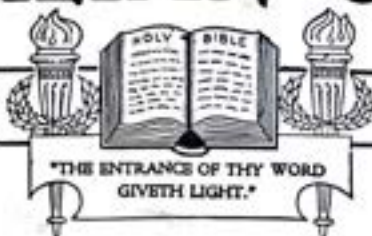


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Presbyterians Interest Australia.

THE meetings of the General Assembly of the Presbyterian Church of Australia, recently held in Melbourne, were of greater importance than usual, and attracted attention throughout the Commonwealth. Great themes were discussed, some most vigorous debates took place, and a number of important decisions were made. The nature of the themes discussed was such as to ensure wide publicity. Alas, that which was reported at length in every State, and was most discussed, was one the very occasion of which was a reproach to the church as well as a thing likely to be used to the injury of every body of believers. The newspapers made the most of the Dr. Angus appeal case, and gave details of the heated portions of the debates, with every line of cleavage emphasised, and words spoken in the heat of the moment thrown into high relief. To see a great church threatened with division over things which should be part of the common faith of its members and of the doctrine of all its ministers is far from being a pleasant sight. We have the sad spectacle of one party lamenting what it regards as false teaching resulting in the shattering of the faith of young Christians and future leaders, and an opposing party denouncing the actions of heresy hunters and claiming the sacred name of Christian liberty in justification for its attitude and doctrinal position.

We may briefly notice three of the outstanding matters of discussion.

Union negotiations approved.

One of the most pleasing features of the Assembly was the overwhelming vote given in approval of the reopening of negotiations for union with the Methodist and Congregational churches. Our readers will recall that in 1918 a "Basis of Union," including doctrine and polity, was agreed to at a joint conference of the Committees on Union appointed by the highest courts of the Presbyterian, Methodist and Congregational churches of Australia. This was later submitted to "the supreme courts of the several churches concerned." Methodists and Congregationalists approved of union on the proposed basis, but an adverse Presbyterian

Assembly vote blocked the movement and caused a suspension of negotiations. Last week the convener of the committee on Christian unity (Dr. R. G. Macintyre, N.S.W.) moved:

"That the Assembly receive the report and affirm its previous resolution that there is no bar in principle to union with the Methodist and Congregational churches; authorise the State assemblies to report within twelve months whether negotiations should be reopened, and authorise the committee if replies be substantially in favor of reopening negotiations to enter into preliminary conferences with representatives of the Methodist and Congregational churches as to the line on which union might be attained; and further that the Assembly instruct the committee to take every opportunity of closer co-operation with these churches and report to the next assembly."

Making a strong appeal, Dr. Macintyre said that he wished the church to enter on any negotiations for union not as a mere experiment, but with the conviction that union was according to the mind and will of their Lord. He did not wish the Presbyterian church to enter upon negotiations and drop them as it did last time. He could use strong words about that action. Australia was faced by materialism, atheism and

bolshevism, and against these the church of Christ had to contend. The church was handicapped by a paralysing disability—it was divided, and the world against which they fought was too strong for a divided church.

An amendment to the effect that the time was inopportune for organic union, but that co-operation be pledged, was lost by 107 votes to 22. A further amendment eliminating the Methodist church from the proposed negotiations was lost on the voices, and then the motion as moved by Dr. Macintyre was agreed to on the voices.

Members of churches of Christ, with their strong belief in and plea for the union of God's people, may well rejoice at this additional evidence of an increasing desire for unity.

The ancient art of creed-making.

During last week's discussions at least one fearful Presbyterian minister deplored what he thought was a tendency to fall to the level of "a creedless church." The brother's fears seemed groundless, but numerous speakers did indicate their dissatisfaction with "the subordinate standards" of the church. The Westminster Confession does not hold the place in modern Presbyterianism which once it occupied, and for that blessed relief we also return thanks.

Principal E. E. Andrews, of St. Andrew's College, Sydney, as convener of the Committee on the Attitude of the Church to her Creed, presented its report, and said that members all felt that the present position concerning the creed of the church was unsatisfactory. Members found it difficult to know what their own beliefs really were. It was more difficult to find what was the actual mind of the church. Difficulty existed, and members all felt it about the subordinate standards of the church—the Westminster Confession of Faith as interpreted by the Declaratory Statement of 1901. In one section of the confession dealing with "God's Eternal Decrees" there was presented a picture of God which they felt to be contrary to the picture presented by Jesus Christ. The Declaratory Statement dealt with the Westminster Confession in

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an unsatisfactory way. Was it any wonder that there was mental confusion in the minds of many as to where the church stood? Some members felt that the time was not ripe for making changes, but eventually the Assembly carried the following resolution:

"That the Assembly authorize the committee to prepare a restatement of the church's faith, which may become the subordinate standards of the church, and in doing so to act in close co-operation with the Church of Scotland and other Presbyterian churches, and to report to the next Assembly."

The Angus appeal case.

The discussion which aroused the greatest interest, and which was most fully reported in the public press, was that concerning the teaching which Professor Angus, of the Theological Hall at St. Andrew's College, Sydney, was alleged to have given to students. Some months ago the New South Wales Assembly, after discussion, declared, by 245 votes to 19, that while it did not identify itself with the teaching, it received with satisfaction the assurance of Professor Angus of his adherence without mental reservation to the faith of the Presbyterian church as stated in its authoritative documents. Against this decision an appeal to the General Assembly of the Presbyterian church of Australia was made by some members of the New South Wales Assembly. A long discussion took place, in the course of which excitement ran high and some heated remarks were made, though parts of the debate were on a high level. The General Assembly finally passed the following motion:

(1) "That the appeal be sustained in so far as it brings the views of Professor Angus on certain vital doctrines before the house; (2) the Assembly considers that, in view of the seriousness of the questions at issue, and the facts presented to the Assembly, a case for a proper inquiry has been demonstrated, and it remits the matter back to the Presbytery of Sydney with instructions to proceed according to the rules of the church; (3) that in the event of the decisions of the Presbytery or the State Assembly of New South Wales being appealed against, the moderator be authorised to summon the judicial commission to conclude matters before the meetings of our next General Assembly."

We are all concerned.

We have no wish to obtrude into matters concerning which our Presbyterian friends can alone decide. Theirs is the responsibility of determining who shall teach theological students, what good Presbyterian doctrine is, and whether or not any particular minister or professor is in such general agreement with the fundamental Presbyterian faith as to be entrusted with the cure of souls or the training of men for the ministry of the church. The Presbyterian Assembly may be regarded as quite competent to settle such points. But what are matters of Christian faith, doctrine and practice, are the concern of every follower of Christ; and therefore every body of believers is interested and also has the right of comment. We may go further and say that the unhappy doctrinal divisions which

threaten the welfare of the Presbyterian church are prejudicial to all believers. The toleration of teaching which belittles the claims of Christ and the authority of the Scriptures would injure the cause of Christ in general. Sufficient evidence of this is found in the glee with which folk who make no religious profession behold such conflicts and debates as were held last week, and the delight of sceptics at what they regard as evidence of the loosening of Christian faith.

We should add that our sympathies are with those who are endeavoring to insist on teaching which in an unequivocal manner declares the unique Sonship and true deity of our Lord Jesus Christ, the fact of his bodily resurrection, and the value of his atoning death as the Sin-bearer and Redeemer. These were the three things which the New South Wales appellants specially stressed as points in which erroneous teaching was being given. We have read Professor Angus's reply to his critics in the pamphlet "Christian and Dogma," containing his address before the New South Wales Assembly in May last, and also the booklet "Faith and Doctrine" by Mr. John Edwards, giving the address delivered by him at Melbourne on Sept. 15 in defence of Professor Angus. Acknowledging that there are some fine statements in each, and passing by some that seem to us to be very reprehensible, we feel it but simple truth to say that we have failed to find in either of these any such clear, definite and unequivocal statement as would indicate an acceptance of the full New Testament teaching regarding Christ and his work.

The place of Christ.

Considerations of space forbid our now saying much more, but we should like to stress this point, that no lofty praise of the character of Jesus, his martyr death, the benign influence of his example, the necessity of emulating his spirit and following his steps, can possibly be satisfactory, if there is a failure to allow the place which the Scriptures give.

It was well and forcibly stated in the Presbyterian discussion that if Jesus is but the highest and holiest of men, if he is less than deity, then it is utterly wrong and idolatrous to worship him. He himself approvingly quoted: "Thou shalt worship the Lord thy God, and him only shalt thou serve."

What is the place of honor given him in the divine Word? He has the titles, attributes and prerogatives of God, and receives the worship of men and angels. Consider a few sample passages:

All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him.

For neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which sent him.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that hath been made.

Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.

In him dwelleth all the fulness of the Godhead bodily.

I and the Father are one.

Before Abraham was, I am.

For unto which of the angels said he at any time,

Thou art my Son,
This day have I begotten thee?
and again,

I will be to him a Father,
And he shall be to me a Son?
And when he again bringeth in the firstborn into the world he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels winds,
And his ministers a flame of fire:
but of the Son he saith,
Thy throne, O God, is for ever and ever;
And the sceptre of uprightness is the sceptre of thy kingdom.

We cannot accept anything less than this. Of those who throughout the centuries—in ancient and modern assemblies—who have praised Jesus highly and yet failed to sound out these great declarations of the Word, we may say, as Mary did of old: They have taken away our Lord.

Prayer Corner.

Blessed is every one that feareth the Lord, that walketh in his ways.—Psalm 128: 1.

"The invisible bond of union between God and man, which is freighted with such wonderful possibilities, and which brings to the suppliant such spiritual power, is what the church needs to-day more than anything else, if it would accomplish its divine mission in the world."

"For ears to hear the heavenly harmonies;
For eyes to see the Unseen in the sun;
For vision of the worker in the work;
For hearts to apprehend thee everywhere;
We thank thee, Lord!
For all life's beauties and their beautiful growth;
For Nature's laws and thy rich providence;
For the minute perfection of thy work;
For every far-flung window of the soul;
For that thou hearest all that thou hast made;
We thank thee, Lord!"

Speak, Lord, for thy servant heareth. Grant us ears to hear, eyes to see, wills to obey, hearts to love; then declare what thou wilt, reveal what thou wilt, command what thou wilt, demand what thou wilt. Amen.—Christina G. Rossetti.

O God, who art love, grant to thy children to bear one another's burdens in perfect good-will, that thy peace which passeth understanding may keep our hearts and minds in Christ Jesus our Lord. Amen.—Book of Hours, 1865.

War.

Alan Price, B.A.

"I am for peace, but when I speak, they are for war."—Psalm 120: 7.

Judging from newspaper statements and reports, the so-called civilised world is on the verge of horrible war. Apparently it needs but a small political mistake to cause the tinder of strife to take fire and bring about a holocaust beyond our wildest imagination.

It is a time for fervent prayer on the part of God's people that the counsels of men be directed into sane channels and that the Almighty arm be stretched out to protect humanity from itself.

What the cause is of all this threatened turmoil is hard to imagine. The communist movement in Russia has shown what a determined unscrupulous minority, if highly organised, can do. Mussolini has shown what an organised minority of quite a different order can do in another direction, while Hitler is now demonstrating what organised militarism or imperialism can affect. Japan's imperialistic notions have brought her to the front, while America, with her boasted democracy, has left her President largely to himself in coping with the financial depression.

All these developments seem to indicate that democracy is dead. The dream of a world ruled by the will of a fickle majority is gone. The world is tired of democratic inefficiency, and craves leaders that can lead without being pushed. After all, democracy is government by the average man, and the average man is not fit to govern. All this looks like blatant mutiny against the theories of government accepted by the British race. Britons themselves are not true to their own theories; for immediately a crisis arises they delegate their authority to a few chosen supermen and give them practically carte blanche. Anyhow, whether we like it or not, that is the position, and we have to face it.

Christianity itself is a somewhat disorganised minority fighting for a noble cause. In the past its adherents have instilled into the democracies of the world the principles of Christian love. So long as democracy honored those principles democracy was worthy to dominate, but in present-day communism we have democracy, once controlled by Christianity, replaced by an organised minority acknowledging neither God nor Christ. Other nations, on the verge of absorption by such a system, have fought their way back to a more or less humane dictatorship, generally anti-communistic in its principles. Where, then, does the Christian come in? As he influenced, in the past, the course of both monarchies and democracies, so he may influence in the future any political power that should come into existence.

On the matter of war or peace there is much the Christian may do. The only practical way of fighting the war spirit is to get

hold of the men that would constitute the fighting forces, before even they start to organise. Any godly organisation of workers, irrespective of nationality, should have our hearty support to the extent of favoring and furthering a pact to refrain from fighting for any cause whatsoever. It would be impracticable to go to any one nation and extract from its people such a bare promise, as it would lay that nation open to attack by those not so pledged. Non-resistance of evil is heroic, and it is Christian, but we are not dealing with Christians when we treat with nations as a whole. The best obtainable is a conditional pledge that should, say a three-fifths majority of the workers of each nation, declare against war, each such voter would decline to fight. This would immediately block any attempt at a general war.

In order to attain this desired end, it will be necessary for every Christian in season and out of season to declaim against war as an out-of-date, barbarous means of deciding international questions, to point out the awful consequence of future wars, when whole cities of helpless men, women and children may be blotted out in a moment of time. The possible effect of war may be

the extinction of a nation in a few days, the desolation of huge tracts of country and the destruction of civilisation. No longer is it true that the stronger nation comes to the front as the result of war. The craftiest, the most unscrupulous, the cruellest, will prevail, unless the hand of a good God exercises its power to the undoing of the unmerciful and the tyrannical. Part of the present trouble is that the world is idling, its people looking at each other in hopeless poverty, while the gold of the world lies generally dormant. The world says, "Lend us that money. Let us get rich by making shells and blowing each other to pieces. If you die, I am left with a double chance of employment. If both die, we might as well be dead as starve."

The world was never made rich by war. Famine always follows in its train. The creation of employment by the destruction of some of the unemployed is an empty fallacy.

Any attempt to prevent war by the passive resistance of a conscientious few will not be successful. It may be a fine testimony to the world, but the world will go to war in spite of such testimony. What is wanted is some practical means whereby the war machine will be prevented from starting at all, and that is by enlisting the assistance of those who are expected to devote their lives to promote the great catastrophe—war.

Three Great Preachers.

Sir William Robertson Nicoll used to say that, in the last century, there were three "Imperial Preachers." They were Charles Haddon Spurgeon, Joseph Parker and Alexander Maclaren. I am entirely of his mind. I heard them many times, and greatly as I appreciate a host of other preachers, my conclusion is that none attained to those three. Dr. Alexander Whyte once expressed to me his feeling that Mr. Spurgeon and Dr. Parker were the two greatest preachers to whom he had listened. The Rt. Hon. D. Lloyd George gave utterance also to that view.

I heard Mr. Spurgeon quite forty times. That his intellectual greatness has not yet had adequate appreciation I firmly believe. What a master of English he was! What a mystic! What a homilist! What an expositor! What an orator! What an evangelist! Of all the public speakers I have heard he was the most perfect exemplification of abandon. His ease was delightful. His voice was wonderful. His humor was delicious. And his passion for Christ was Samuel Rutherford-like. There has never been such a pulpit output. Let his massive tomes attest this. For a blend of powers C. H. Spurgeon is, to my mind, the mightiest preacher of British history.

Dr. Parker I heard quite a hundred times. I loved the romantic and great-hearted man. His kindness to me in my early ministry

is a grateful recollection to me. Who can adequately describe him, when at his pulpit best? I will not attempt it now. I personally regret that no vivid and analytical "appreciation" of this wonderful preacher exists. If someone would give us such a volume as Dean Burgon's "Lives of Twelve Good Men," and would include a portraiture of Dr. Parker, he would render a great service to the modern pulpit and the modern church. Dr. Parker always thrilled me; his evangelical fervor, his wonderful suggestiveness, his tender and incomparable prayers, his epigrammatism, his dramatic faculty, his many-colored sympathy, his humor and his pathos, his grand loyalty to the deity of Christ and the atonement of his death: all these, and more besides, bound me in willing bonds to Dr. Parker's glorious pulpit.

Who that ever heard Dr. Alexander Maclaren, as I often did, can ever lose the magnetism of the experience? The rare exegetical penetration. The musical English. The fervor. The enthralling elocution. The ardor of evangelicalism. The glorious enthusiasm for the Redeemer. These elements, and many more, fascinated me. I several times attended his week-evening service in Manchester, when many who loved him deemed him to be at his best, and in my judgment, it was a simply ideal week-evening service.—Dinsdale T. Young.

The Little That a Righteous Man Hath.

S. Russell Baker.

"A little that a righteous man hath is better than the riches of many wicked."—Psalms 37: 16.

Let us anchor our thoughts on this little text a while, for it is throbbing with life and truth. The message contained in the words is often expressed in the Bible, both in the Old and New Testaments, and was frequently on the lips of our Lord. It really sounds like a parable, "a piece of crystallised wisdom," and is expressed more than once in the book of Proverbs. There is one word in it by the emphasis of which we shall arrive at the great truth of the text. It is the word "little."

Even in the material sense of the word "little," this text presents a well recognised truth. Taking the word at its face value, the "little" that a righteous man hath is better than the abundance of many wicked. There is no need, of course, to argue that the righteous man's goods in this world can be described as this "little," for it is generally observed that the wealth of this world is so dispensed by God that it is often the lot of the righteous to have but a little of it, and of the wicked people to have abundance of it. Thus Paul wrote, "Why, look at your own ranks, my brothers; not many wise men [that is, judged by human standards], not many leading men, not many of good birth, have been called. No, God has chosen what is foolish in the world to shame the wise; God has chosen what is weak in the world to shame what is strong; God has chosen what is mean and despised in the world—things which are not, to put down things that are: that no person may boast in the sight of God" (Moffatt). The foolish, the weak, the despised, the unimportant; these things describe the righteous man, and put him under the heading of this "little." Yet this little that he does own is better than the riches of many wicked. The few things that he possesses are better than the abundance of the rich. The lowly, despised belongings of the Christian are greater than the gaudy glitter of the rich man's plenty. For great riches bring great cares. Many goods increase anxieties. As Jesus said, "A man's life consisteth not in the abundance of the things he possesseth." He might go on to say that, but a man's cares and worries do consist in the abundance of the things he possesseth. Watch the ungodly rich. They appear to be happy, but are not. Certainly they have every imaginable comfort, yet they are never satisfied. Ahab is not satisfied with the Jezreel kingdom; he must have poor Naboth's little vineyard too, and in reaching for it he loses both. We must all remember, in the little primer of early school days, the story and picture of a little dog crossing a creek on a plank. He was carrying in his mouth a bone, but as he was going over he looked down into the water, and seeing, as he thought, another doggie with a bone, he dived and made a grab, and lost both. And greed often makes riches, but in the long run loses them all. The suicide list is filled very largely by this world's magnates and millionaires. Truly a "little" that a righteous man hath is better than the riches of many wicked. "Better is little with the fear of the Lord than great treasure and trouble therewith" (Prov. 15: 16). "Better is a little with righteousness than great revenues without right" (Prov. 16: 8). "Better is an handful with quietness than both the hands full with travail and vexation of spirit" (Eccles. 4: 6).

But the true meaning of the poet here is not found by narrowing this word down to its face value; but by going behind it and beyond it and beneath it. For I am persuaded that this "little" that a righteous man hath is not exhausted by material possessions or a material application, but that something more is meant—other possessions; in fact, his unseen or spiritual riches in Christ Jesus. It is this "little" that

makes the righteous man rich above all others. It is these unseen but eternal things that give him greater deposits than the abundant seen but temporal things of the rich man. He may not be able to hold them or exhibit them, but they are there just the same. No man is so rich as the Christian. The worldlying lays up big deposits here, he invests in costly bonds, he makes big capital and amasses huge savings, but the godly man layeth up treasure in heaven. The one man is rich toward this world, the other toward God. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit." Francis of Assisi had this "little," for it is said of him that, sitting down to dine by the roadside on a few crusts of bread, he was so exquisitely and radiantly happy that he could not find words enough to thank God. Paul had it. Travel with him through his epistles and see how he glories in his spiritual riches—"the riches of his grace," "riches in glory," "the unsearchable riches of Christ." As some one once wrote, "To him Christians are spiritual millionaires." And you and I have it too, because we are children of God; but can we name it? Can we name this "little" that a righteous man hath, that makes him rich above all others? Can we set down in intelligent wording his spiritual deposits that give him a greater credit balance both in this world and in that which is to come? Let us try.

There is first of all his

Spiritual Resources.

His devotional life, his fellowship with Christ and Christ's people, his Christian privileges and service, his Bible reading and his prayer life. Take a minister of Christ who, going in and out among his people in pastoral visitation, goes from one house to another in the course of the afternoon's work. In one house the people are faced with unemployment and anxiety; in another, one is stricken with a protracted illness; but in both places he engages in prayer. During prayer they all feel closer drawn to God and each other. Then that servant of God stands up and passes out; but remembering the power that was just now present, and the still untapped spiritual resources that he has got, and the sick have, and the anxious have, he says within his heart, Here is some of that little that a righteous man hath.

"O man of God, where'er you be,
In prayer you're rich to ecstasy!"

Dr. Thomas Yates, who has always been impressed by "the unbroken serenity and poise of Lord Haldane amid distracting and irrational injustice," says now that he thinks he has discovered the secret of Lord Haldane's inward and unruffled calm. In these words which appear in the great man's autobiography: "The belief that the more experience is spiritual the more it is real, has influenced me through the course of my life, during more than fifty years. There is little that matters when the principle is grasped and held to, and hesitation and even unhappiness become replaced by a life that is tranquil, because it is freed from dependence upon ups and downs. The real is the spiritual. All else is circumstance, trimmings, the dress of things." The only true value is the spiritual. "The real is the spiritual. All else is circumstance, trimmings, the dress of things." In other words, "The little that a righteous man hath is better than the riches of many wicked."

Secondly, there is

God's Inexhaustible Grace in Christ Jesus.

Here, again, we find that "little" that is better than the abundance of the wicked. It is this which makes us infinitely more rich than others.

By the grace of God we are what we are, even kings and priests unto God, and sons of God. "Of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." All this bestowal of God's grace meant poverty for Christ, but exceeding riches for us. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." And now we have that costly and glorious gift of God's grace to our account—sufficient for us in every need—and maintained in Christ. Bunyan tells how Christian discovered the secret of the maintenance of these "riches of his grace" in the house of Interpreter. The work of grace that is wrought in the heart is like a fire burning. Satan stands by always casting water upon it, yet it burns higher and hotter. For there is another with a vessel of oil in his hand also continually casting into the fire. "Then said Christian, What means this? The Interpreter answered, This is Christ, who continually, with the oil of his grace, maintains the work already begun in the heart; by the means of which, notwithstanding what the devil can do, the souls of his people prove gracious still."

Last of all there is

The Hope of Immortality.

Perhaps more than anything else, this is that "little" that a righteous man hath that makes him richest of all. The hope of immortality. In the world to come life eternal. Think of the riches embedded in this hope. "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." This is what makes the Christian the richest man in the world. This is that mine of which the poet speaks, "whose grain outweighs a planet's gold." So Jesus was ever urging men to let go the things of this world, and seek after the riches of heaven. "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." "For what shall it profit a man if he shall gain the whole world and lose his own soul?"

To conclude, let us notice that there are two tragedies in relation to this text. First, that there are so many in this world who have no such deposit; no riches toward heaven. They know nothing of this "little" that is better than all the abundance of the wicked. They are crowding money into the banks and heaping up riches, but are making no savings toward heaven.

Second, that there are so many in this world who have this deposit who are doing nothing with it. Some of these are already bartering it for this world's goods again—a tragic and fatal exchange. Unspiritual-mindedness, worldliness, half-heartedness, meanness, stealing from them their sacred deposit. And some are leaving it idle, like the man in the talents parable, and will lose it. Think what could happen in any community if all who professed Christ used that "little" which is the salt of the earth and the light of the world?

May God forgive us if we have neglected the great salvation, and may be quicken us all into an immediate use of the sacred and spiritual deposit wherewith he has blessed us and separated us unto eternal life.

THE VIRTUOUS CIRCLE.

The wind goes howling in and out
Among my twisted trees,
But cannot vanquish stems as stout
And limbs as tough as these.

The storms that war upon my case,
Hard though they be to fight,
Create the strength and stubbornness
I pit against their might.

—Claribel Weeks Avery
in "New Outlook."

Religious Notes and News.

“FOREIGN” BANISHED.

The word “foreign” is to disappear from references to missionary activities of the church abroad. The report of the Missionary Society contains the opinion that the distinction of “home” and “foreign” is not grounded in the nature of things, and that the desire of Christians in this age is to remember that all men are of one family.

A HINT FROM EXODUS.

“The oddest thing we’ve read lately,” says “The New York Times,” “is that the discovery of the Standard Oil wells in Egypt resulted from a tip given in Exodus 2: 3: ‘And daubed it with slime and with pitch.’ One of the directors who read this passage figured that where there is pitch there must be oil. A number of oil wells are now on the ground near where Moses was born. It pays to read the Bible.”

EVANGELISM AND THE GREAT COMMISSION.

The following resolutions were carried at the convention of American brethren held in Seattle, Washington, in July last.

RESOLUTION. III.

Whereas, There is evident, on the part of people everywhere, an intense longing for the help and spiritual power that can come only from a true understanding and appreciation of the gospel of Jesus Christ; and

Whereas, There is a feeling that this need can be met only through an intensive programme of the teaching of the New Testament in aggressive preaching of the gospel; be it hereby

Resolved, That we, as members of the Christian Churches of Washington, in convention assembled, urge upon our ministers and leaders that, from the pulpit, a new emphasis be placed upon the plea of the Disciples of Christ for Christian unity through the restoration of the apostolic church in faith and practice as revealed in the New Testament.

RESOLUTION IV.

We call attention to the following resolutions passed by the convention of 1931, and reaffirm the sentiment contained therein:

That our ministers and churches address themselves to the subject of personal evangelism. That the Great Commission be studied in the light of personal responsibility, and that our people pray earnestly for a rebirth of holy boldness until their hearts are stirred with new zeal, and their tongues be kindled with that sacred flame.

That special emphasis be given to personal evangelism in our district and State gatherings during the coming year.

We recommend that the State Board arrange programmes dealing more definitely with the spirit of the resolution.

DATE OF SECOND ADVENT.

The following paragraph is from a letter from Mr. F. C. Spurr to “The Australian Christian World” of Sept. 15:

The daily press has let off very lightly Mr. A. E. Ware, who, two months ago at the Queen’s Hall delivered an address in which he fixed the second advent of our Lord for June 12. Here are his words: “God who mocks no man, has caused me to come and stand before you positively to affirm and declare that in about forty days from this May 2—that is, on June 12—just before or just after—our Lord Jesus Christ shall rise up from the right hand of God and descend to a point over this earth to gather to himself in less than one second of time, every man, woman and child upon this earth who truly believes in Jesus

Christ our Lord, and who have been born again.” Of course, nothing of the kind happened. The lecture was widely reported, and afterwards printed and widely commented upon. Mr. Ware quoted scripture to support his claim. But he has not the haziest notion of how to read his Bible. Happily this was not taken seriously save by a few. One bank clerk, in a good position, left his post, resigned, and retired with his family to await the event which did not come off. Mr. Ware is not the only one who has fixed times and seasons. The thing has been done often, by Irving, Cumming, Baxter, “Pastor” Russell, and others. Nobody is now likely to be deceived by these predictions, which have always been falsified. Perhaps others may now be a little more careful, and remember our Lord’s words, “It is not for you to know times and seasons.”

DON’T FORGET THE PREACHER.

The following little editorial from the American “Christian Standard” has a lesson for Australia also. We hear numerous references nowadays to an improved outlook. Says the “Standard”—

“According to the President and the daily press, we are on the eve of a return to prosperity. Employment is increasing and the wages are to be better. Farmers already have prospects of better returns for their crops. May it be so.

“As this comes about, however, let every church remember to restore the preacher’s salary also. The President has said nothing of his hours of labor or his salary, but the preacher has been suffering along with everyone else, and he has carried on with patient and harder work than he gave in better times.” As rapidly as the members get back to work they should swing the preacher’s salary back to normal.

“Moreover, all those churches that unwisely have tried to get along without preaching should promptly face the fact that they have a duty to maintain preaching full time, if possible; part time, otherwise.

“It is particularly important that when the attention of so many is fixed upon the restoration of material prosperity, the church leadership should be alert to put the fullest possible em-

phasis upon the essential thing—spiritual prosperity.”

ALL ROUNDERS.

Dr. Scott Lidgett, in his Ordination Charge at the recent British Methodist Conference, pleads for what the “Methodist Recorder” calls “The E. Convention.”

must not miss these because they are small gatherings. Here you will learn the secret of success and how to avoid failure. Be sure and use your pencil to record notes that may prove of great value to you and to others on your return.

You must not miss the great consecration meeting. To describe one of these is impossible. I have attended such in Sydney Town Hall, the Adelaide Exhibition, Wirth’s Olympia, Melbourne, and elsewhere. Enter this meeting with the words, “Have thine own way, Lord.”

Then will come the homeward way. Many a new chorus will run through your mind filled with happiest associations. Then back to the workshop, office, church, Bible School and society—here to work with renewed energy and increased enthusiasm, all because “Launceston, 1933,” brought blessing and refilling. Happy people; we pray with you, God bless “Launceston, 1933.”—W.G.

YOUTH WEEK AT ALBION, QLD.

Youth Week began with a cradle roll and kinder department party on Saturday, Sept. 2. Thieving and lying, the church shows to the world a community of men and women who have the conquest over these sins. And the saints judge the world. The pleasure the world has in noting the moral lapse of a church member is the measure of the unwilling tribute it has to pay to the fact that our community not only forbids the condemned practice, but lives above it. But with reference to the sin of covetousness and to all the casuistical questions which are raised in the prosecution of trade and commerce, there is no corresponding example. The mind of the church is not made up, at any rate the practice of Christians is by no means uniform.”

THE PESSIMIST’S SONG.

“I do not know, I do not care,
How far it is to anywhere.
I only know that where I’m not
Is always an alluring spot.”

Salvation.

A. N. Hinrichsen.

“Salvation belongeth unto the Lord” is an affirmation of both Testaments. “It is the gift of God” (Eph. 2: 8; John 4: 10). “By grace have we been saved,” and “according to his mercy he saved us” are scriptural truths that silence all who would boast of or glory in human works or merit or self-righteousness (Eph. 2: 9; Titus 2: 5). All earth-born virtue or fleshly service is unavailing in a soul’s redemption. All saving efficacy is in Christ the Saviour, whose blood alone atones for sin (Eph. 1: 7). Calvary speaks of the glory of God only. In his death lies our sole hope of pardon. If God’s love had failed to come to the rescue, we should have inevitably perished (John 3: 16). His provision is perfect and final, and we can neither add to nor improve upon the divine scheme for universal redemption. It is a work of unmerited favor, and is freely offered to all. It cannot be earned with service nor bought with money (Isa. 55: 1).

There is no saving value in faith, that is abstractly considered in itself. Its worth lies in the object of trust. Nor has water alone any

saving value for the soul (one cannot speak of baptism alone, for it is inseparable from prerequisites). But it has pleased God to appoint means whereby the penitent believing sinner is to appropriate and lay hold of the gift of God. He is to make the salvation offered at Calvary his very own. He is invited freely to receive what has been freely given. There is nothing meritorious in faith (a mental act) nor in baptism (a spiritual and bodily act), for in trusting and obeying (“the obedience of faith,” Rom. 1: 5; 16: 26) one is simply complying with God-ordained conditions of salvation. We must conform to his divine terms and requirements as set forth in the law of pardon (Mark 16: 15, 16; Acts 2: 38). God’s mercy in Christ is made available to us conditionally. Thus “he became unto all them that obey him the author of eternal salvation” (Heb. 5: 9).

How unjustified, then, the charges that the Churches of Christ deny the finished work of Christ, teach baptismal regeneration or water salvation, reject the blood of Christ, and teach salvation by works!

The Home Circle.

Conducted by J. C. F. PITTMAN.

than the riches of many wicked.—Psalm 37: 16.

Let us anchor our thoughts on this little text a while, for it is throbbing with life and truth. The message contained in the words is often expressed in the Bible, both in the Old and New Testaments, and was frequently on the lips of our Lord. It really sounds like a parable, "a piece of crystallised wisdom," and is expressed more than once in the book of Proverbs. There is one word in it by the emphasis of which we shall arrive at the great truth of the text. It is the word "little."

Even in the material sense of the word "little," this text presents a well recognised truth. Taking the word at its face value, the "little" that a righteous man hath is better than the abundance of many wicked. There is no need, of course, to argue that the righteous man's goods in this world can be described as this "little," for it is generally observed that the wealth of this world is so dispensed by God that it is often the lot of the righteous to have but a little of it, and of the wicked people to have abundance of it. Thus Paul wrote, "Why, look at your own ranks, my brothers; not many wise men (that is, judged by standards), not many leading men, not

A BIG CONTRIBUTION.

The learned may be brilliant, and the rich may be generous, the cultured are usually gracious, but tact is born in a good heart.

The clever may be smart and the brave may be courageous, but only the kindly human is truly tactful.

Tact is not a science that can be taught, nor yet is it an accomplishment that can be acquired. Tact is a talent and a virtue, without which many other talents are useless, and many other virtues will fail to register favorably.

Tact teaches what can not be learned in books, and inspires what can not be bought. Tact contributes to the welfare of the world.—Selected.

BEING TWO-FACED.

Some of us say nice things to people's faces, and make remarks about them behind their backs that are not so nice. This is one of the worst habits into which we can fall. There is no easier way to become unpopular than to be two-faced. Naturally, there are some folks we like, others we do not like, yet we can leave the latter alone, and at least not talk about them one way or the other. The world is a big place—big enough so that all of us can go our separate courses without getting in one another's way.

I was walking to a football game one day with a lad, when we encountered another boy of about the same age. Joe, I will call the boy I was with, went up to the other youth in a most affable way. You would have thought they were fast friends. Joe told him what a wonderful athlete he was, that the team would be wrecked without him, and that he considered him the best friend he ever had. He praised him to the skies. Nothing was too nice for him to say. The other youth took it all demurely and was friendly without making himself ridiculous.

When Joe and I went on, the former said: "That guy gives me a pain. He's the rottenest football player I ever saw in my life—his fumble robbed us of the last game. So conceited, too. The less I see of him the better."

"You acted as though he was your best friend," I could not resist saying. "Why don't you let him alone, if he's that kind of a chap? It wasn't necessary for you to talk to him."

Joe grinned, "Oh, his dad has lots of money, and I like to stand in with the athletes anyway. What he doesn't know doesn't hurt him."

I laughed to relieve the tension, and then said:

"Joe, I do believe you're becoming two-faced. It's a bad trait, big boy. People not only dislike such boys, but they have no confidence in what they say. You ought to be more sincere. If you aren't, you'll find all your friends drifting away one by one."

Fortunately, Joe didn't get mad at me. He had a lot of commonsense. He had just never viewed his conduct in its true light. Later he fought hard to overcome this fault and won.—H. H. Graham in "Boyhood Days."

UNBEATEN PATHS.

"Many of us have been privileged to see something of the bush and seaside. We have only to shut our eyes to recall the smell of the salt air, the dogwood, and the gum trees, to hear the windblown surf and the waterfalls. We remember those tourist tracks which we followed, here accepting the assistance of a rustic handrail, there crossing the creek dryshod on well placed stepping stones, walking easily on paths that other men had cleared with axe and mattock, never thinking to lose the way, for every turning had its signpost. All this is well, but away in the heart of the bush, hidden from all but those who from sheer love of the beautiful and joy of conquest search them out, are beauty spots of far more rare enchantment. No tracks lead here, save those of wallabies and wild cattle; the way is often barred by beetling cliffs; the wire grass that hangs like spider webs from the trees and the tall nettles jealously warn back the one who would discover the secrets they guard; yet this unknown country, with its unnamed waterfalls, is far more lovely than the land of the tourist tracks.

"In our work for Christ let us find the unbeaten paths of service as well as the tracks that everybody knows. The routine of meetings, worship and devotional we cannot do without, but the path of personal witness for Christ is all too seldom trodden by most of us. Try telling somebody what Christ has done for you, and you will find a joy in your religion that the well-marked tracks can never give you."

TRUTH.

One lit a taper from whose spark a brother Kindled a torch that flared across the night Until enshrined with reverence by another In a jewelled lamp that cut off half the light.
—Joyce Keason.

AN UNJUST WORLD.

A woman, dressed in widow's weeds, was traveling in a railway train with an elderly spinster. "I've just been to my husband's cremation," said the widow.

"Oh, you poor thing!" cried the spinster. "I'm sorry for you."

"He was my fourth husband," confided the widow. "I've cremated them all."

At this the old maid burst into tears.

"Have I said anything to upset you?" asked the widow, anxiously.

"Oh, no," answered the old maid, still sobbing, "but I was thinking how unjust the world is. I've never had one husband, and you have had husbands to burn."

A Chinese was telephoning a dentist for an appointment to have a tooth extracted.

"Sir, what time you fixee tooth fo' me?"

"Two-thirty all right?" asked the dentist.

"Yes, tooth hurtee all right, but what time you fixee?"

The Family Altar.

J. C. F. P.

Monday.

Then said Hezekiah to Isaiah, Good is the word of the Lord which thou hast spoken. He said moreover, For there shall be peace and truth in my days.—Isa. 39: 8.

For particulars concerning Hezekiah's crime, and humiliation upon hearing the prophet's message, see 2 Chron. 32: 25, 26, 30, 31. There could be no reasonable objection to the sentence pronounced, the justice of which is frankly acknowledged. Its postponement is recognised as a token of mercy.

Reading—Isaiah 39.

Tuesday.

Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.—Isa. 41: 10.

Idolstrous people might well tremble with fear when Cyrus, raised up by the Almighty, had conquered them. The people of God, on the other hand, were comforted and reassured. Jehovah was with them to strengthen and uphold.

Reading—Isaiah 41: 1-20.

Wednesday.

But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine.—Isa. 43: 1.

A second and far more glorious exodus is promised to Israel. Though now dispersed, they shall be redeemed and restored; they shall become witnesses of Jehovah amid a sinful world.

Reading—Isaiah 43: 1-21.

Thursday.

Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.—Isa. 45: 22.

A still greater exodus is here predicted. From every nation under heaven multitudes, escaping the thralldom of iniquity, shall gladly commit themselves to the care of the great Deliverer.

Reading—Isaiah 45: 1-17.

Friday.

O that thou hadst hearkened to my commandments; then had thy peace been as a river, and thy righteousness as the waves of the sea.—Isa. 48: 18.

How full of pathos is this expression, addressed to Israel and Jacob! If only they had hearkened to Jehovah, how different their condition would have been! Not only would captivity have been prevented, but peace and righteousness would have prevailed.

Reading—Isaiah 48.

Saturday.

Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God.—Isa. 50: 10.

Such cases are rare, yet it is comforting to know that they are not beneath the notice of God. He knows their exact condition; that although they fear God, and desire to do his will, they are disquieted and can scarcely see a gleam of light. There is an effectual cure for this condition. Let them trust in the Lord Jesus, and lean upon the merits of the salvation provided.

Reading—Isaiah 50: 4-5; 11.

Sunday.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation: that saith unto Zion, Thy God reigneth!—Isa. 52: 7.

The watchmen discover afar off, on the mountains, the messengers bringing the expected and much-wished-for news of the deliverance from the Babylonish captivity. They immediately spread the joyful tidings.

Reading—Isaiah 52: 9-53: 12.

Prayer Meeting Topic.

October 4.

CASTLES IN THE AIR.

(Romans 15: 14-23.)

H. J. Patterson, M.A.

"Whosoever I take my journey into Spain, I will come to you," wrote Paul to those Christians at home. Paul was castle building. And what would life be without castle building? For the child and youth there is much of it. Castles in the air! Yes, and these are a necessity. True, some may come to earth with a mighty crash, but some will materialise. Good would it be if even in old age we still built our castles in the air. When one comes to think seriously about it one realises that there could be no progress without it. In the mind of the scientist there must first be the hypothesis, and what is this but a castle in the air. When Columbus set out to discover a new world, and Vasco da Gama and others a new way to India, and yet others a great southern land, there was of necessity a building of castles. First the conception of the brain, then the realisation in fact. What a pity we Christians don't build a few more castles in the air! We have apostolic example. We need more purposeful activity.

Those Who Build Castles.

For some life is a drab monotonous thing. Where there is no expectation there can be no enthusiasm, and where there is no purposeful activity there can be nothing enlivening in experience. No wonder there are livery Christians, but these are not castle builders. Castle builders do not live in the past. Paul didn't. The golden age was still future. I have a cordial dislike for those unfortunate people who live in the decades and generation past. The castle builder has a wholesome imagination of what lies in the future. The golden age is just a little ahead. It is not a matter for reflection as to what might have been, but for a Christian the main consideration is what might be in the future, and then with a steady resolute purpose and determination seek to achieve. And if every great scientist and constructive builder in this world works that way, why not the Christian?

Opportunities for Castle Building.

The Christian life affords many. Have you any ambition? What will be the result of your having lived in the world? What permanent castle will you leave as a record to your faith in Christ? How many souls will be influenced for him, or what monument will men see beyond a tombstone when you are gone? If some things are wrong, don't whine about them, but set them right. If there is a need for a deeper spiritual life in the members of the congregation with which you are associated, don't deny the efforts of some to make good, but build a castle in the air, and try to make it permanent by beginning first to make your own life better. Don't waste energy tearing down; use it in a constructive work for God and his church. To talk of the failures of yesterday makes us all sad. See the other side. "Count your blessings." Let the sun shine again. The failures of others should set us thinking and planning, and where they failed we may succeed. Before the voyage of Vasco da Gama many a ship had failed to reach India. But each succeeding ship had gone just a little farther on. So those who build castles will still desire to reach their India. Paul purposes to journey into Spain. You purpose to make your Sunday School the best. Some one still believes Christian unity a possibility. Some one is still planning for a world conquest through the gospel. These are worthy of all honor.

TOPIC FOR OCTOBER 11.—A PROMISE.—
Matthew 18: 15-20.

Our Young People.

Conducted by W.M. GALE.

On Attending a C.E. Convention.

Hundreds of Endeavorers are getting ready for the convention soon to be held at Launceston. This will be an exception to the rule of all other C.E. conventions if these young people do not have one of the finest experiences of their lives. There will be no end of good things. We count these young people—happy and fortunate who are to enjoy "Launceston, 1933."

I have just picked up my old study Bible and found in it a much treasured bookmark. This Bible, almost falling to pieces now, was presented to the writer by the Endeavorers at Enmore Tabernacle, Sydney, in connection with open-air work for the Saxby and the Harward-Pittman missions, the latter of which was held in 1904. In this year was held the first C.E. convention attended by the writer. It was the convention famous for the fact that it was attended by Dr. Clark, the great founder of Christian Endeavor. My bookmark is the badge of the Dr. Clark convention, 1904.

A Convention Book.

Let me tell you of some things that have helped to make these great occasions so interesting and valuable. Start off with a "convention book." An ordinary exercise book will do. Into this book place the names—perhaps autographs—of all in your train compartment as you start out on your long journey by train from W.A., Qld., and elsewhere. Enter up items of interest, menus, and photographs of the decorated engine. The cabin friends on the ship will also be signed up. You will have some great moments in song and prayer en route—be sure and make a record of these. Hundreds of Christian people of Launceston will open their homes to the great contingents from all parts of Australia and the island itself. Have all in the home sign the book. Later enter some appreciation of the kindness of these people.

Mountain-top Experiences.

Now for these great gatherings. Be sure and write impressions of the meetings; keep the names of the speakers, their subjects, and write a few gems from the messages. Let your young hearts exult in all the feast of good things for heart and soul. These will be mountain-top experiences, perhaps the most moving and spirit-filled that you have ever experienced. Open your heart that God may speak to you. Enter upon all that you do without reserve, and let enthusiasms have free course. These gatherings will search your hearts. Tears will be near the surface as emotion is stirred, and as you are conscious of the nearness of God, and sometimes as you recall how far short your life has fallen. Remember hundreds of others will be feeling just like you are.

Outings in a Lovely Land.

There will be outings. Could any land be more suited for youth and beauty to enjoy the loveliness of nature than Tasmania? Here you will see the handiwork of God in tree and flower, mountain, rock and stream. Let these speak to you of the wonderful power, majesty and love of God. You will enjoy some delightful impromptu meetings in these places of beauty and charm. Get up and keep the "morning watch" at least once in one of these temples of God's own creation.

Attend Sectional Conferences.

Because of the work that you are going to do on your return home, be sure and attend the sectional conferences and group meetings that study special phases of Endeavor. Not only does the movement and the church need your enthusiasm but they need your skilled leadership. You

must not miss these because they are small gatherings. Here you will learn the secret of success and how to avoid failure. Be sure and use your pencil to record notes that may prove of great value to you and to others on your return.

You must not miss the great consecration meeting. To describe one of these is impossible. I have attended such in Sydney Town Hall, the Adelaide Exhibition, Wirth's Olympia, Melbourne, and elsewhere. Enter this meeting with the words, "Have thine own way, Lord."

Then will come the homeward way. Many a new chorus will run through your mind filled with happiest associations. Then back to the workshop, office, church, Bible School and society—here to work with renewed energy and increased enthusiasm, all because "Launceston, 1933," brought blessing and refilling. Happy people; we pray with you, God bless "Launceston, 1933."—W.G.

YOUTH WEEK AT ALBION, QLD.

Youth Week began with a cradle roll and kinder department party on Saturday, Sept. 2. Sunday, 2nd, was a day of preparation. On Monday, 4th, the Bible School held a social. On Wednesday, 6th, the P.B.P. gave a dialogue at the rally arranged by the Young People's Department in Ann-st. On Thursday, the R.S.P. had an open night, when H. W. Hermann gave a lantern lecture on China. On Saturday a number of our young folk shared in the hike to Mt. Gravatt, organised by the Young People's Department. On Sunday, 10th, the intermediate C.E. had a visit from the Baptist intermediates. The church service was in the hands of young men, Gordon Taudévin presiding, the speaker being H. J. Wyeth, of Stone's Corner, and young brethren taking each part in the service. At the Bible School Bro. Chas. Young conducted a decision day service, when two scholars confessed Christ. This was followed by a young people's fellowship rally, addressed by P. Goodman, of the Baptist church. A basket tea and a prayer meeting filled the time until the song service and gospel service, which were led by Noel Cane, the preacher being Harry Payne. The three C.E. societies and the three fraternal clubs each had a part in the meeting, and awards for Young Worshipers' League attendances were made.



"Yoke-fellows" Bible Class, Castlemaine, Vic.

Our picture this week gives us a peep at the "Yoke-fellows" Bible class, conducted by Mr. Howard Earle, at Castlemaine, Vic. Miss I. Holden is president, Mr. E. Benson secretary. They have been taking studies in the fourth gospel. Mr. Earle prepares and types notes on each lesson for the members of the class—these are enlarged upon by the members in note books which are inspected each quarter.

Here and There.

Four brethren at Condobolin, N.S.W., have commenced to meet for the breaking of bread.

A Sunday School is to be started at Westmead, N.S.W., and a gospel service will also be established. This will be part of the Granville circuit in which B. G. Corlett is evangelist.

We direct special attention to the letter from Dr. G. H. Oldfield appearing on page 618 of this issue. The story of the fight with cholera may well impress us all with the nobility and value of our missionaries' services.

At Toowoomba, Qld., on Sunday evening, Sept. 24, the tabernacle was crowded and there were four decisions. This news was contained in a telegram which reached us on Monday from the preacher, Bro. E. C. Hinrichsen.

A seventeen-days' mission has been held at Dumbleton, N.S.W. J. F. Budgen was in charge of the singing, and the preaching was done by Thomas Hagger and P. E. Thomas. There were 27 confessions, 20 of whom came on one night.

Victoria has launched its State-wide Bible School efficiency and increase campaign, to begin on Oct. 1. Messages of appreciation and congratulation are being received. Leaders say it is a happy arrangement, and the time is ripe for it.

Work at Stirling East and Aldgate Valley (S.A.) keeps up well. Bro. and Sister B. Lawrence and family, of Lenswood, have begun meetings in that place. The churches begin a three-weeks' tent mission at Aldgate on Oct. 1, with Bro. E. J. Paternoster evangelist and Bro. Gent song-leader. A choir of about 40 will assist.

On Tuesday morning the following telegram, giving news of the tent mission conducted by Bro. F. E. Buckingham, reached us from Kalgoorlie, W.A.:—"Splendid meetings, lively interest; entering seventh and final week; Sunday, eight welcomed, six baptised, four decisions; thirty-six to Sunday; expecting great results.—Wilcox."

Thomas Hagger will be at Taree, N.S.W., for the 70th anniversary of the work on the Manning River, and for a series of meetings for the deepening of spiritual life. Official correspondence for the N.S.W. Home Missionary Committee should be sent to the office, 242 Pitt-st., Sydney, but private correspondence should be addressed to Post Office, Taree, from Oct. 1 to 16.

The farewell meeting to Mr. and Mrs. Sandella, advertised to be held at Cliff-st., South Yarra, Vic., for Saturday evening, Sept. 30, has been unavoidably postponed. Word was received on Saturday, too late to advise most of the churches, that their little daughter Winnie had developed measles, and that Bro. and Sister Sandella would be unable to travel for at least two weeks. It is likely that they will go back to the islands in the next boat, about six weeks later.

In the first (August) number of "The Friendly Messenger," a little monthly paper published in the interests of Subiaco church, W.A., there is a paragraph heartily recommending members to subscribe to "The Australian Christian." We appreciate the kindness of the editor and of other brethren who endeavor to further the interests of our one Australian weekly paper. It would help all our work if officers and preachers could get the "Christian" read in every church home.

The Victorian Women's Conference will hold a garden fete in aid of the College of the Bible on Saturday, Oct. 28. Stalls will have various articles of handicrafts and produce on sale, while refreshments will be available. Brethren are invited to spend a day in happy fellowship in the

College grounds. It will be an opportunity to become more closely acquainted with this brotherhood property. On the preceding day the students' annual sports day will be held, when an interesting programme will be provided, and afternoon tea be obtainable. A cordial invitation is extended to all members to be present on each occasion.

Bro. H. A. G. Clark, of Auckland, N.Z., expresses great appreciation of the kindness shown him during his recent visit to New South Wales and Victoria. He received a warm welcome everywhere and enjoyed his stay. In a recent note Bro. Clark writes a few sentences regarding the recent Fellowship Rally in Melbourne: "Several of the folk here listened in to the broadcast of the Town Hall meeting. The reception was good. Last year I attempted to listen, but the static was such that it was more like listening to a thunderstorm than anything else."

On Saturday last Melbourne was shocked by the news of one of the most dreadful of tragedies. Rarely has anything more horrifying happened than the murder of Geo. Mudford, of Sheffield-st., Preston, who, guarding his poultry farm from the depredations of poultry thieves, was attacked and suffered such terrible injuries in the head that he died within half an hour. Mr. and Mrs. Mudford came from Drummond district to Preston. Sunday was an exceedingly sad day for the church at West Preston, of which both were esteemed members. Members throughout the State and Commonwealth deeply sympathise with Mrs. Mudford and their two sons, and with all the bereaved relatives; also with the church at West Preston in its sorrow. The funeral at Strathallan Cemetery, Preston, on Monday afternoon was largely attended. Bro. H. B. Robbins conducted the services in the home and at the graveside.

J. W. Black in Australia.

VISIT TO WESTERN AUSTRALIA.

Bro. J. W. Black, President-elect of the World Convention of Churches of Christ, arrived at Fremantle by the "Hobson's Bay" on Sept. 15. Some thirty brethren and sisters of the metropolitan churches boarded the vessel and gave the visitor a typical Western Australian welcome on behalf of the Australian brotherhood.

The Perth Town Hall was packed for the great "Young Australia Welcome" organised by the Bible Schools' and Young People's Committee. Bro. Black's stirring message on "Christ-inspired Youth" will be long remembered by the hundreds of young people present. Bro. R. Raymond, Conference vice-president, presided in the absence of the President (F. E. Buckingham) at Kalgoorlie.

On Saturday a number of brethren motored with Bro. Black to the National Park, in the hills overlooking the city. The wild flowers captured the heart of the visitor. A president's reception was given in King's Park in the afternoon.

On Sunday afternoon Lake-st. chapel was packed for a united brotherhood gathering. Bro. Black gave an address on "The Lure of Leicester" which made everyone present long for the privilege of attending the World Convention in 1935. Pledges were distributed for signature of those who purpose, circumstance permitting, to go to the World Convention, and several were handed in. These will be the forerunners of 300 or 400 that Bro. Black hopes to get during his Australian tour. About 1,600 pledges were signed

when Bro. Black appealed to American churches. Bro. Black occupied the platform of Fremantle and Subiaco churches on Sunday morning and evening respectively, and his messages were full of spiritual power and edification.

The true character of our brother was displayed at the reception in the City Council Chamber, given in his honor by the Lord Mayor of Perth. In responding to the welcome by the Lord Mayor, Bro. Black gave a masterly presentation of a number of important subjects of civic, national and Empire character, revealing a wide knowledge of administrative affairs, and concluded by saying: "My Lord Mayor and gentlemen, besides all this, and more important still, I regard my interests in the kingdom of the Lord Jesus to be the supreme interests of my life and work, and it is for him and his cause that I have chiefly come to this fair land." The impression was magnificent. Bro. Black has been the guest of Bro. and Sister D. M. Wilson, to whom the thanks of the brethren are recorded. In view of his heavy programme in Australia, and dislike for long train journeys, Bro. Black continued his trip eastward by the airmail plane. A number of brethren assembled at Maylands aerodrome in the glorious sunshine of a lovely spring morning, to wish him safe flight.—C. H. Hunt, Conference secretary.

J. W. BLACK'S ENGAGEMENTS.

In order that churches may be well informed, and so enabled to make proper arrangements, we give the following particulars regarding the itinerary planned for Bro. Black.

TASMANIA.

After attending Federal Conference, to be held at Launceston from Oct. 12 to 18, Bro. Black expects to be at Hobart from Oct. 21 to 23. He will visit Devonport on Oct. 24, and sail for Melbourne the following day.

VICTORIA.

The Victorian Conference Executive Committee has arranged a busy programme of meetings. By this means it is hoped that our distinguished visitor will be brought into close contact with our work in Melbourne. On Oct. 10 Bro. Black will have tea with the members of the Conference committees. Four district rallies have been arranged—Brighton, Oct. 27; Thornbury, Oct. 31; Footscray, Nov. 1; Malvern, Nov. 2. United meetings of Swanston-st. and Lygon-st. churches will be held on Oct. 29. A youth rally will be held at Swanston-st. on Oct. 30. A women's rally in Swanston-st. will be held on Nov. 1, at 2.30. Bro. Black will speak in the morning service at Gardiner on Nov. 5, and at night will preach at Balwyn. The Executive Committee hopes that the district rallies will be supported enthusiastically, with crowded audiences. In addition to the public meetings, Bro. Black will meet with the preachers on Monday afternoon, Oct. 30, and attend College of the Bible on afternoon of Thursday, Nov. 2.

CANNBERRA.

A visit to the Federal Capital is planned—Nov. 7 to 10.

NEW SOUTH WALES.

The following arrangements have been made: Lord's day, Nov. 12.—Enmore Tabernacle, 11 a.m.; Chatswood, 7 p.m.

Monday, Nov. 13.—Reception by Lord Mayor at 12 noon. Brotherhood welcome at City Temple, preceded by tea arranged by Sisters' Conference, 6 p.m.

Tuesday, Nov. 14.—Parramatta District Conference, Lidcombe.

Wednesday, Nov. 15.—Northern District churches, Mosman Silver Jubilee, Mosman.

Thursday, Nov. 16.—South Kensington.

Lord's day, Nov. 19.—City Temple, 11 a.m.; Rockdale, 7 p.m.

News of the Churches.

Queensland News-letter. H. G. Payne.

Death of the Archbishop of Brisbane.

Dr. Gerald Sharp, Anglican Archbishop of Brisbane, died on August 30, after an illness of six months' duration. For ten years he was Bishop of New Guinea, until in 1921 he was elected Archbishop of Brisbane. He was known as the "Missionary Bishop." He was a notable classical scholar. In the public life of Brisbane he was prominent. A large communion mourns his loss. The question of his successor is exercising the minds of many. One could hope for an evangelical to succeed him, but that appears improbable in view of the strong Anglo-Catholic influence which dominates the Church of England in Queensland.

The Scout Movement.

Under the patronage of His Excellency the Governor a Scout Fund has been opened, known as the Sir Leslie Wilson Scout Fund. The papers have given prominence to the religious policy of the Scouts, and claim the approval of the movement by the churches. It is asserted that the religious policy has received the approval of the heads of all the chief religious denominations; that every Scout is expected to belong to some denomination and attend its services. This may be the Scout ideal, but it works badly in practice. That is the opinion of the leading young people's work organisers of the "chief religious denominations" in Queensland, which may be summed up in the statement of one of them that the Scout movement "is no use to the church and harmful to the schools." So many Sunday outings, contests, etc., are arranged that boys are drawn away from school.

Two years ago the Council of Churches approached the leaders of the Scout movement re its religious aspect, and its effect on Sunday Schools, and received the reply that they were not prepared to restrict the Sunday activities of the Scouts. Their attitude is summed up in a comment by the secretary of the Council of Churches, "They were not responsive." Where a church keeps the Scouts under direct control as the Salvation Army, the religious ideals may be realised, but otherwise they are not stressed excepting on special occasions such as this appeal.

Another Pioneer Passes.

Sister Amelia Stubbin, wife of Bro. T. F. Stubbin, entered into rest suddenly on August 28. Bro. and Sister Stubbin went to Boonah in 1892. Meetings were held at their farm and that of Bro. Green alternately for about four years; then, when Bro. and Sister Stubbin settled in the town, in their house. Of a gentle and kind disposition, and with no interests apart from her home and the church, Sister Stubbin exercised the grace of hospitality, in a home which has entertained many brethren in the 41 years of her residence in Boonah.

Federal Conference.

Bro. L. J. Sanders, the Queensland transit agent for the Federal Conference, states that we will be represented at Launceston in October by some 30 brethren and sisters. He has arranged with the shipping people that those desiring to travel by boat all the way may do so at a 10 per cent. reduction on the ordinary fare.

Mission to the Jews.

Miss Gertrude Stargett, of Sydney, missionary to the Jews, and a member of the Church of Christ, has visited Brisbane, holding a number

of meetings among Christians, and visiting Jews and presenting Christ to them. As a result of her visit a committee has been formed to deal specifically with the presentation of the gospel to the Jews.

Our North.

Dr. F. W. Boreham, after a visit to the North, commented on the difficulty of being a Christian there. This was taken up by the press, and one daily indulged in a scare sub-leader expressing fear lest "Southern opinion should take the impression from his (Dr. Boreham's) observations that they have lapsed or are lapsing into a state of benighted heathenism because our tropical North is less suited than other territories for Christian settlement." Dr. Boreham was not discussing climate, but the fact that a young man must choose between his church and his sport, because all big sporting fixtures are played on Sundays. He was expressing non-conformist ideals. Unfortunately, the R.C. and Anglican attitude towards Sunday sport and observance is contributory to the evils he condemned.

Queensland.

Brisbane (Temperance Hall).—On Sept. 17 Bro. Saunders gave an uplifting message on "The Light of the World." Bro. and Sister Anders were received into fellowship by letter from Toowoomba. Mrs. Robbins is very ill in General Hospital.

Charters Towers.—Attendances at Lord's day services continue good. During August Bro. Chivell took part in Townsville anniversary services. Bro. W. Glendanner was the speaker the both Sundays of Bro. Chivell's absence. Sister Elliott has entered hospital for operation. Bro. Chivell has tendered his resignation, and will conclude his ministry at Charters Towers on Dec. 3.

Roma.—All meetings are again well attended, and much interest is manifested. Bible School work is on the up-grade since commencement of rally; recent Sundays the attendance has been 94 per cent. Youth Week was observed during the first week of September, when members of the C.E. society took a prominent part in all services. On Sept. 3 Bro. Harold Thrupp gave a splendid address to the church on "Constancy." Recent Sunday evening attendances have been very encouraging.

Annerley.—Since last report Bro. G. Burns, C. R. Burden, E. J. W. Caldecoat and B. Smith have given helpful morning addresses. Youth Sunday was a great success. The young men of the church conducted the morning service. All meetings are well attended. A young men's fellowship class, recently formed, shows great promise. New scholars are being added to the Bible School. A junior Bible class has been started. On morning of Sept. 17 Bro. Young spoke on "Pass on the Torch." Bro. Caldecoat delivered a fine address at night, many strangers being present. Bro. Young acted as chaplain for six days at trainees' military camp.

Brisbane (Ann-st.).—Enjoyable and well-attended services were held on "every-member-present" Sunday on Aug. 13. Bro. Philip Lewis exhorted the church on "Faith." The officers' monthly social was enjoyed on Sept. 2, nearly £2 being raised for building renovation loan. The sisters' guild is preparing for a fete. To express appreciation of his 48 years' service to the church many members held an evening in his home in honor of Bro. W. Berlin, senr., on Sept. 14. A delightful evening was spent honoring a worthy man. Nice services were held on Sept. 10. Bro. Arnold preached at both services, and Sister Miss Cook, of Golden Square, Bendigo, Vic., and Sisters Mrs. and Miss Turner, of Maryborough, Qld.,

were welcome visitors. Bro. E. J. W. Caldecoat gave a memorable exhortation on Sept. 17, and at night Bro. Arnold conducted a memorial service in honor of Bro. W. Waterman. Sister Mrs. Robbins, senr., is very ill in hospital.

Tasmania.

Hobart (Collins-st.).—Cottage prayer meetings are well attended. On Aug. 13, Y.P.S.C.E. held an enjoyable social in aid of convention funds. On Sept. 10 Bro. N. Cooper exhorted. Bro. Martin preached at night, and a young lady was baptised. On Sept. 17 visitors included Sister Greaves and family, from Toowoomba, Qld. At night two confessed Christ, and the young lady previously baptised received the right hand of fellowship. The church has procured the Town Hall for one of the meetings with Bro. J. W. Black.

Western Australia.

Victoria Park.—Our aged Sister Mrs. Dawson received the home-call on Sept. 18. Bro. W. H. Nightingale conducted services in the home and at the graveside. Numbers heard with delight the great messages of Bro. J. W. Black over the week-end. An F.M. evening on Sept. 18 will help the Christmas box for India. Mrs. Nightingale has been honored again by re-election to State presidency of W.C.T.U.

Subiaco.—On Sept. 10 the church held its 34th anniversary. There was a good attendance, despite prevalent influenza. On Sept. 12 a young people's meeting was held in the club hall. On Sept. 14 there were good attendances at the ten and public meetings. The singing and a splendid message from Bro. Raymond, of Fremantle, were much enjoyed. On Aug. 29 the girls' club held a very successful meeting. Other departments are in a healthy condition.

Bassendean.—Practices for Bible School anniversary are in progress. On Sept. 7 the W.C.T.U. visited the ladies' guild, a special address being given. On Sept. 10 Bro. Thompson encouragingly exhorted, and at night Bro. Peacock delivered an excellent message. On Sept. 12 the combined clubs held a repeat concert which resulted in £1/18/6 being added to the kindergarten renovation fund. On Sept. 17 Bro. Beck gave an acceptable exhortation on "Humility." In the evening, at a young people's service, three short addresses were given on the "Life of Christ." Bro. J. Smyth spoke on his "Teaching," Bro. G. Lake on his "Life," and Bro. L. Peacock on his "Influence." Sisters Butcher and Shirman sang a duet. Sister Berry's health is improving.

South Australia.

Maylands.—Splendid attendances continue, and thoughtful addresses are given by Bro. Fitzgerald. Five confessions of faith since last report.

Nailsworth.—Sept. 17, good attendance, 134 being present in morning and 173 in the evening. All auxiliaries are in good heart. On Sept. 19 Bro. R. Sandells, from New Hebrides, gave an interesting illustrated lecture on work and life in the islands.

Milang.—Sunday School anniversary services were held on Sept. 17 and 18. Bro. Beller, from Semaphore, was the speaker. His addresses were much appreciated, and singing by the scholars was good. Weather upset arrangements for picnic, but all had a happy time.

Henley Beach.—Good attendances on Sept. 17. Mr. Holmes exhorted the church. Bro. Manning delivered the gospel message on "The Road Home." Sept. 23, Bro. Manning spoke to the church. Bro. and Sister Frederick and family were received into fellowship from Croydon. Bro. Talbot delivered the gospel message on "A Wonderful Wedding."

Hindmarsh.—E. J. Miles, of Gawler, was the speaker at morning service on Sept. 24, and A. E. Hingworth delivered the address in the evening. On Sept. 12 a social, arranged by the members

(Continued on page 620.)

Foreign Missions.

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

Cholera at Baramati.

Heroic Missionaries and Orphan Boys Minister to Sufferers.
Four Orphan Boys Died, One Baby, and the Compounder Daniel.

In a letter from Dr. Oldfield he details the fight with the cholera at Baramati. He writes:

You will probably be hearing from Mr. Bolduan about the cholera epidemic at Baramati. It appears to have reached the orphan boys' home by way of infected sweets got in the bazaar on Thursday the 17th. Three of the smaller boys went down with diarrhoea and vomiting, and one died after a few hours. Mr. Bolduan sent for me late on Saturday night. Another boy had died, and there were several more cases in the orphan boys' home. He sent the car over so that there would be no delay in my coming, and I packed up immediately, taking some of the hospital apparatus that I thought would be useful there. We arrived about 4.30 a.m. (the roads are so bad these days that a car cannot travel fast on them).

On my arrival I found that there was something of a panic among the Indians. The orphan boys' home was in quarantine, and the boys already infected were removed to the little sick rooms near the church. Eight were there in various stages of cholera. One was very badly collapsed, and I had immediately to give stimulants to life him over the period of collapse. Several of the other orphan boys were acting as nurses. The older people on the compound were rather too scared to be able to do anything worth while. I had brought some medicines from Dhond with me, and immediately started on treatment for the cases. I also found that there were two other cases—not in the orphan boys' home, but right over on the other side of the canal, i.e., Daniel, who has been doing compounder for us (he is an old orphan home boy) and his nephew, a baby of about a year old. These were both very bad cases. I did what I could for them both, and arranged for some sort of anti-sepsis by having some phenyle solution in every room where there were patients so that those who were looking after them might continually wash their hands in it. Also I arranged for a bowl of lysol to be placed at the entrance to the bungalows so that there would be less risk of our carrying the infection into them. I found that Miss Foreman was not fit to come on work that day, for she was suffering from malaria, and had had a very severe day on the Saturday, and was completely knocked out. I kept her in bed all Sunday.

During the day three more of the boys complained of diarrhoea, etc., and so I removed them away for observation, keeping them in a separate tent. Only one of these really had cholera. I was kept busy all day Sunday visiting the patients in turn and giving the necessary treatment. Dr. Shinde was able to help me with the work, and seemed to get over his panic. As soon as possible I got some anti-cholera vaccine and inoculated myself on Sunday morning. Sunday passed without further casualties, but Monday was a bad day for us, as the little baby died early in the morning, and during the afternoon several of the boys collapsed, and one died. Late at night the same day, Daniel, the compounder, died. Mr. Bolduan also began to show signs of the strain that he had been suffering, and I had to send him to bed feeling very much off color. Tuesday was better, for although some of the boys had very bad turns we were able to give them the necessary treatment and they recovered. Two of them remained very weak, however, and on Tuesday two more collapsed, but were treated

immediately and seemed to rally. On Thursday one of the boys was very low, but with a chance of recovery, and the others were well on the way to recovery, so I left by the afternoon train for Dhond. On the Wednesday evening we were acquainted with the fact that one of the settlers was sick with cholera. We found that he had been removed from the settlement by his relatives and taken to the village. We immediately gave orders that neither he nor his relatives should be allowed to come back to the settlement. I visited him, and found that he was indeed suffering from cholera, and left him under the treatment of the government doctor in the village. He died the next day. Mr. Coventry and I went to the house that he had occupied and arranged for it to be burned as it stood. A very heavy rain storm followed, and it would do good in washing some of the infection away. I arranged for a room in the settlement to be set aside as a quarantine area if any more cases were suspected, but I have not heard of any more cases since. Some delay was experienced in getting sufficient serum for the inoculation of all the people on the compound, as there was a shortage, but by Monday morning practically everybody had been inoculated, and so the main danger was passed.

Miss Foreman was able to resume duty on the Monday morning, and was a great help in nursing the various patients. All the missionaries did whatever they could do, but I did not allow Mrs. Coventry and Mrs. Bolduan to come near the infected area. Mrs. Bolduan did a great deal, however, in getting food ready for those who were helping, and also for the boys themselves when they were able to take it. It was an exceedingly creditable thing that, in such a time of panic, the boys of our orphan boys' home showed real bravery in being willing to come and nurse their sick comrades. Two of them especially showed real aptitude for the work of caring for the sick, and I hope that some time, when they are ready for it, the mission will be able to help them to get a medical training. Mr. Bolduan and I think it will be a good thing to get an honor-board prepared with the names of all those boys who took their turn at nursing the cholera patients inscribed on it. I am glad to be able to leave the folk heartened to deal

with the situation and quite cheerful on Thursday afternoon. The boy who was very sick when I left died the next morning, but all the others are doing splendidly and apparently are now quite out of danger, and no further cases have been reported. When I got away I began to realise how tired I was after the strain. I had not had my clothes off at night for five nights, as it was necessary to keep an almost continuous watch on the boys.

Having heard that there are a few cases of cholera in Shrigonda also, I have advised that all the inmates of our compounds there should be inoculated. I have heard that they are having some difficulty in getting enough serum, so I have written to headquarters for sufficient, and hope that it will be here soon. There is a scare of plague in Dhond at the present time. It is very bad at Poona, and it is not surprising that we are getting some here. I have got the serum for inoculation of all our workers, and will be doing them soon. I do not think there is any actual danger from the outbreak.—G. H. Oldfield.

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Obituary.

ANDERSON.—After several months of patient suffering Sister Mrs. Les. Anderson, of Geelong, Vic., was called home on Thursday, Sept. 15, at the age of 34 years. She was a very bright Christian. Although not a regular attendant at the church services this last few years on account of ill-health, she was always interested in the Lord's work, and it was a joy to visit her in her home. Her remains were laid to rest on Sept. 16 in the presence of a large number of relatives and friends. We commend Bro. Anderson and little Ian to the loving care of our heavenly Father.—H.M.C.

DEOBERITZ.—Bro. A. E. Deoberitz, of Bundaberg, passed on to be with Jesus on September 1. Our brother had a stroke some eighteen months ago, and for a long time was confined to his bed. For the last few months he was able to be about and was attending the services. For a few weeks he had not been so well, but on the morning of his death he was seized with a second stroke, and in a short time he passed away peacefully. A funeral service was held at the chapel, and later at the graveside, conducted by the writer. Many attended these services, and a large number of floral tributes were given as tokens of sympathy. Our brother was brought to Christ under the ministry of Bro. J. H. Combridge, and he has had the joy of seeing five of his children accept the Saviour. A widow, two sons and five daughters are left to mourn the loss of a dear one. The Christian love and sympathy of the church are extended to all the relatives.—D.J.S.

GOLDSWORTHY.—That Bro. L. J. Goldsworthy, of Kaniva church, Vic., had passed away was heard with sorrow by the many who thought highly of him. Bro. Goldsworthy was a member of the church for almost thirty years, having been baptised by Bro. Leng in October, 1903. He was a deacon in the church and secretary of the Bible School. Besides, he took a great interest in the social life of the young people. Bro. Goldsworthy's health had given concern to his loved ones for a long time, until on Sept. 8 he passed away. They bravely face their sorrow in the knowledge that "Jesus died and rose again." By this death not only some in the district are affected but also Bro. S. Goldsworthy, of Swanston-st. church, and Mrs. L. C. McCallum, Balaclava, S.A., brother and sister of the deceased.

GOUDIE.—On Sept. 14 Bro. Ellis Goudie, son of Sister M. E. and the late Irvine A. Goudie, brother of Jessie, Rowland and George, passed away at the home of his mother at Kyneton, Vic., at the age of 31 years. He will be sadly missed. Bro. Ellis was born at Birchip at his father's farm. He was baptised with his brother at Brim in 1916 by Bro. W. G. Combridge. With sound conviction, and fervent spirit, he served the Lord and the church. His untiring devotion greatly helped the cause at Kyneton. At the time of his death he was leader of the midweek prayer meeting, and song-leader for the church. At the age of 14 years he came to Kyneton with his mother, and found his vocation as a teacher. At his death he was teacher at the Riverview State School; secretary to the Kyneton branch of the Teachers' Union; a great enthusiast in temperance work, and founder of a movement among the young boys of the district, "The Young Farmers' Club." His high ideals imbued all with whom he came in contact, and many deplore the death of so great a friend. On Sept. 16 he was laid to rest in Kyneton Cemetery. There was a large and representative gathering to pay their last respects to our brother. His life is a testimony to the effectiveness of the gospel, and a challenge to all who serve the Lord.—D. C. Ritchie.

HUNTSMAN.—Sister Miss Jeannie Huntsman received the call home on Tuesday, Sept. 12. For a few weeks our sister had been ill, but seemed to be on the way to recovery, when quite suddenly she was called to be with Christ. As a girl she confessed the Saviour in the old church at North Fitzroy, Vic., and later with her parents she attended the church at Prahran. In the early days of the work at Malvern, Sister Hunts-

man was a very energetic worker in the Sunday School. For many years past she was closely associated with the work at Swanston-st. For a number of years Sister Huntsman acted as treasurer for the Women's Conference of this State. Service was the dominant note of her life, and in the church and in the home she was ready to give herself for others. We sympathetically commend to God her loved ones, especially the sisters who shared the home with her.—J. E. Shipway.

STUBBIN.—The church at Boonah, Qld., suffered a great loss in the sudden calling home of Sister Mrs. T. F. Stubbin at the age of 66 years. For a number of years our sister did not enjoy robust health, but on Monday evening, Aug. 28, without any warning, her call came, and she passed to be with her Lord. With her husband, soon after their marriage, Sister Stubbin came from Rosewood, about 1892, and they were pioneers in the cause of Christ in this district. For many years, before a chapel was built, her home was open in which breaking of bread services were held. Since that time she has been an active and devoted, though quiet, worker for the church. Many knew not the extent of her services, but she rendered them because of her love for the Master. Among those who mourn their loss are the husband, three sons and two daughters. Services, which were largely attended, were conducted in the chapel by Bro. H. G. Payne, and at the graveside by the writer assisted by Mr. Abbott, of Sandgate, Baptist church.—S.J.

WEST MORETON CONFERENCE, QLD.

The half-yearly conference held on Sept. 10 in Rosewood chapel was a great success. In the afternoon the executive met to discuss the welfare of the churches in general, and a good delegation from each of the churches was present. The president (Bro. A. B. Hinrichsen) extended a very hearty welcome to visitors from Bundaberg and Boonah. Responses were made by Bro. Stirling, of Bundaberg, and Bro. Jenner, of Boonah. All church reports showed steady progress, the work being in good heart. The circuit work is being blessed under the able leadership of Bro. and Sister Larsen.

The treasurer's report was most encouraging, showing the splendid credit balance of £50.

Tea was served from 5 to 7 p.m.

At the public meeting at night Bro. A. B. Hinrichsen (president) again presided over a very large representative gathering in the Farmers' Hall, Rosewood. Friends from many surrounding districts, as well as Rosewood folk, were accorded a hearty welcome. Bro. Stirling led in opening prayer, and Bro. S. Jenner read a scripture lesson. A trio entitled "On Higher Ground" was rendered by male voices. Responses to welcome were given by Bro. Stirling (preacher of Bundaberg church); Bro. Silas Jenner (preacher of Boonah church); Bro. Hermann, F.M. secretary (Brisbane); Sister Wendorf, President Sisters' Conference (Brisbane); and Bro. Larsen, on behalf of Bro. E. G. Hinrichsen (Toowoomba). Rosevale male choir rendered an item. Bro. Stirling addressed the meeting on "The Challenging Christ." Rosevale mixed choir rendered another item under the leadership of Bro. John Christensen. Last, but not least, an instructive lantern lecture on Japan was given by Bro. Hermann. This was thoroughly enjoyed by all. Miss Hilda Zornig was pianiste.—A. R. Pieper.

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News of the Churches.

(Continued from page 617.)

of the tennis club, was held. The football club was successful in attaining premiership of Churches of Christ Association, and held a concert on Sept. 19. Sunday School has commenced practising for anniversary.

Semaphore.—On Sept. 20 Bro. A. A. Hughes gave a thrilling message on "Christian Missions" at the C.E. meeting: 50 present. On Sept. 24 Mrs. Sandells addressed the J.C.E. and Mr. Sandells exhorted the church on work in the New Hebrides. Their visit was much enjoyed. At night Bro. Beiler preached on "Honey from the Rock." J.C.E. is encouraged in its splendid work by having secured the junior banner presented at Conference on Sept. 24.

Adelaide (Grate-st.).—The church is looking forward with pleasure to the tent mission to be led by Bro. Fitzgerald, commencing Oct. 1. Bro. Charles Schwab has accepted the unanimous invitation of the brethren to commence a three-years' ministry on the second Lord's day in December. Bro. J. W. Black was the preacher on the evening of Sept. 24. A young man and a young woman were baptised and welcomed to fellowship. Services for the day were very well attended.

Victoria.

Brim.—Sept. 24 Bro. Garland was the preacher at afternoon services, and he also conducted the gospel service at night with a good attendance.

Swan Hill.—Much sickness prevails. Bro. A. Pratt is training the Bible School for anniversary. On Sept. 24 the Protestant Alliance held a church parade. Bro. A. H. Pratt preached an impressive sermon.

Woorinen.—On Sept. 6 a young people's Christian Endeavor was commenced by Bro. A. H. Pratt, and now has a membership of 26. Sisters Mrs. Halliday and Beryl Sampson, of Moreland, have had fellowship.

Doncaster.—Good meetings on Sept. 24. In the evening Sister Mrs. Paul, from Ballarat, sang a solo. Bro. Connor spoke on "The Prodigal Wife." A young man from the Bible School made the good confession.

Surrey Hills.—At the close of the gospel service last Sunday a young man, who had made the good confession on the previous Sunday, was baptised. Miss N. Allen won first prize in a teachers' division in recent B.S. examination.

South Melbourne.—Sundays, Sept. 17 and 24, were Sunday School anniversary days. All enjoyed special messages from Bro. Mudge, Westwood, Arnold and Burgin. Attendances were good, and many visitors enjoyed the singing of the boys and girls.

Mildura.—The last of a series of addresses on "How We Got the Bible" was delivered at Y.P. Endeavor meeting on Sept. 11. Bro. K. Macnaughtan has completely recovered from illness. He addressed both services last Sunday. Morning subject, "The King of Kings Pays Tribute"; evening, "Driven Out of Home."

North Richmond.—At the annual meeting on Sept. 20 reports from all auxiliaries and clubs gave a happy tone. Additions for six months numbered six. The band of fellowship was given to a brother recently baptised. On Sept. 23 Bro. Allan Alderson and Sister Ruby Chipperfield were married in the chapel by Bro. Sparks.

Chelsea.—On Sept. 17 Bro. A. B. Clark, from the College, occupied the platform at both services, also at Frankston. His help was appreciated. On Sept. 24 Bro. Methven addressed the church and gave a fine discourse in the evening. Attendances are still small. The cause at Frankston is growing, especially the Bible School. Bro. Methven is taking up full-time ministry from December at both Chelsea and Frankston. All auxiliaries are satisfactory. Sister Mrs. Hammond, sen., is out of danger and with her son at Box Hill.

Prahran.—Bro. Fitch continues to give bright, helpful addresses. After gospel messages on Sept. 10 and 17 four S.S. scholars decided for Christ. An enjoyable solo was rendered by Bro. Sansom. Y.P. club continues to grow; 20 present at last meeting. Sympathy is extended to Bro. and Sister Burton in the loss of a loved one.

Hampton.—Twenty-second anniversary services of the Bible School commenced on Sept. 24. R. T. Pittman addressed the church, W. Graham (Milvern-Gaulfield) talked to the school in the afternoon on "Bells," and at night W. Gale was the preacher. Attendances and attention were good, and the choruses conducted by Bro. J. Y. Buckley were much enjoyed.

Collingwood.—Enjoyable services were held on Sept. 24, in connection with anniversary. Bro. Dow, of Fairfield, gave the address in the morning. Illustrated addresses were given by Mr. Hilton, of Clifton Hill, and Mr. Fitzgerald, at afternoon and evening services respectively. Bro. Fitzgerald has fully recovered from illness. Bro. A. Brownrigg is indisposed.

Yarraonga.—At the anniversary tea meeting on Sept. 4 over 100 sat to tea, which was followed by a musical programme. Reports show a fine spirit of harmony prevailing, and work in good heart. Wonderful meetings were held on Sept. 21, Bro. Searle giving splendid addresses. Many non-members attended gospel meeting. C.E. is preparing for first anniversary. Many members are ill.

Ivanhoe.—The Bible School concluded a series of successful anniversary meetings on Sept. 21. The building was filled to capacity on three evenings; good attendances at afternoon services. Bro. A. A. Hughes, J. E. Shipway and H. Watson were the speakers. The splendid singing of the school choir, assisted by orchestra, and under the capable leadership of Bro. F. Chipperfield, evoked much favorable comment.

Gardiner.—Bro. Patterson spoke morning and evening of Sept. 24. A young lady, baptised on 17th, was welcomed into fellowship, and two were received by transfer. Visitors included Mrs. Vincent, S.A., and Bro. and Sister Turnbull, N.S.W. On Sept. 23 a teachers' tea was held, and a school of methods, attended by Gardiner and Burnley teachers, was conducted by Bro. Gale and Patterson.

Branswick.—On Sept. 24 Bro. L. Beaumont gave an appreciated address at the morning meeting on "The Depths of Discipleship." Visitors were present, and several members were welcomed back after illness. At night the monthly young people's service was held. Bro. Pittman giving an appropriate message. Two items from Moreland church quartette party were enjoyed, also a solo from Bro. Fred Lydard.

Pitzroy (Gore-st.).—Services were well attended on Sept. 24. In the morning Bro. E. Martin (College) gave the address. Bro. Hoiland spoke in the evening on "The Cross—a Stumbling Block." Bro. Shephard and Hoiland rendered a duet. A young lady was baptised. Members were pleased to see Sister Miss D. Cousins after twelve months' absence in the country; also Bro. Griffith, who had been absent through sickness.

Acet Vale.—Many members have been absent through sickness; otherwise meetings are still well attended. On evening of Sept. 10 Bro. Snow conducted a memorial service for the late Sister McGregor. Bible School and clubs are well maintained. There have been five baptisms recently. In preparation for a mission for the deepening of spiritual life cottage prayer meetings are being held. Four deaconesses have been appointed.

Parkdale.—On Sept. 18 members of W.M.B. conducted meeting for Y.P.S.C.E. A helpful and instructive hour was given. On Sept. 20 the S.S. teachers held their monthly meeting. Good meetings on Sept. 24. Bro. A. W. Stephenson giving instructive messages. At gospel service Y.P.S.C.E. occupied the platform and assisted with special hymn and choruses. Two members spoke on "What Jesus Means to Me," and others took part.

Newmarket.—On Sept. 24 Bro. Black delivered excellent addresses. Ladies' guild is working harmoniously for sale. On Sept. 19 the guild formed a mission band. Representatives from various bands were present. On Sept. 18 the Bible School held a concert. Williamstown Bible School scholars rendered items. Proceeds were to aid picnic fund. All auxiliaries are progressing favorably. Sister Scott, a faithful worker for many years, has passed away.

Caullfield (Bambra-rd.).—Very fine meetings on Sept. 24. At gospel service Bro. Youns preached to a crowded chapel. One lady was baptised. At last midweek meeting (combined prayer and business) 82 members were present, and a fine session was enjoyed. 22 members voluntarily offered 10', each toward cost of carpets for new chapel, and other members have linked up with this movement. Definite plans for opening of new chapel have been made for December 2 and 3.

Carraigie.—"Come-to-Church Sunday" arranged by the united preachers' fraternal for Sept. 24, was a fine success. Splendid gatherings for the day. An address on "The Christian Soldier" was delivered by Bro. A. R. Benn at the morning service. Full building at night, when Bro. Shipway spoke on "The Church at Jerusalem." Sister Miss Parker sang a solo effectively, and Bro. Roy Arnel contributed a beautiful violin solo. A young lady confessed Christ, and there were three baptisms.

Wedderburn.—One recent addition to the church by faith and baptism. Good attendance at breaking of bread on Sept. 24. Gifts from members have made possible renovations inside chapel and to grounds. Palms and lawns have improved approach to chapel. Two brethren bore the coat, while another replaced old platform furniture with oak communion table, hymn-board and four oak chairs. The ladies' aid will complete the platform furnishing with a gift of carpeting for full width of chapel, with curtains to match.

Carlton (Lygon-st.).—Mrs. and Miss Hermann-Lawship on Sept. 24. One was received into fellowship on Queen's day, were visitors at the morning meeting. In the absence of Bro. Eamais through sickness Bro. F. T. Saunders had charge of both services. In the morning he made special reference to the College offering; at night he preached on "What think ye of Christ?" The Bible School on Sunday afternoon "conquered Mt. Everest" in its special effort; Bro. Walter Brown has been responsible for the interest in this climb.

East Kew.—Fair meetings were held on Sept. 17, On Sept. 24 Bro. and Sister Lucham were both absent through illness. Bro. C. C. Dawson gave the morning address, and at night Bro. Bas-mussen preached. Both messages were appreciated. At annual business meeting on Sept. 14, Bro. A. Harding was re-elected secretary, and Bro. G. H. Wathbourne treasurer. Bro. F. Collings, C. Waters and G. E. York were elected deacons; and Sisters Mrs. Emmerson, Mrs. Harding, Mrs. Jeffery and Mrs. Wathbourne deaconesses.

Hartwell.—Noteworthy meetings were held on Sept. 24. In the morning Bro. C. J. Robinson, of Red Cliffs, spoke on "Who is My Neighbor?" He also led the singing at night, when Bro. Baker spoke to a packed meeting on John 14: 6. At annual business meeting on Sept. 21 reports showed progress in all departments. Election of deacons resulted as follows: By non-retirement, Bro. Adams, Hancock and Jones; by ballot, Bro. Body, Adams, Carroll and Knights. Bro. Body re-elected superintendent of Sunday School. Deaconesses, Sisters Mrs. Adams, Mrs. Baker and Mrs. Coleman. Practice for Sunday School anniversary has commenced under leadership of Bro. Hammond, of Box Hill. The church rejoices to know that Sister Miss M. Alabett will be out of hospital in a few days.

Brighton.—On the morning of Sept. 17 Bro. J. Plummer addressed the church on "Scriptural Giving." In the afternoon the Bible School com-

menced practice for anniversary. At gospel service Bro. Webb's subject was "The Second Great Commandment." Anthem by choir, and solo by Bro. R. P. Morris, were helpful. On Sept. 24 there was a large attendance in the morning. Bro. Webb's subject was "A Parable for the Last Days." Bible School is participating in front rank campaign. At gospel service the choir rendered an anthem, and Mrs. S. Frecker a solo. Bro. Webb spoke on "The Conversion of a Good Woman." The 17th anniversary of the women's mission band was held on Sept. 21. 86 ladies enjoyed the programme, which included an address by Mrs. Abercrombie. This concluded a very successful year's work. The church has lost a faithful member through the death of Mrs. Grainger.

New South Wales.

Enmore.—Mr. Whelan, of Chatswood, addressed the church on morning of Sept. 24. At night Mr. Paternoster conducted a "lily service." At this service Mr. David Verco was welcomed as church organist, and Mr. R. E. Jeffrey as choir master. **Parramatta District.**—The annual meeting was held at Granville on Sept. 23. Bro. Crossman, district president, was in the chair. At afternoon session Bro. Corlett and Crossman spoke on the work and needs of the district. At evening session Bro. Allen, State Conference President, gave a splendid message, and Bro. Arnold a powerful gospel address. All present received a great spiritual uplift, and both meetings were largely attended. Bro. J. H. Adams was elected president for the coming year, and Bro. R. Kenyon and E. Palgrave vice-presidents.

Paddington.—On Sept. 17 ("Father's Night") Bro. Greenhalgh spoke on "Dad, Every Boy's Hero." A baptismal service was also held. Attendances have been excellent; 65 communion on Sept. 17. Week-night prayer meeting was well attended. Bible School had another record attendance of 88. Mrs. Bert Lewis has been restored after a long, enforced absence. Men's fellowship met on Sept. 24. All attendances are well maintained. Bro. Greenhalgh's evening address on Sept. 24 was much enjoyed; subject, "Quit you like men." This service (a young people's night) concluded a month of special services.

Broken Hill and Railwaytown.—On morning of Sept. 17 Bro. E. G. Warren gave a good address on "A Call to Heroism." Fellowship was enjoyed with many visitors. Bro. W. G. Oram preached at evening service on "Forgiveness." He came for two weeks' holiday and delivered seven addresses. At Railwaytown Bro. Oram gave a helpful morning message. A good average attendance is maintained at all meetings. Most of the members who were sick have been restored. The father of the evangelist has wonderfully improved. All school officers and teachers have been re-elected, and two new teachers added. Prospects are bright for work amongst young people.

Rockdale.—At intermediate C.E. society anniversary meeting, opportunity was taken to present the church with a reading desk and curtain for platform. On Sept. 12 the mission band entertained its second anniversary. Reports showed that nearly £15 had been collected for the year. £8/10/6 of which was from the penny-per-week collected for Home and Foreign Missions. A presentation to the church of a fine cushion for the reading desk was made. On Sept. 15 the men's fellowship entertained the women's fellowship on the occasion of their first birthday, a splendid musical and educational programme being arranged. Bible School has also presented a large text for the platform. All these gifts are much appreciated by the officers. On evening of Sept. 16, an in memoriam service was held to the late Bro. Murie. This was well attended. A solo was rendered by Bro. Sainy, and an item by the choir.

BANISHING RELIGION.

"Whatever a man regards as sacred, that he really worships, and whatever he worships is his real god. Many a man who 'professes' Christianity really regards his own comfort or convenience as alone to be treated as sacred and inviolable. It seems that every man must have a god, even if his god be but his own low appetites. The attempt to banish religion from the earth is foredoomed to failure; it may be said of religion, as the ancients said of Nature, that it all you drive it out with a pitchfork, but it always comes back. The problem for nations and persons is not 'Shall we have a religion?' but 'Since we must have some religion, shall it be a good or bad, a high or low religion?' (writes Ilken, in the "British Weekly").

"It will be a great thing for the world," he continues, "when communists, and other social reformers outside the churches, will seriously ask themselves what it is that they regard as sacred, and what are the ultimate implications of their faith. Many of them live hard, unedified lives of an almost monastic or Puritanical strictness in the service of an ideal which they but dimly realise. If they would stop to think what is implied in their idealism, their devotion and their morality, these would surely find that in their hearts it is not property which they regard as sacred; it would perhaps even come to recognise, if bias and prejudice did not prevent, that it is Jesus Christ of Nazareth who stands for all that is truly sacred, truly worthy of our reverence and our unlimited devotion."

BACKSLIDERS.

A preacher's little girl asked a playmate if she knew what a backslider was. "Yes; it's a person that used to be a faithful Christian and a sinner." "But what makes them call them backsliders?" "Oh, 'saw-gee' when people are good they go to church and sit up in front. When they get a little tired of being good they slide back a seat, and keep on sliding till they get clear back to the door. After awhile they slide clear out and never come to church at all."

ADDRESS.

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MARRIAGE.

LOWNE—COORE (Golden Wedding).—On Sept. 25, 1883, at the Manse, Meredith, Catherine Ann, eldest daughter of William and Mary Cooke, to Richard, second son of James and Hannah Lowne, Meredith. Present address, Native Creek, Meredith.

BIRTHS.

BULLEN (nee Merry Davis).—On Sept. 6, at "Ambermere" private hospital, to Mr. and Mrs. Harold Bullen, of Mander-st. (North), Shepparton—a daughter.
WATERS.—On Monday, Sept. 18, at "Windermere" private hospital, Devonport, Tasmania, to Mr. and Mrs. E. J. Waters, junior—a son (Peter Johnson).

DEATHS.

GOUDIE.—On Sept. 14, at his mother's residence, "Springfields," Kyneton, Ellis, dearly beloved second son of Mrs. Mary E. and the late Irvine A. Goudie. Beloved brother of Jessie, Rowland and George, aged 31 years.

MUDFORD.—On Sept. 23, at Preston, Vic., with tragic suddenness, George Joseph Edward, second son of the late John and Jane Mudford, of Drummond; beloved brother of Margaret, Isabel, Jack, Charles, Ralph, Ben., Arch. and Rhoda, aged 46 years. "Absent from the body . . . at home with the Lord."

"Even as he trod that day to God,

So walked he from his birth—

In quietness and gentleness,

In honor and clean mirth."

—Inserted by J. I. Mudford, 33 Chaucer-st., Canterbury, E.7.

IN MEMORIAM.

ARMSTRONG.—In loving memory of our dear mother, who was called home on Sept. 28, 1932, at Box Hill.

Some day with tearless eyes we'll see

Those dear faces held in memory.

And Christ will link the broken chain

Still closer when we meet again.

—Inserted by her loving daughter and son-in-law, May and Steve Salisbury, and family.

BURROWS—THOMSON.—In loving memory of our dear son, Pte. J. Keith Burrows, who was killed in France Sept. 29, 1918, and his dear comrade, Pte. Horace (Carly) Thomson, died of wounds Oct. 4, 1918. Memorials.

—W. and M. Burrows, Hampton.

KINSEY.—In loving memory of our dearly loved only son and brother, Pte. George W. Kinsey, 88th Bn., killed in action in France on Sept. 29, 1918.

Resting where no shadows fall,

In perfect peace he waits us all;

Memorance is the only chain

That binds us till we meet again.

—Inserted by his loving mother, father and family.

WINSON.—In everloving memory of William Andrew, dearly loved husband of Clara Winsor, who passed away Sept. 29, 1913; also our loved Myrtle, who passed away Aug. 6, 1921. Still lovingly remembered.

TO LET.

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COMING EVENTS.

OCTOBER 1.—Sunshine Bible School Anniversary. Afternoon, Bro. D. Stewart; evening, Bro. Les. Breaker. Tea provided for visitors. All welcome.

OCTOBER 1 and 4.—Malvern-Caulfield Anniversary Day Services. Speakers, 11 a.m., Mr. J. E. Thomas; 3 p.m., Mr. A. J. Fisher; 7 p.m., Mr. W. G. Graham. Wednesday, Oct. 4, Bible Dramatisation and Cantata, "Teeth and Boaz."

OCTOBER 1 and 4.—South Yarra Anniversary Services. Special singing by scholars. Speaker, Oct. 1, 3 p.m., Bro. H. J. Patterson, M.A. Good programme arranged for Wednesday night. Past members and visitors cordially invited.

OCTOBER 1, 4, 8 and 11.—Carnegie Church of Christ Bible School Anniversary Services, Sunday, October 1 and 8. Singing conducted by Bro. J. Tinkler. Speakers: Sunday afternoon, 3 p.m., October 1, Bro. W. W. Atkins; evening, 7 p.m., Bro. A. A. Hughes. Sunday afternoon, 3 p.m., October 8, Bro. W. Gale; evening, Bro. J. F. Shipway. Prize giving, Wed., October 4; demonstration, 11th. Admission: Adults 1/-; children 6d. Come, all welcome.

OCTOBER 21.—Newmarket Ladies' Guild Sale of Works, Saturday, Oct. 21, in the church, Finbury-st., Newmarket. Official opening at 3 p.m.

PERSECUTED HEBREW CHRISTIANS IN GERMANY.

To the Editor,

"The Australian Christian."

Dear Sir,—

I desire, by your permission, to appeal herewith to your readers for special prayer on behalf of the Jews in Germany who are going through a veritable hot furnace of affliction. That as in the case of the Jews under King Ahasuerus, the evil machinations of Haman caused a great spiritual revivification amongst them God-ward, so also their present sufferings might bring about a real heart-searching, and with true repentance seek God with all their hearts (Deut. 4: 29).

I rejoice to learn that their cause has been taken up by the Jews all over the world, as well as by many non-Jews, and a fund has been opened which already in June amounted to something like £200,000 to alleviate the distress, and to buy land in Palestine in order to settle as many as possible there.

It is much otherwise, however, with the condition of the Hebrew Christians of Germany. They are rejected and cruelly misshandled by the Germans, who look upon them as Jews still; and the Jewish people are rejecting them because to them they are no longer Jews, having accepted the Lord Jesus as the Messiah and Saviour, and are therefore Christians. Thus the German Christian Jews are, as it were, between the upper and the nether millstones. They are neither eligible for relief from the fund which the Jews are raising to help their brethren, nor are they receiving any sympathy from the Christians of Germany. In fact, they are in a most desperate position just now.

Permit me, therefore, to bring their pitiable condition before the notice of the Lord's people

in Australia, praying them in the blessed name of him who said, "Blessed are the merciful: for they shall obtain mercy," to come to the help of these, whose sufferings have been enhanced and accentuated by their publicly identifying themselves with the Lord Jesus as their Messiah and Saviour. Their heart-rending and most dreadful condition, where men, women and children are practically condemned to starvation and death, unless "enlargement and deliverance arise to them from another place," through those who can say, "According to his mercy he saved us," forms the strongest appeal to God's people for help. Along with the "International Hebrew Christian Alliance," therefore, I appeal to all God's children to come forward on behalf of these sufferers, by special prayer and supplication to God, both at the family altar, at church and at other prayer meetings, as well as by ready and generous contribution of money towards the relief of these our brethren who are in affliction and dire need in Germany; for in any case they are our brethren in Christ, and he said, "Inasmuch as ye did it unto one of the least of these my brethren ye have done it unto me."

Will you, Mr. Editor, kindly undertake the responsibility to see that any gifts in response to this appeal be forwarded to Sir Leo Levinson, President of the "I.H.C. Alliance," marked "German Hebrew Christian Fund"?

Thanking you in anticipation, etc.—L. Abramovich, 2 Nicholson-st., Coburg, N.13, Sept. 14, 1933. [We shall, as requested, be glad to forward contributions received.—Ed.]

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4. The examinations in connection with the "Spicer" and "Doery" Scholarships are open to Scholars of Baptist Sunday Schools throughout Australia, and in connection with the "School" Scholarship, the examination is open to scholars of all Sunday Schools, Baptist or otherwise, throughout Victoria.
5. The decision of the Headmaster shall be final.
6. A report from the minister, or, if the church be without a minister, from the responsible church officer, shall be obtained and forwarded with the application of the candidate.
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— PHONE 2087 —

The Tyranny of Slogans.

"I think," writes Professor Rufus M. Jones in a paper on "Roadmakers for the New Day" in "Contemporary Religious Thinking," "one reason why the mystic sometimes seems to eager reformers not to feel profoundly enough the depth of the tragedies of life, and not to co-operate as strenuously as he ought to do in the work of social reform, often is that he does not easily find himself satisfied with the 'slogans' that are used in great causes or with the panaceas that are offered as cures for social ills. In his sensitive soul he has grown wary of religious dogmas and he does not feel at home with the hardly less sweeping dogmatisms of those who expect him to fight under their banners. There are many reasons why men of a certain type and quality do not feel at ease in great organised movements. There is a kind of tyranny in any great movement that drags a person along faster and farther than he is ready to go or than his own insight enables him to go. Mass action and committee regimentation grow oppressive to persons who would prefer to trust to 'those tiny invisible molecular moral forces that work from individual to individual creeping in through the crannies of the world like so many soft rootlets or like the capillary oozing of water.' Such persons prefer methods of contagion and inspiration rather than methods of organisation and committee work."

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