevailed during the whole conference. The sound chairmanship of the president and his guidance contributed much to the success of the gatherings.

The sisters made a great contribution to the success of the conference by their provision of meals.

Bro. A. A. Hughes' addresses were an outstanding feature. He has placed a new interpretation on missions.

Bro. R. Hayward and his conference choir rendered a great service.

Bro. John Crawford (returning officer) and his staff did good work, as did Bro. A. Graham (chief usher) and his staff. Mrs. Wakeley's contribution as stenographer is worthy of special mention.

Officers and Committees.

The following were elected to office:—

President, A. Allen.
Vice-president, J. Clydesdale.
Secretary, W. J. Crossman.
Treasurer, W. H. Hall.

Executive.—The above officers and two representatives from each of the four following committees: Home Missions, Foreign Missions, Bible School, and Social Service Department.

Home Missionary Committee.—E. Davis, J. Fox, T. Hagger, E. J. Hilder, H. V. Lacombe, N. D. Morris, W. H. Palmer, I. A. Paternoster, N. Railton, J. P. Shelton, F. Steer, D. Wakeley.

Foreign Missionary Committee.—H. M. Arrow-smith, H. W. Cast, G. Eager, S. G. Griffiths, T. Hagger, S. C. King, G. E. Knight, J. R. Leach, J. Little, Mrs. Budgen, Mrs. Paternoster, Miss D. Winks.

Bible School Committee.—J. Aeland, N. A. Brookes, W. T. Coles, C. G. Flood, C. T. Garrett, S. O. Gole, R. Hickin, W. A. Hill, P. H. Moeton, P. J. Pond, W. H. Small, J. L. Stimson.

Social Service Department.—F. E. Alcorn, O. J. Bloore, T. P. Dale, R. Greenhalgh, R. Hayward, A. G. Illingworth, W. J. E. Lewis, K. A. Mackenzie, J. R. Marley, A. Smith, D. Wakeley, S. Wilson.

Building and Advisory Board.—A. Graham, G. E. Knight, C. Morris.

Chapel Extension Fund Ltd.—D. R. Hall, A. Morris, T. E. Rofe, L. Russell, J. Stimson, F. S. Steer.

Reference and Credentials Committee.—E. Davis, W. H. Hall, E. J. Hilder, T. E. Rofe, J. Wholan, M.A.

Representatives on Council of Churches.—F. E. Alcorn, R. P. Arnott, B.A., E. Davis, T. E. Rofe.

Auditors.—Home Missionary, Y. M. Middleton; Foreign Missionary, R. Hickin; Bible School, H. E. Belz; Social Service, F. A. Illingworth.

Resolutions.

The following resolutions were carried:—That in view of the persistence of anti-scriptural movements and doctrines churches give increasing emphasis to the need of daily Bible study and to systematic teaching on the great fundamentals of faith.

That the churches urge the need of the erection of the family altar in the homes of the members, and that intensive prayer be cultivated in every church.

In view of the sacredness of the Lord's day, this conference urges the young people of the churches to avoid the temptation to make this day a day of pleasure and sport.

That we as a conference, appreciating the work of the British and Foreign Bible Society, heartily commend it to the prayer and support of the brotherhood.

That this conference is in sympathy with the arranged deputation to the Premier with a view to the restoration of the local option vote in

connection with liquor licences, and promises hearty support.

That brethren contemplating the erection of church buildings in new centres be urged to consult the Executive before committing themselves to expenditure in the name of the Churches of Christ.

That this conference of the Churches of Christ seeks the co-operation of the Council of Churches in approaching the Minister for Transport for permission to use motor-buses and other vehicles for conveying Bible School scholars, Christian Endeavorers and others connected with religious work to various places for religious purposes.

That this conference express its loving sympathy with Bro. E. J. Hilder in his inability to attend conference the first time in 38 years, owing to illness in his family, and assure him of the prayers of the brethren.

That this conference of Churches of Christ in N.S.W. emphatically protests against the continuance of the state lottery as a means of raising money for our hospitals or for any other purpose; that we pledge ourselves to support every means used to have this lottery blot removed from the statute books of the State, and that we strongly urge the Premier, the Hon. B. S. Stevens, as the leader of the Government, to use his best endeavors to discontinue the lottery after the end of the present financial year June 30, 1933.

That this conference of Churches of Christ in New South Wales, believing that the broadcast of betting information is not in the interests of the community, welcomes any steps taken towards its reformation. With this in mind, we record our appreciation of the steps recently taken by the Australian Broadcasting Commission to restrict the broadcasting of such information to definite periods, and we urge the government to legislate to bring all broadcasting stations into line.

That this conference reaffirms its loyalty to His Gracious Majesty King George and to the British Empire, and that a suitable resolution be framed and presented to His Majesty's representative.

That it be a direction to the Conference Executive that arrangements be made to hold the next conference at Easter.

That we affirm our fullest confidence in the College of the Bible, but for the sake of the young men themselves, and in the interests of the churches, would recommend to the Board of Management that measures be taken to ensure that only the most suitable young men shall be selected to enter College to train for the full-time ministry of the Word.

That we affirm the advisability of devising some means of united action in our acceptance of men into the full-time ministry of the churches, and to that end a select committee of six be appointed to prepare recommendations and submit them to the Conference Executive, which shall forward same to Federal Conference.

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URGENT NOTICE

The College Books will close
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The Board of Management
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Women's Auxiliary, W.A.

At the monthly auxiliary meeting on June 6 Mrs. Hunt led devotions (in the absence of Mrs. Deardon who was ill) and gave a helpful reading on "The Road to Bethlehem." The business session was presided over by the president (Mrs. Saunders). Apologies were received from Mrs. Nightingale and the Victoria Park delegates. The president made sympathetic reference to the absence through illness of Sisters Schwab, Lucraft, Meredith, Deardon, Holder and Piper. Special prayer was offered on their behalf. Regret was expressed at the removal of Sister Mrs. Morris to Bridgetown.

It was decided to send £10 as a donation to College of the Bible, from the proceeds of the fete, the balance to go towards the £50 effort of the sisters for brotherhood work. It was also agreed that three sets of letters be written to the country sisters at intervals during the year, giving details of executive and auxiliary activities, Sisters W. Thomson, Elliott and Beck to do the correspondence.

The Prayer Committee will visit in June Bascombe and Inglewood churches. It was decided that a letter of thanks be sent to Sister Miss Thora Louey for typing the amendments adopted by conference to the Sisters' Constitution. The Foreign Mission Committee is to take charge of July devotions, Mrs. Riches to be leader and Bro. A. G. Saunders the speaker. A dainty afternoon tea was served by the catering committee.—A. E. Elliott, Sec., 21 Cambridge-st., W. Leederville, W.A.

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