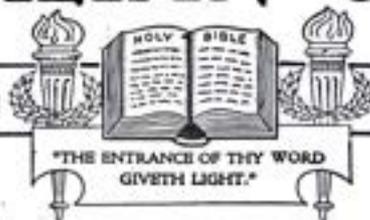


The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

Registered at the G.P.O., Melbourne,
for transmission by post as a Newspaper.

Subscription: Posted direct, 10/6.
Through Church Agent, 9/-, Foreign, 14/-.

The Return of Our Lord.

"A reader who evidently has not read the 'Watchman-Examiner' diligently or long (says Dr. Curtis Lee Laws), asks us the following question: 'Are you a "post" or a "pre" or an "unbeliever" concerning Christ's second coming?' We are glad to answer the question, although we supposed our position was well-known. Beyond all doubt the New Testament promises the personal, visible return of our Lord and exhorts Christ's followers to constant watchfulness for that return. Not being wiser than the Scripture, we rest the case there, meanwhile rejoicing in the promises. Classify us as you please."

THE above is too long for a text, but may serve as an introduction.

Mr. A. J. Russell, in his book "One Thing I Know," says there are some forty theories of the atonement, but the church has never taken a theory and formulated it into a doctrine. It has been a wise restraint. All theories as to the modes of fundamental facts are imperfect. And it is by the fact and not by the theory that men are saved. To nearly all the readers of "The Australian Christian" it is a matter of clear revelation and therefore of Christian expectancy that the Lord Jesus Christ, who once came to earth to show us how to live and to give his life a ransom for sinners, will one future day "appear a second time, apart from sin, to them that wait for him, unto salvation."

Agreement as to fact.

Members of churches of Christ, whatever differences of view they may have regarding "times and seasons," are in general agreement regarding the great fact. For this we are exceedingly thankful. In some communions there are people who preach that the apostles mistook Christ's words relating to his coming, and so were led for the time to give teaching which was not strictly correct. In modern commentaries it is common to find suggestions that the Apostle Paul in his early ministry proclaimed the coming and then abandoned the doctrine. It is even alleged that he changed his views in the short time that elapsed between his first and second epistles to the Thessalonians. Seeing that Paul in the second of these letters says he taught in Thessalonica originally just the doctrine he states in the epistle, it is impossible for us to agree to this view. Presumably the apostle knew better than any twentieth century writer

just what it was he had taught! A worse thing appears: actually there are people who, while professing faith in our Lord, yet say that he himself was mistaken, and had an expectation of a coming which was not realised and will not be realised. We find this impossible to harmonise with a belief in our Lord's deity. It is not proven that apostles ever taught wrong doctrine on this or any other item of the Christian faith. We are glad that in churches of Christ there is generally the clear statement of acceptance of Christ's words and the apostolic teaching also.

Opinion should not be exalted.

If there has been a tendency in some quarters to exalt a theory or a personal view to the level of a dogma, and to seek to test a brother's standing or orthodoxy by his acceptance or rejection of some elements in a skilfully compiled but purely human statement of what is implied in the Scripture teaching, then that is to be regretted. We have noted in some peoples more than a tendency thus to exalt opinion to the level of faith, and to regard as "unbelievers" those who, while declaring their acceptance from the heart of all that the Scriptures

say about our Lord's return, yet remain unconvinced about theories, dates, post- or pre-millennial views. Why should there be any of this distrust of men accepting Christ as Son of God and Saviour, believing in the inspiration and authority of Holy Scripture, and fully persuaded of the truth of all that the Scriptures declare? We simply dare not demand that anyone subscribe to our opinion, or pass our inquiry into post- or pre-views before we welcome him as a brother or support him in the work of preaching the glorious Gospel of the blessed God. We have a right to inquire of the Scriptures and hold firmly to what we believe they teach, but not to make our judgment the test of a brother's fidelity to Christ and his Gospel.

Things most surely believed.

Amongst the things most surely believed among us is the hope of the glorious appearance of the Lord—that he will return in literal person as truly and objectively as once before he came. There can be no resolving of Acts 1: 11, or numerous other passages, into a "figurative description simply of the final victory of principles or the supersession of old forms of religion"; nor can the coming of the Holy Spirit, the "dynamical coming" of which some write, be regarded as a fulfilment of the promises. So embedded in the New Testament Scriptures that it cannot be ignored or excised is the doctrine of the reappearing.

That this promised return is still future, and that it behoves us all to watch and be ready for the coming, is also our settled conviction. Men are still to be urged to turn from their sin to serve the living and the true God and to wait for his Son from heaven.

The great essential.

We wish to stress the undoubted truth that the great essential for us all is now to live lives which are in accord with the will of God. We are to preach the Gospel of repentance and forgiveness. A man who walks by faith and patterns his life after the example of our Lord is ready for the Master's coming, and no one else is. We believe some ignore too much aspects of Scripture teaching regarding the coming;

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but we are also persuaded that many people spend time on theories regarding our Lord's return which might much more profitably be spent in exalting Jesus as Saviour from sin, Master of conduct, and Example of life.

Time unknown—and unnecessary.

We do not believe that any person on earth knows when our Lord will come. It may be soon or late, in our day or (as we count time) far ahead. The Scripture injunction is, "Watch, for ye know not the hour," and never one to watch till a fore-known or specified time. It is preparation as a habit, and not as a spasm, which is the desirable thing. Then, prepared, we cannot be found wanting, when he who compared the sudden and unexpected nature of his coming to that of a thief in the night either comes again or calls us from earth into his presence.

We could wish that, so long as there be acceptance of the clearly revealed fact, and a willingness to pass on in the very language of Scripture the promises which are made, there would be no challenging of the orthodoxy or good standing of anyone who differs from us as to the theories and opinions.

It is our purpose to print in following issues a series of articles which have been sought in order to present some of the divergent views held on this subject. We have asked for frank but non-controversial statements of opposing views. This article was written before we read any of the matter supplied by our contributors. We print the articles for the information of our readers. No one has seen the others' writings. We do not intend to follow with any discussion at all. Naturally it would lead to chaos to have a cross discussion of varied views and different men with replies, rejoinders, and counter-answers all mixed up in glorious confusion.

EXCEPT.

Except I wash thee from thy sin
And clothe thee in my righteousness,
Thou hast no key to enter in,
No right to heaven's nobleness.

Except I heal thee of thy sore,
Obliterate thy fatal wound,
Thou must succumb for evermore,
With every cumberer of the ground.

Except thou shalt converted be,
And know the joy of sin forgiven,
All sanguine hope will fly from thee,
And shut be every gate of heaven.

Except thy soul be leagued with me
In faith and truth and perfect love,
God's riches have no wealth for thee,
Nor is there room for thee above.

Except I regenerate thy soul,
And work in thee the will of God,
Thou'lt never, never reach the goal,
Nor see the paradise of God.

—W. J. Way.

The Hills of Twilight.

In Dr. Cheyne's translation, Jeremiah 13: 16 reads very beautifully: "Give glory to the Lord your God before the darkness falls and your feet stumble upon the mountains of twilight." He adds in his running notes, "A mountain is an image of a great obstacle."

This beautiful and poetical sentence is typical of Jeremiah—great pleading with a veiled threat at its heart. He invites the people to return to their true loyalties in time. He reminds them of God's wonderful goodness and forgiving grace, his astonishing patience. But even such patience can be worn thin, and the finest love can snap. If they keep living in their darkness, they will wander and be lost on the grim hills of twilight. Then—ah, then—they will gladly give God the glory. We all do—too late! We all cry to God in our distress and crises, private and national. But far better to give God the glory "before" our feet stumble! In fact, the only way to save ourselves from wandering and stumbling on these hills of twilight is to live now in the full light of God, and give him his true glory and fitting service.

When should a man become religious? Most of us reserve religion for what we call the big occasions of life—the drenching sorrows, the big blows, the moments of crisis, the times of loss and defeat. Thus we give God the glory "when" our feet stumble on the mountains of twilight. But the true word is not "when" but "before." If we give him the glory before our feet stumble, we shall never actually stumble at all. Even dangerous places are comparatively easy if we live in the Light.

When should we call upon God? Jeremiah says, "before" our feet stumble; we say, "when" our feet stumble. There is all the difference between life and death in these two words.

We think that religion is in place amid the twilight of defeat, for broken men, for the weak and the worn, for the burdened,

and as some say, for women. Others admit its place amid sorrow—an excellent thing for the sick-room or under the load of bereavement. When the heart is sore and can find no peace in itself, it is time to begin to think of being at peace with God. Others admit that religion is in place amid the twilight of the end, the creeping darkness of death. It is time enough to think of laying hold of God when the world is slipping through our fingers; time enough to think of the fruits of the spirit when we have sucked the sap from the fruits of the flesh.

All this is half true: there lies its damnable heresy. Jesus does make a special appeal to the weak and the fallen, the down-and-outs, the stricken, the defeated, and the dying. But even then, the only way to have light in weakness is first of all to have light in health and strength; and the only way to die well is first of all to live well. Christianity is a message to live by—a message for health, business, home, pleasure, and the dreams of ambition. It is a "light for life" so that there shall be no twilight at all and no stumbling amid darkness. Give God the glory "before" your feet stumble on the mountains of twilight.

What does that mean? (1) Let us give God the glory amid the flush and fervor of youth and the flower of manhood and womanhood. (2) Let us give him the glory in the ordinary plans of our life, the things we set before us and think worth getting. (3) Let us give him the real glory amid our success and happiness. We can only have peace amid the twilight that may fall upon us all, if we have first of all had peace amid the light.—Dr. James Black in "Christian World."

Give us this day our daily bread, we pray,
And give us likewise, Lord, our daily thought,
That our poor souls may strengthen as they ought,

And starve not on the husks of yesterday.
—Phillips Brooks.

Prayer Corner.

Fear not, neither be discouraged.—Deut. 1: 21.

Happy are they that learn, in thee,
Though patient suffering teach,
The secret of enduring strength,
And praise too deep for speech,—
Peace that no pressure from without,
No strife within, can reach.

—Anna L. Waring.

"Satan may build a hedge about us, and hinder our movements, but he cannot roof us in and prevent our looking up."—J. Hudson Taylor.

Almighty and most merciful Father, who hast taught us not to think of ourselves only, but also of the wants of others, we remember before thee all who are burdened and oppressed, those whose hopes have been crushed and whose purposes are overthrown. We remember all who are afflicted by poverty, or worn down by disease and illness, the weary and the heavy-laden; those also who are in darkness or despair, or who are suffering for righteousness' sake. Help them all to rest in thee; through Jesus Christ our Lord.—Professor Knight.

The Federal Conference.

F. T. Saunders.

The sixteenth sessions of the Federal Conference commenced at Launceston, Tasmania, on Thursday last, in an atmosphere of enthusiasm and happy fellowship. It may almost be said that the conference fellowship began in Melbourne as the delegates from the various States gathered in that city to join the steamer for Launceston. The voyage brought the brethren and sisters into close touch, and developed the ties of friendship already strong.

The first evidence of the interest aroused in Tasmania was given when the "Nairana" stopped opposite the wharf at Rosevear and a motor launch was seen alongside, from which the federal president, F. Collins; vice-president, A. E. Brown; and assistant secretary, R. Edmunds, were taken on board. They bore a supply of the Launceston "Examiner" special conference issue—bearing greetings from the paper on the front page; also letters for each delegate and visitor which contained information regarding reception and transport arrangements. A long line of motor cars was waiting to convey the visitors to the homes in which they were to stay. It was a testimony of the warmth of welcome and to the efficiency with which the conference committee had made their preparations, which testimony was to receive emphasis as the conference proceeded.

Preachers' Session.

On Thursday afternoon the first meeting was held in the Invermay chapel, where A. E. Brown presided over a good gathering of preachers. A. A. Hughes delivered a thoughtful and thought-provoking address on "The Preaching for Today and To-morrow," in which he pleaded for a more adequate recognition of the importance of preaching in message and in preparation. Preachers should be able and ready to give an answer to the queries of to-day. To-day demands of us a positive presentation of our message, of our plea, that is neither mechanical in its conception nor divisive in its operation. A very interesting discussion followed.

Sisters Welcomed.

On Thursday afternoon Margaret-st. chapel was filled with women, the occasion being the Tasmanian sisters' welcome to visiting sisters. Mrs. F. Collins (president of the Women's Conference) was in the chair. She, together with Mrs. P. Duff, extended a warm welcome to all. Responses were given by Miss N. Ellis (Victoria), Mrs. A. L. Read (South Australia), Mrs. W. A. C. Wendorf (Queensland), Mrs. W. J. Thomson (West Australia), Mrs. J. R. Leach (N.S. Wales), and Mrs. A. A. Hughes (India), while Mrs. H. E. Salzberger extended reciprocal greetings from Tasmania. Enjoyable musical items were rendered by Mrs. L. Mitchell, Mrs. E. Gray, and Mrs. L. S. Bell; also by Mrs. H. V. Stevens and Mrs. J. Peter, who gave a pianoforte duet. Afternoon tea brought a most enjoyable session to a close.

Public Welcome Meeting.

Margaret-st. chapel was packed to the limit at the public welcome meeting on Thursday evening. A brief song service made T. Wilmot the song-leader of the conference with the delegates.

F. Collins presided, supported by J. Wycliffe Black and A. A. Hughes, overseas representatives.

The singing of the large conference choir showed very careful training, and the anthems, "Praise the Lord, O Jerusalem" and "Come Unto Me, All Ye that Labor," were very well rendered. Pleasing solos were given by Miss G. Daniels, of Tasmania, and E. R. Berry, of Perth.

N. J. Warmbrunn read a long list of greetings from C. H. Hunt, C. Garland, W.A.; W. Gale, Vic.; I. A. Paternoster, N.S.W.; R. C. Bolduan, Bara-

mati; A. L. Brown, Great Britain and Ireland Conference; W. J. Crossman, N.S.W. conference; W.A. conference; H. Sidwell, president Baptist Union, Tasmania; W. W. Osborne, secretary Tasmanian Temperance Council; H. L. Pang, Melbourne and Hong Kong Mission; D. R. Stirling, Bundaberg, Q.; W. H. Connor, Hobart Temperance Alliance; C. Mear, Moderator, Presbyterian Tasmanian Assembly; H. G. Hockworthy, President of Tasmanian State Council of Churches; Bishop R. S. Hay, Anglican Bishop of Tasmania, for himself and on behalf of the United Social Service Council; A. E. Lyons, State President C.E. Council.

F. Collins tendered a welcome to all delegates and visitors, making special reference to those coming from overseas. There was a larger number of interstate representatives than at any con-



A. W. Connor,
Newly-elected Federal Conference
President.

ference for many years. E. A. Stevens, president State conference, added further words of welcome from Tasmanian churches.

Responses were made by A. A. Hughes, India; W. J. Thomson, W.A.; E. C. Hinrichsen, Qld.; H. G. Harward, N.S.W.; H. Gray, S.A.; H. B. Robbins, Vic.

J. Wycliffe Black brought a greeting from British brethren and from the World Convention, and made an impassioned appeal for the things which mark churches of Christ from other religious bodies. He presented a warm invitation to attend the next World Conference of Churches of Christ in Leicester in 1935, when representatives of 35 nations will gather to discuss the work committed to us throughout the world. He submitted the general outlines of the programme tentatively planned for the convention at Leicester, and appealed for brethren to pledge to attend the conference if circumstances permit.

FRIDAY.

Bible Schools' Sectional Conference.

A Bible Schools' sectional conference was held on Friday morning, when Bible School workers discussed suggestions for improving the annual examination.

The following recommendations were adopted: 1. No person is eligible to sit for examination who has studied in any Bible college or theo-

logical institution, or who is or has been engaged in whole or part-time preaching.

2. That a standing board be appointed to set the questions for the federal Bible School examination.

3. That times for examination remain as at present, viz., scholars 2½ hours; teachers, three hours; and that no candidate be allowed to leave the room for half an hour from the time of commencement.

4. That the question of the nature of questions set, and number on "Bible lessons" and "teaching the lesson" set for teachers be referred to the Board to set questions who shall be allowed to allot the number of marks possible for each question.

5. That the list of subjects re examination lessons be printed in January—March lesson book as is being done at present, but no details to be given re chosen lessons for particular divisions; these to be issued by board of examiners just prior to lessons being studied in schools.

6. That the Authorized Version be the recognised text book used in the examinations, and that the examiners make allowances for candidates using the Revised Version.

Civic Reception.

Friday morning was made notable by a civic reception tendered by the Mayor of Launceston, Ald. H. Hollingsworth, to visiting delegates, at the Town Hall. A number of representative citizens accepted the invitation to share in the welcome. The mayor paid a tribute to the influence of the churches in the national life and in the name of the city hoped the conference would be marked by success. His welcome was endorsed by Hon. Claude James, Chief Secretary, who said that the help of the churches was needed in dealing with the serious problems confronting public men to-day. The chairman of Launceston preachers' fraternal, H. Watts Grimmett, supported the welcome, and objected to the assumption that the church has fallen down on its job—which was to lead in creating brotherhood and goodwill among men. The Anglican Rural Dean of Launceston, Mr. Muschamp, added a welcome on behalf of the Church of England, speaking of happy association with chaplain H. H. Procter during the war.

Responses were made by J. W. Black, H. G. Harward, H. G. Payne, J. E. Thomas, H. Gray and T. E. Penock.

F. Collins moved a vote of thanks to the mayor for his kindly courtesy in entertaining delegates in this happy way.

Business Session.

On Friday afternoon the president, F. Collins, opened the business sessions, when after devotional exercises, K. A. Jones was elected minute secretary. A committee on resolutions was elected consisting of H. G. Harward (convener), P. Duff, J. Park, E. E. Nelson and H. Gray.

The roll of delegates was as follows:—
N.S. Wales: H. G. Harward, L. Russell, T. E. Rofe, P. J. Pond, J. Whelan, M.A., S. E. Riches, J. G. Snow, A. C. Morris, J. R. Leach, B.A., W. J. Phillips.

Queensland: E. C. Hinrichsen, H. G. Payne, C. Young, W. J. Campbell, G. Green, H. Coward, O. G. Potter, W. E. Reeve, W. J. Finger.

South Australia: Hon. W. Morrow, M.L.C., G. T. Walden, M.A., H. Gray, E. A. Riches, H. Charlick, A. Downs, J. W. Cosh, E. H. Randall, D. McAdam, F. W. Hartell, W. A. Blackbeby, F. Sando, J. Moran.

Tasmania: J. K. Martin, P. Duff, E. A. Stevens, J. Park.

Victoria: H. B. Robbins, Mrs. H. B. Robbins, A. R. Main, M.A., Jas. E. Thomas, K. A. Jones, Miss N. Ellis, Miss P. Ellis, L. G. Burgis, F. T. Saunders, G. W. Mitchell, Mrs. G. W. Mitchell, R. Lyall, W. J. Way, W. McDermott, A. A. Hughes, Western Australia: T. E. Penock, C. Nelson, E. R. Berry, E. E. Nelson, W. J. Thomson, D. McDiarmid, F. Vanstan, E. Gracie.

Correspondence included greetings from Mr.

and Mrs. A. N. Hinrichsen, Kalgoorlie, W.A., the Tasmanian Temperance Council, and the Tasmanian League of Nations' Union.

A resolution was adopted expressing thanks and appreciation to the many who had sent greetings to the conference, the State Ministry, the Mayor of Launceston, the Anglican Bishop of Tasmania, etc., for their very kindly welcome and good wishes.

The resolutions' committee, after considering the suggestion of the International Federation of League of Nations societies, and the British League of Nations Union of the immediate minimum programme: six points looking to world disarmament, presented the following resolution: "That this Federal Conference of churches of Christ in the Commonwealth of Australia, meeting at Launceston on Oct. 13, 1933, endorses the 'immediate minimum programme: six points' for submission to the disarmament conference at Geneva, and that this resolution be forwarded to the Hon. Premier of Tasmania, and the Hon. W. A. Woods, General Secretary, Tasmanian Section, Australian League of Nations Union."

The report of the conference executive stated that receipts for Evangelistic Fund were £99/6/2, and for General Fund £320/16/10; expenditure being £137/2/6 and £293/16/- respectively.

Statistics showed an increase in membership of 1,102 members, the total enrolment being 34,207, while there are 4,428 teachers and 30,247 scholars in the Bible Schools. The figures for the various States are as follows:

Churches	Members	B. Schs.	Schsl.	Teachers
Victoria	124	13370	126	13040
Sth. Australia	63	8359	—	7025
N.S. Wales	57	5347	60	4888
Queensland	30	3229	43	2151
West. Australia	22	2958	23	2364
Tasmania	15	938	15	779
Canberra	1	6	—	—

The clause dealing with the evangelism among the aborigines of Australia was amended to read that it has been impractical because of prevailing financial conditions for the committee to do any evangelism among the aborigines, but we rejoice that splendid work is being done by many of our brethren in various States among the aborigines as these brethren are working through other channels.

The matter of publishing a year book in 1934 was referred to the incoming executive for its consideration, with a suggestion to issue an interleaved book.

Action taken by the executive toward the preparation of a history of the Australian churches was approved.

It was decided to invite the World Convention of the brotherhood to meet in Australia in 1940, the place to be fixed at the next Federal Conference if the invitation is accepted.

It was decided that the next Federal Conference be held in Melbourne in 1936.

Officers and Committees.

The following were elected to offices and committees unopposed:—

President.—A. W. Connor.

Vice-president.—J. Ennis.

Secretary.—F. N. Lee.

Assistant secretary.—K. A. Jones.

Treasurer.—R. L. Leane.

Executive Committee.—L. Gole, W. G. Graham, S. H. Mudge, J. E. Thomas, J. H. Tinkler, J. E. Webb.

Preachers' Provident Fund Committee.—Chairman, L. Rossell; secretary and treasurer, W. H. Hall; Committee: H. E. Belz, A. Morris, T. E. Rofe, F. S. Steer, J. Stimson.

College of the Bible Board of Management.—Chairman, R. Lyall; secretary, F. T. Saunders; treasurer, W. C. Craigie; B. J. Combridge, R. Ennis, J. G. Hare, Dr. W. A. Kemp, F. Lewis, H. J. Patterson, M.A., J. E. Thomas, A. R. Main (ex officio).

Conference adopted a resolution to record its appreciation of the long and valued services of Bro. Robert Lyall as chairman of the Board of Management, and that we express our confidence in his splendid leadership, and hope that he may long continue to lead the work of the College.

Canberra Committee.—Chairman, T. E. Rofe; secretary and treasurer, H. G. Harward; committee: W. H. Hall, L. Rossell, T. Hagger.

Hymnal Committee.—R. Lyall, F. T. Saunders, T. H. Scambler, and D. E. Pittman.

Bible School and Young People's Committee.—The State Committee for Victoria to act as the Federal Bible School and Young People's Committee.

The election of the Federal Foreign Missions

Board was deferred until after the Sectional Conference of the Foreign Missions Committees.

Home Mission Rally.

In spite of its being shopping night, the Margaret-st. chapel was filled for the Home Missions rally on Friday evening, when the theme was "Christ and the Home Land," the addresses by J. Whelan, M.A., on "Christ and Christian Unity," and J. E. Thomas on "Christ and Evangelism," challenging to greater loyalty to Christ and to his programme for unity among his followers, and to evangelism.

Solos were rendered by Mrs. F. L. Mitchell, of Melbourne, A. H. Stanford, of Ulverstone, and H. V. Stevens, of Launceston.

(Continued on page 664.)

Should Missions Continue?

Andrew A. Hughes.

Many would dismiss this question without further thought. But it is being so persistently and honestly asked by good people that we cannot but take notice. During our recent visit to Adelaide considerable discussion followed a newspaper report of a meeting of Baptists, where the subject "Are missions worth while?" was freely discussed. Least any should think that this is mere foolishness, and that this question was finally answered in the affirmative long ago, it is well to realise that the whole Christian world has been stirred by the recent publication of what was claimed to be an unbiased objective appraisal of mission activity in the report of the "Laymen's Commission," which visited Japan, China, Burma and India, within the last two years. Mission societies, churches, in fact the whole Christian world is thinking the problem "Missions; Finance, Facts, and the Future" very seriously. In this article we shall seek to answer some of the questions asked in the newspaper discussion referred to.

1. The first proposition made is that "it should not be necessary for missionaries permanently to establish themselves on mission fields once the Word of God is firmly implanted in the native minds." This is obviously true. Not that missions will ever cease, but the nature of them will change, until we shall have an international fellowship for the interchange of the best religious thought and experience, similar to the bond between America and Australia to-day. But the day for withdrawal or curtailment of the present activity in India is far ahead. The present is most opportune for extension of service. India is receptive to-day. She is facing reconstruction. Revival is on and prospects for constructive work were never brighter. India could take hundreds more missionaries of the right type; there is unlimited scope for Christ-service in medical, social, economic, rural, educational fields; India is looking for men who will share with her their Christ knowledge and experience.

2. "Are the results commensurate with the efforts [and money, we add] expended?" This question comes usually from one who measures results by counting heads; a method which is no criterion of success in missions either at home or abroad, although we, in common with others, have fallen into the error of using this gauge. It is a mechanical conception at best. It is impressive to state "Progress of ten years. Hindu increase 10.4 per cent.; Muslim 13 per cent.; Christian 32.5 per cent.; 12,000 converts to Christ per month for the last ten years; 150,000 per annum won to Christ in India." But these figures may signify little, unless along with them the following can be placed: "Christians lead India in literacy. The caste people, seeing how Christ has cleansed and uplifted the outcastes, are turning to him. Christ gives in-

dian women and children their right place. Thieves are being made into honest workmen by the Christian message. Educated India wants to know the transforming Jesus. Christ is the measure of the best in India to-day." No effort, no cost would be too great to achieve this. These are the actual tangible results in India.

3. "Missionary work has been accused of being a disruptive influence." "Are our Foreign Missions seditious?" It is not surprising to find missions disruptive, seeing they are carried on by men who "turn the world upside down." In India missions are breaking up the caste system, and the pernicious scheme which makes 60,000,000 people literally "untouchable" is slowly but surely giving way in the face of the new conscience which Christ has aroused in the people. Where extortion, corruption, oppression, exploitation and entrenched superstition exist, there the Christian message must first be disruptive. But missionary work is constructive in the extreme. The new social and economic fabric is made durable by saturation of the principles of the Man of Galilee. Missions are not seditious in India. The Christian community knows that freedom, peace and prosperity are ensured only by the strong hand of Great Britain, and as one writer said recently, "On the whole the British record in India has no parallel for beneficent achievement in the history of human government."

4. "Is it not presumption on our part to introduce our religion on Eastern nations?" It would be presumption if the Christian church went in self-righteousness, and embarked on a critical and iconoclastic condemnation of "the heathen." The Indian is less of a heathen than the average home-made pagan who has no religion whatever. But the Christian ideal is to share with India our very best in religious experience—the living Christ—and add to her already rich heritage the unique Jesus. It can never be counted presumption to say, "We have found the Christ!" any more than it is presumption for me to say to my friend, "I'd like to share my happiness with you."

5. "We are starving our own church for the sake of Foreign Missions." The sooner we get rid of the word "foreign" the better. It has no place in the vocabulary of Christian service. And "missions" and "church," should never literally be separate "departments." But the idea in the statement is that missions have a strong sentimental appeal, and folks are prepared to support them while letting the local work suffer. It would be well to realise the truth of this statement and learn its lesson. Souls, as well as churches, thrive on objective service. Self-centred churches are like self-centred souls and usually suffer from spiritual neurosis. The appeal to the nonchurchman would be far

greater if our time and talents were given to united service as in missions. "Starving!" Does this sound like starving? A town of 5,000 people. Six Protestant churches, with an average attendance in each of 45 people, and an aggregate Sunday School attendance of 750. Each church raising annually between £200 and £400 for local needs, and from £10 to £50 for objective service. The ones who are most likely starving are the poor parsons. A wider mission service would save the church from spiritual starvation.

6. "Are all our different denominations going

Taree Church, N.S.W., 70th Anniversary.

The church at Taree was the third cause to be commenced in N.S.W., and the first country church established. In June, 1863, Bro. and Sister Thomas Andrews and Bro. Henry A. Western met in the home of the former for Christian fellowship. Bro. John Newby, the first convert, was baptized Dec. 25, 1864. The following year Bro. George Saxby was received by letter from the church at Newtown.

and A. Saxby
ful sec. E.

School Failed?

WORLD SUNDAY SCHOOLS.

for thought—"and the Boys' Clubs who reach many lads that have drifted away from the influence of the Sunday Schools." Are we sufficiently alive to this drift? It cannot be questioned that Sunday School losses are increasing. World statistics indicate arrested development; daily experience tells of an increasing ratio of losses.

Can Sunday Schools Do the Job?

The religious education of youth has been left on Oct. 4, 5, 8. At the historical review on Oct. 4, addresses were given by Brev. V. C. Stafford and Thos. Hagger. A sumptuous banquet was spread by the ladies' aid in the Protestant Hall on Oct. 5, when over 100 sat down to tea. A richly decorated cake was cut by Sisters W. Clinch and A. Saxby, the candles having been previously lighted by these sisters, assisted by Sisters J. Norton, J. Carpenter, A. M. Wynter, a total of 261 years of church membership. At the public meeting which followed in the chapel, fraternal greetings were read, a welcome extended to the many visitors present, and greetings received from J. H. Cameron, Free Presbyterian Church. Items were rendered by Misses A. Carey and Hazel Cross, and Mrs. A. Gill. Bro. E. J. Saxby gave an interesting address on personal reminiscences. Bro. T. Hagger spoke on "The Faith of Our Fathers." At the Men's Fellowship tea on Oct. 7 Bro. Hagger delivered an address on "Internationalism."

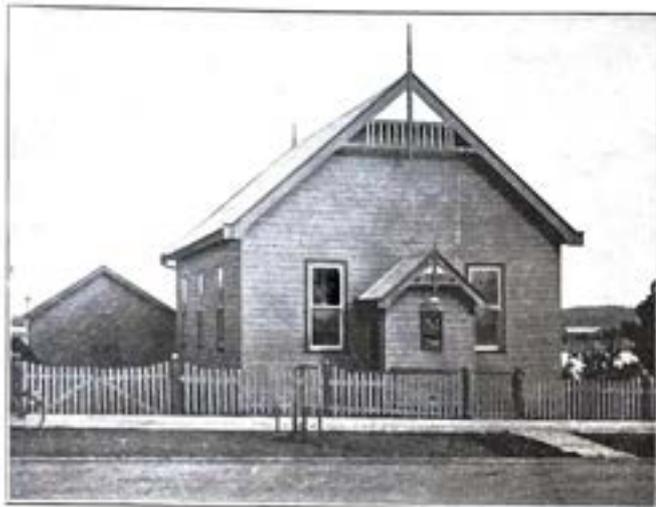
There was a large communion service on Oct. 8, when 107 broke bread. Bro. Hagger's address, "What it Means to be a Christian," was a great help. The building was crowded at night, when the subject was "Giving Christ the Pre-eminence."

It was a joy to see Bro. Henry Edwards, who, in spite of physical disability, managed to journey from Sydney and be present at and take part in the meetings.

From Monday, Oct. 9, to Friday, Oct. 13, meetings were conducted by Bro. Thos. Hagger for the deepening of spiritual life.

A backward glance shows much faithful service on the part of those whose home and business were in and around Taree, and who in many places witnessed to New Testament Christianity. These pioneers built better than they knew. They have labored, others enter into their labors. Those who preached the Word in days past were men of the Book.

A Jewish rabbi is the author of this fine saying: "It is as possible to separate religion and ethics as it is to make the flower a separate growth from the seed." All good deeds are potential in true religion.



Chapel, Victoria St., Taree, N.S.W.

to exist in China, Japan and India?" No; they are not, and those who have followed recent events in these countries will realize that the nationals of each place are the ones who are determining that they will not have the historic differences of the church in the West perpetuated in the church in the East. Unity is nearer in the mission fields than on the home base. Most missions observe comity, and work in specified areas. Students are trained in union seminaries, and missions and missionaries meet in united worship and conventions. Three of the greatest mission societies working in India have united their churches under the name of the "United Church of India." To say the least, it is approaching the ideal. As churches of Christ we have the unassailable position for India, and one can safely prophesy that ultimately the position which we hold at least as an ideal will be the goal of the Christian church in India. It must be conceded that the church in India has the right of self-determination.

7. Not for numerical completeness is this point added, but because all the foregoing questions are summed up in "Are missions worth while?" Yes, for the disinterested service they render in medicine, education, social reconstruction, economic uplift. Yes, for the transformed lives and noble souls inspired by the living Christ. Yes, for the moral incentive provided by the impact of Christian thinking. Yes, for the repercussions on world-wide thinking, and on our own church life. Yes, for the contribution they have made to international goodwill and fellowship. Should missions continue? One might as well ask, "Shall love continue to express itself in service?" or "Shall good will continue to express itself?"

Men shall not live by bread alone,
But give them not for bread a stone,
Or they will lift the stone with hate,
And hurl it in the face of fate!

—Earl Bigelow Brown.

Meetings were then held at Chatham, first in the home of Bro. J. Newby, then in a vacant cottage. Then a small chapel was erected, which was the meeting-place for many years.

The first evangelist to visit the Manning River was Bro. George Day, whose first term with the church was in 1865. Bro. J. J. Haley, on a visit from America in 1876, preached for a few weeks, when a number were added to the church. Of these, two remain in membership at Taree and still reside here. They are Sisters W. Clinch



Board of Officers, Taree Church, N.S.W.

Standing.—G. D. Saxby, E. J. Saxby, H. H. Neilsen (treas.), C. Hedman, F. S. Chave.
Sitting.—S. W. Billingham, P. G. Saxby, V. C. Stafford (preacher), A. W. Billingham (sec.), C. Jenkins.

The Home Circle.

J. C. F. PITTMAN.

The Family Altar.

J. C. F. P.

Monday.

And I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart.—Jer. 24: 7.

By the vision of good and bad figs God led the prophet to see that not all should be forgotten and forsaken. Divine mercy should be extended towards those "carried away captive of Judah"; returning to God with their whole heart they should be graciously received and abundantly blessed.

Reading—Jeremiah 24.

Tuesday.

Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you.—Jer. 26: 13.

In predicting judgments against Jerusalem the prophet spoke not his own words; divinely commissioned, he was simply the mouthpiece of Jehovah. Yet he declares if its inhabitants amend their ways and turn to God, the catastrophe will be averted.

Reading—Jeremiah 26: 1-16.

Wednesday.

And ye shall seek me, and find me, when ye shall search for me with all your heart.—Jer. 29: 13.

Such is the infinite love and compassion of Jehovah that forgiveness is extended towards the worst offenders. Yet this, like so many other mercies, is conditional. They must pray and search diligently. Doing their part, God would not fail them in one of his promises.

Reading—Jeremiah 28: 10-29: 14.

Thursday.

The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.—Jer. 31: 3.

"Loved with everlasting love,
Led by grace that love to know;
Spirit, breathing from above,
Thou hast taught me it is so."
Reading—Jeremiah 31: 1-17, 31-34.

Friday.

For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel.—Jer. 33: 17.

In this and the verse following we have God's promise of the "permanence of the kingly and priestly line." In Jesus our Saviour, the Man of men, the spotless, peerless Son of God, who is our great Priest-king, this prophecy is fully fulfilled.

Reading—Jeremiah 33: 1-16.

Saturday.

And it came to pass that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.—Jer. 36: 23.

Many now, like Jehudi, show contempt for the word of God. Their reckness pen-knives are alike employed in cutting away portions of the Scriptures, until many feel inclined to approach them with the covers of a Bible as did one who sat under a minister who for years had used his mischievous pen-knife, exclaiming, "Look, this is all you have left me."

Reading—Jeremiah 36: 1-8, 20-22.

Sunday.

But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the Lord, which I speak unto thee; so it shall be well with thee, and thy soul shall live.—Jer. 38: 20.

The prophet assures Zedekiah that no harm should come to him if he but listened to and obeyed the voice of Jehovah.

Reading—Jeremiah 37.

SKIN DEEP.

You've heard the saying that beauty is only skin deep, but don't you believe it. Perhaps skin beauty is only skin deep, but the skin is pretty thin, as we find when we prick it or burn it, and if a girl's beauty is really only skin deep, then she is to be pitied. Real beauty should go all the way through.

And this real beauty won't be of just one kind, either. Some folks will say right away, "Oh, yes, of course, beauty of soul," and, of course, they're right, but only half right. For skin beauty, the sort of outward good looks that you are so proud of, is a lot deeper than the skin. People didn't once realise this, and they only treated the skin for beauty, and then lots of times beauty was lost and they wondered why.

The reason was simple enough—that the skin merely shows the beauty that is underneath. And if it isn't underneath, it can't show through. Skin beauty is impossible without a healthy body. Plenty of exercise, plain, wholesome food properly balanced, regular habits and regular hours for rest are even more necessary to beauty than soap and water, though every girl knows just how necessary they are. But that shows that outward beauty is more than skin deep.

And, then, of course, there is the other sort of beauty—beauty of soul, as some call it. And while there are girls who are plentifully blessed with physical beauty who haughtily despise soul beauty, they will live to regret having done so. For outward beauty is a thing easily lost, unless it is cultivated carefully, and inward beauty of soul is just as necessary to the preservation of outward beauty as is inward beauty of health.

You know girls who aren't what you could call pretty, insofar as facial features and so on are concerned. Yet, they are attractive and people delight to look at them, just because of that inward soul beauty that shows through. There is a friendliness about them, a heartfelt sympathy and understanding, a kindness and sweetness, that is unmistakable. It shines through just as much as a light shines through the shade and lights the room. And so they attain to a beauty of their own.

So, beauty is more than skin deep. It goes all the way through, and it requires a real foundation if it is to be lasting. But the satisfactory part of it is, any girl can acquire the foundation if she wants to.—Selected.

ALWAYS HAD TO STAND.

In the course of one of his lecture trips, Mark Twain arrived at a small English town. Before dinner he went to a barber shop to get shaved.

"You are a stranger?" asked the barber.

"Yes," Mark Twain replied. "This is the first time I've been here."

"You chose a good time to come," the barber continued. "Mark Twain is going to read and lecture to-night. You'll go, I suppose?"

"Oh, I guess so."

"Have you bought your ticket?"

"Not yet."

"But everything is sold out. You'll have to stand."

"How very annoying!" Mark Twain said with a sigh. "I never saw such luck! I always have to stand when that fellow lectures."

Naomi to primary class, to drive home the lesson which was on charity and kindness: "If I saw a man beating a donkey and stopped him from doing so, what virtue would I be showing?"

Paul Jones: "Brotherly love."

and appreciation to the many greetings to the conference, the Mayor of Launceston, the Anglican Bishop of Tasmania, etc., for their very kindly welcome and good wishes.

The resolutions' committee, after considering the suggestion of the International Federation of League of Nations societies, and the British League of Nations Union of the immediate minimum programme: six points looking to world disarmament, presented the following resolution: "That this Federal Conference of churches of Christ in the Commonwealth of Australia, meeting at Launceston on Oct. 13, 1933, endorses the 'immediate minimum programme: six points' for submission to the disarmament conference at Geneva, and that this resolution be forwarded to the Hon. Premier of Tasmania, and the Hon. W. A. Woods, General Secretary."

THIS SLANG HABIT.

What's wrong with this habit of using slang, anyway? Lots of people will say that there is nothing wrong with it. But let's just look at the question a minute, and see.

Really, there are two particular reasons why we should watch our use of slang. One is that in our constant use of slang, we run the risk of growing vulgar in our speech, for so much of slang tends toward the vulgar. The other reason is that we are in danger of using this makeshift English to such an extent that in time we will find it almost impossible to phrase a sentence out of "English" alone.

Of course, all this does not mean to imply that we should try to talk like a character out of a seventeenth century book. Far from it! But what it does mean to suggest is that we tend to go to extremes in our use of slang, with the inevitable results following.

Most of us realise that we use too much slang, and once in a while we voice the cry, "Dear me, I simply must break myself of this habit!" And what do we do? This is what a friend of mine tried to do. She made a resolve that for every slang word she used she would put a penny in a certain little bank she had. She put her plan into operation on the first day of the month and carried out her resolution during the whole thirty-one days of that month. At the end of that time, what had happened? Just this: Her bank was full to overflowing, her pocketbook was bankrupt, and her slang habit, which she had wished to eradicate, was still as strong as ever.

Another friend of mine tried to overcome her excessive use of slang by having her chum remind her every time she used a slang expression. This plan worked fairly well for a week. Then Alice's friend wearied of her job of slang watching, and refused to act in that capacity any longer.

No, penalties won't break us of our habit of using too much slang. Neither will having our friends watch us and correct us when we slip, cause us to part with the habit. Just one thing will accomplish the desired results, and that is will power. If we decide that we are going to get rid of this habit, then it is up to us, and to us alone. No one else can do the work for us. And, moreover, we can't expect to break a habit of long standing, all at once. We will fall, many and many a time, but in the end, if we bend our will to the effort, and keep trying, no matter how many times we fall, we will succeed in the end. We must determine thoroughly, in the beginning, that we will overcome this habit, and then we must make ourselves stick to that resolution.

A big dose of will power is the only thing that will cure us of the excessive slang malady.—"Girlhood Days."

Prayer Meeting Topic.

OCTOBER 25.

"JUDGE NOT."

(Matthew 7: 1-12.)

H. J. Patterson, M.A.

There is some humor in the situation, as presented by our Lord, of a man with a log of wood protruding from his eye, trying to remove the speck from the eye of another. But that humor must not blind us to the soul tragedy involved. Souls are not infrequently feloniously slain with the tongue in loud-voiced misjudgments. "Judge not," said Jesus. What does it mean?

It Does Not Mean

that we are not to judge at all, for in other scriptures it is referred to. Judge not according to appearance, but judge righteous judgment" (John 7: 24). "I speak as to wise men, judge ye what I say" (1 Cor. 10: 15). Paul, speaking of the reprobate, said, "God gave them over to a mind void of judgment" (Rom. 1: 28). It does not follow that there must be no judgment between right and wrong, nor does it mean that there must be absolutely no judgment of persons. Paul entered into very severe judgment at times (cf. 1 Cor. 5).

The Spirit of the Judge.

"Brethren, even if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, looking to thyself lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man thinketh himself to be something when he is nothing he deceiveth himself" (Gal. 6: 1-3). It is certainly wrong if, when we hear of the fault of another, we have a desire to know it is true. We are almost glad. Ruskin wrote, "Think of virtue rather than faults. You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults; still less of others faults. In every person who comes near you look for what is good and strong; honor that; rejoice in it; as you can, try to imitate it, and your faults will drop off like dried leaves when their time is come." Every garden has weeds in it. But as a rule we pay no attention to the few weeds the gardener has overlooked. We look at the flowers and think how beautiful the garden is. "Christians should be as courteous to a man as they are to a picture—they should look at him in a good light." If Christians did less judging of their fellows, the man outside the church would think better of Christianity. But there are people who enjoy a grievance as a dog enjoys a bone. It is a worthless thing to begin with, but it is something to bury, dig up and growl over on occasion. Judge not.

That Ye Be Not Judged.

In the criticism of others we really criticise ourselves. Sometimes it is as though a searchlight were directed to our own limitations. The beam in our eye may be a matter of ignorance or bad taste even, even as were some of the criticisms that were directed against Jesus by his opponents. There are those incapable of just judgment and others recognise the fact. There is a beam in the eye of the judge. May God give us eyes to see with and to see clearly, and ears to hear aright. Let us not project into the hearts of others what is already in our own. "Love is the fulfilling of the law." If we must enter into judgment let us be absolutely sure of the facts; let us make a strictly impartial judgment, remembering that this is a most difficult task, and if we err let it be on the Christian side. By and in our judgment we ourselves are in danger of judgment.

TOPIC FOR NOVEMBER 1.—POWER IN PRAYER.—Romans 15: 30-33; Acts 4: 23-31.

Our Young People.

Conducted by W.M. GALE.

Has the Sunday School Failed?

THIRTY-SIX MILLION IN WORLD SUNDAY SCHOOLS.

To say that one is not satisfied with what is being done by the modern Sunday School is certainly not to say that it has failed. The Sunday School statistics of the world, released by the Eleventh Convention of the World Sunday School Association, Rio De Janeiro, July, 1932, almost bewilder one. These statistics, which are believed to be the most complete yet issued by the Association, show that there are 33,245,054 scholars and 3,301,784 teachers, in 361,145 Sunday Schools. There has been an increase of 10.7 per cent. for the quadrennium, in which all continents have shared. Europe has made the least gain—1.4 per cent. Africa leads the list of gains with 36.4 per cent.; Latin America shows a gain of 21 per cent.; North America, 14.3 per cent.; Australasia and Oceania, which includes South Pacific Islands, New Zealand, reports the very small gain of 3.1 per cent. The percentage of gain in World Sunday School statistics have shown a continuous drop from 1907 as follows: Percentage of gain, 1907-1932, 45.9 per cent.; percentage of gain, 1913-1932, 21.8 per cent.; percentage of gain, 1928-1932, 10.7 per cent.

Occasion of Gratitude to God.

Nevertheless, these vast figures and this huge youth educational achievement "are at once an occasion of gratitude to God for his guidance and a challenge to more intelligent interest and active service throughout the world in behalf of Christian education in every land, in every sphere of human life." (From report of Robt. M. Hopkins and James Kelly, general secretaries of the World's Sunday School Association.)

Sunday School Influence Acknowledged.

In the report on the Children's Courts of Victoria, just issued, in which another decrease in juvenile crime is announced, is the following paragraph: "The community is under a debt of gratitude to the Sunday Schools for their splendid preventive work and to the Scouts and Boys' Clubs who reach many lads that have drifted away from the influence of the Sunday Schools." This acknowledgment is greatly appreciated by all Sunday School workers.

Drift From the Sunday Schools.

The second half of the extract gives us food

for thought—"and the Boys' Clubs who reach many lads that have drifted away from the influence of the Sunday Schools." Are we sufficiently alive to this drift? It cannot be questioned that Sunday School losses are increasing. World statistics indicate arrested development; daily experience tells of an increasing ratio of losses.

Can Sunday Schools Do the Job?

The religious education of youth has been left almost entirely to the Sunday Schools. Whether this is the right thing to do or not, the fact remains. Our prominent British visitor, Bro. J. Wycliffe Black, in a recent conversation in Melbourne, really astonished the writer with his figures telling the huge percentage of British children who do not go to Sunday School. At a recent meeting in Melbourne he asked the question what percentage of children in Victoria attend Sunday School, and the reply came from someone in the room—only one in five. The writer would have said one in four, if ages are considered to include children only to twelve years of age. There are those who state that it is not nearly so satisfactory. One thing is certain, it is not at all encouraging if one looks at the attendance in Sunday School of those between ten and fifteen years of age.

Teaching Religion in Day Schools.

So alarmed is Mr. Black that he feels we shall soon have a nation almost untaught in religion, which will produce dire consequences. His view is that the day schools will need to set teachers apart to teach religion as they teach mathematics. These teachers must pass tests in religion as in other subjects, so that they shall be thoroughly qualified. The subject will then be taught as one on the regular curriculum. Children will then feel that the authorities deem it to be at least as important a matter as either reading, writing or arithmetic. Whether this can or should be done in Australia is a matter for discussion. We can, at least, stress more and more the urgency of our youth work. It is hoped the efficiency and increase campaign in Victoria and the special efforts in other States will mark the beginning of a forward movement.

N.S.W. NOTES.

Christian Endeavor.—A newly-formed western suburbs council has arranged a rally of Endeavorers to take place at Auburn, Nov. 11. Speakers invited are Bren. P. E. Thomas, B.A., Thos. Hagger and H. G. Harward.

The C.E. workers have undertaken to run a stall in connection with the fete at the Boys' Home, Dundas, October 28.

Christian Fraternal.—The ninth annual sports meetings of the clubs connected with the Young People's Department was held October 2 at Kensington Recreation Grounds. Although the meeting followed a week of heavy rain, about 200 young people and supporters were present.

FROM A RECENT N.S.W. EXAMINATION PAPER.

Question: Tell the story of the jailor at Philippi.

Answer: "Philippi was in jail at Rome, and he thought he would so he wrote the book of St. Matthew.

FEDERAL EXAMINATION RESULTS, 1933.

Scholars.

Div. 1 (8 years), Daphne Phillips, Nth. Adelaide, S.A.

Div. 2 (9, 10 years), Marjorie Earl, Box Hill, Victoria.

Div. 3 (11, 12 years), Irma Scott, Box Hill, Vic.

Div. 4 (13, 14 years), Doris Parsons, Murrumbidgee, N.S.W.

Div. 5 (15, 16 years), Alice Ross, Gardiner, Vic.

Div. 6 (17, 18, 19 years), Rita Bratton, Enmore, New South Wales.

Div. 7 (20 years and over), Lillian Williams, Kaniva, Vic.

Teachers.

Div. 8 (junior teachers under 21), Allen Cunningham, Burwood, N.S.W.

Div. 9 (teachers over 21 years), Nellie Allen, Surrey Hills, Vic.

Div. 10 (prize-takers in Div. 9), Miss Viola Mann, Maylands, S.A.

Here and There.

In further response to the appeal in our issue of Sept. 28 for the persecuted Christians in Germany we have received £1 from J. Wilson, Rutherglen, Wentworth Falls, N.S.W., and £1 from Mrs. E. Ryland, Cobden, Vic.

In the recently published statistics of the religious bodies in the United States just published, says the British "Christian Advocate," it is pointed out that while since the present trade depression began, one out of every six banks has failed, one out of every 45 hospitals has closed, and one out of every 22 businesses and industrial concerns has become bankrupt, only one out of every 2,344 churches has closed its doors.

In previous issues we referred to the planned itinerary of Mr. J. W. Black, our visitor from England. The Queensland arrangements are as follows: Nov. 21, arrive at Brisbane; Nov. 22, united meeting, Ann-st.; Nov. 23, Rosewood; Nov. 24, young people's rally, Ann-st.; Nov. 26, united communion service at Ann-st.; Toowoomba, evening service; Nov. 27, excursion; Nov. 28, departure per s.s. "Esperance Bay."

A farewell to Bro. and Sister R. J. Sandells will be held in South Yarra chapel (Cliff-st.) on Wednesday, Oct. 25. The local church and the Foreign Missionary Committee are combining for this farewell, and a cordial invitation is extended to members of all churches to unite in making the send-off a memorable one for our Pentecost workers. Bro. and Sister Sandells will be entertained at tea by the F.M. committee and South Yarra officers prior to the meeting.

The mission conducted by Bren. W. L. Ewers and E. V. Saintry at South Kensington, N.S.W., is proving a great success. Week-night attendances average 135, and for the two Sunday nights the folding doors between school hall and chapel were removed to accommodate congregations of about 400. Great attention is being given to the messages. Visiting soloists assist with singing. A spirit of goodwill prevails in the community, and 19 made the good confession during the first week. Bro. Ewers' messages and Bro. Saintry's leading of the singing are helpful in the highest degree.

Bro. I. A. Paternoster has just completed 25 years of ministry, and has started his eighth year of service at Enmore, N.S.W. This was fittingly celebrated on Oct. 11 by a largely attended and happy social gathering of members, presided over by Bro. John Clydesdale, conference vice-president. Several presentations were made to Bro. and Sister Paternoster, and representatives of every department of the work extended congratulations. Greetings were read from the church at Hindmarsh, S.A., where Bro. Paternoster started his ministry; and also from Bren. J. E. Thomas and A. E. Illingworth.

For many years the second Sunday in November has introduced a special week of intercession for young men and women, sponsored by the World Student Christian Federation, the World's Committees of Young Women's Christian Association, and the Young Men's Christian Association. In this observance support and co-operation have always been given by the churches, and it is hoped that references to the observance will be made in church announcements and to the needs of youth in these difficult days. Changed conditions can come about if Christian youth movements of all kinds bind the forces together in the great bond of prayer.

The N.S.W. quarterly conference of church officers was held in City Temple on Monday, Oct. 9. The ladies' auxiliary of the social service department prepared tea, during which Bro. W. L. Ewers gave a helpful talk. The conference

executive, in seeking to prepare subjects for these meetings, has in mind the needs of the brotherhood, and the theme for discussion on this occasion was "The Deepening of the Spiritual Life of the Churches." In the absence of the president, Bro. A. Allen, the secretary, Bro. W. J. Crossman, presided. Bro. J. Little, the first speaker, stressed the need for the deepening of the spiritual life. Bro. George Saxby told how to accomplish it. Both addresses were worthy of the occasion. A helpful discussion followed. During the evening a season of definite prayer was held for the life and work of the church.

THE FEDERAL CONFERENCE.

(Continued from page 660.)

SATURDAY.

A short devotional session led by H. G. Harward helped to create a vision for delegates on Saturday morning.

The report of the College Board of Management was presented by R. Lyall, chairman, and its adoption was seconded by J. E. Thomas. The College has been so much before the brotherhood recently that there is no need to summarise further the report.

The discussion covered many related matters, as the employment of exit students; the standards for admission; the value of the College in the lives of preachers and the life of the brotherhood; appreciation of the Principal and Faculty.

Following the adoption of the report, it was resolved, with acclamation: "That as an expression of the brotherhood's appreciation of the invaluable and self-sacrificing services of Bro. A. R. Main as Principal of the College, this conference instructs the College Board to arrange a testimonial for the purpose of sending Bro. Main to the World Convention at Leicester in 1935."

The action of the Board of Management in having the College Trustees create a Successory Trust was ratified; as were the appointments of C. T. Anton and J. G. Hare as trustees.

A series of suggestions was presented from a special committee to formulate such, arising from resolutions adopted at the N.S.W. conference this year, and after brief consideration referred to the resolutions committee with a request for specific resolutions for consideration and submission to the churches as recommendations.

The report of the Hymn Book Committee, that the undertaking had been completed and the book given a cordial reception by the churches, was adopted.

Motor Outing.

On Saturday afternoon interstate delegates were taken for a motor trip through some of the beautiful surroundings of Launceston. Many charming old English settings were seen and enjoyed, and the party was conducted over the power house. This was another expression of the delightful hospitality of the Launceston brethren. In this hospitality the citizens also entered, and delegates found their badges were passports to many courtesies from tramway and police, and other public officials. Even people in the streets were eager to help with suggestions how to find special objects of beauty.

Young People's Demonstration.

The Margaret-st. chapel was thronged again on Saturday evening for the young people's demonstration. Every seat and every inch of space was occupied.

E. R. Berry, of Perth, led an opening song service.

Special musical items were given by Miss Iris Atkin, Invermay; the Launceston church male quartette party; Miss Gray, South Australia; Miss M. Stevens, Invermay.

P. J. Pond, B.A., Sydney, delivered an address on the subject, "Christ and the Bible School," and A. R. Main, M.A., presented a message on "Christ's Challenge to Youth."

SUNDAY.

United Communion Service.

The Majestic Theatre was taken for the meetings of the Lord's day, and some 600 persons assembled for the united communion service in the morning. H. G. Payne, of Albion, Qld., presided, and was assisted by E. R. Berry, Perth; K. A. Jones, Hampton; J. R. Leach, Burwood; and H. Gray, North Adelaide, as assistants. The Scripture lessons were read by F. T. Saunders and W. J. Campbell. H. G. Harward, North Sydney, brought a message on "The Vision Splendid," which lifted all to heights of vision and inspiration. Bro. Harward was heard at his best, and the address was worthy of the occasion.

Conference Sermon.

The theatre was comfortably filled with approximately 1,000 people in the afternoon, the service being broadcast by 7LA. After a short season of singing, led by H. B. Robbins, of West Preston, Vic., the president, F. Collins, took the chair. The choir sang again the anthems, "Praise the Lord, O Jerusalem" and "Come Unto Me All Ye that Labor," and the male quartette party—E. A. Stevens, R. Bennetfield, M. Alderton, T. J. Wilmot—also delighted with a selection.

J. W. Black, of Leicester, England, delivered the conference sermon on the subject of "Stewardship," linking his text, 1 Pet. 4: 10, with the parable in Matt. 25: 14ff.

Gospel Service.

The Majestic Theatre was crowded for the evening gospel service. The full seating accommodation was occupied, and with the choir quite 1,300 people were present.

H. B. Robbins led a song service, followed by a pianoforte solo by Mrs. E. C. Hinrichsen, "Nearer, My God, to Thee," and a quartette by H. V. Stevens, E. A. Stevens, N. R. Warmbrunn and T. J. Wilmot. The choir sang the anthem, "The Lord is My Light." K. A. Jones read the Scripture lesson, Matt. 16: 13-23. Mrs. F. L. Mitchell sang "O Divine Redeemer."

E. C. Hinrichsen delivered the message of the evening on the theme, "The Church which Jesus Built."

On Tuesday we received the following letter-gram from Bro. F. T. Saunders:—

"Conference adopted report Foreign Missions. W. Morrow, replying question re continuance mission Huellichow, China, stated Board had decided conditionally men and means being provided to continue. That decision had been endorsed by State committees, Queensland only asking return of present missionaries. Conference adopted motion by Bren. Rofe and Russell that Conference express highest appreciation of services of Bro. Walden for many years as Federal Foreign Missions secretary. Conference elected W. Morrow chairman, G. T. Walden secretary, A. L. Read treasurer, J. W. Cosh, J. Fisher, A. J. Gard, V. Mann, Federal Foreign Mission Board. Resolved Federal Foreign Board be requested to arrange for assistance being given secretary, view retaining valuable knowledge experience present secretary and duties carried on as effectively possible. Canberra report adopted. Proposal executive for formation federal evangelistic team lieu financial assistance to States adopted, also re territory ["In the event of any marked progress in the Northern Territory, consideration be given to special work there"]. Executive report finally adopted. Resolved cable greetings International Convention now sitting at Pittsburgh. Report Provident Fund adopted."

News of the Churches.

South Australian News-letter. J. Wiltshire.

Our conference has been well reported by a faithful scribe, but my readers may appreciate a few details. We endorse the well-earned tribute paid to our youthful world-president, Bro. J. W. Black. His movements vividly reminded me of the breathless haste with which ten years ago I used to try to keep up with him when I ministered at Melbourne-rd. Church, Leicester. He was then more than a score years my senior; the difference seems almost in his favor now. Two remarkable deliverances in Adelaide convinced us that Bro. Black's swiftest movements are not in his feet. When we had enjoyed a conference luncheon with the chairmen of the Congregational and Baptist Unions as guests, our brother was invited to say a few words for the benefit of the visitors. The brief address which followed, for freighted, eloquent terms expressive of deep conviction and rich Christian experience, has seldom been surpassed at our conference gatherings. Not less can be said of the utterance which completely captured the Council of Churches. Bro. Black, too, was beautifully eloquent when, in a few closing sentences, he assured the Lord Mayor of Adelaide that above all the privileges of public service he had enjoyed for thirty-two years, he esteemed his relationship to the church of the Lord Jesus Christ and her Lord and Head.

Some Changes.

Our preachers are moving a little. As Bro. Ernest Allan is not here we can blame him. Bro. F. Hollans is now firmly fixed at Cottonville. Bro. John Turner will conclude his ministry at Dulwich at the end of the year, and will remove to Croydon. Bro. H. P. Manning, after nearly six years of fruitful, happy ministry at Henley Beach, will remove to York. Successors to their spheres have not yet been decided upon. Then Grote-st. will in December begin to enjoy the helpful ministry of Bro. Charles Schwab. The whole brotherhood rejoices that Bro. Schwab has so fully recovered as to feel fit to assist this important and useful centre.

Missions.

The three tent missions mentioned in my last note commenced on October 1. From all quarters we learn that good meetings, with some decisions, have encouraged the churches. Bro. James Johnstone and E. J. Paternoster, two of the missionaries, are not new to such efforts in this State, but Bro. Fitzgerald is new both to the State and to tent work. He seems to prefer the more firm construction. The listeners, however, are not noticing the tent.

Still in Suspense.

We have not yet heard what our parliament is going to do with the recommendations respecting gambling made by the Royal Commission. These recommendations are not found to be popular anywhere. Protestation has flooded the government from every quarter, not always, of course, for the same reason. Parliament has made itself secure for five years against the rod of the electors, so doubtless it will take a fairly independent course of action. The licensed victuallers complain about the extended police powers, so also do the race promoters; they want to win, whatever horse runs first. The churches feel that every recommendation to facilitate gambling is retrograde, and that the only way to cope with the evil is to increase the powers of the police without extending the scope of the vice.

South Australia.

Queenstown.—On Oct. 15 Bro. Geo. Cox exhorted the church. In the evening Bro. Brooker preached the gospel. Sister Organ, who was very seriously ill in hospital, has returned home.

Croydon.—The church has engaged Bro. John Turner, B.A., as preacher. He hopes to begin on the first Sunday in January. The church is grateful to Bro. A. G. Brown, week-end preacher for over three years. Bible School is doing wonderful work under superintendence of Bro. Fred. Bartlett. All auxiliaries are doing well.

Norwood.—On Sept. 30 Bro. T. Fisher and Sister Edna Johnson, active workers in church and Bible School, were married. The church has welcomed Bro. Cyril Parker, and his wife and children, back to the work after absence of six months in England and America. Bro. Parker returns to his post as secretary. Bro. Rankine is leaving for a fortnight's visit to Victoria.

Balaklava.—The fifty-fifth anniversary of the church was commemorated on Oct. 8 and 10. Services on Sunday were taken by Bro. McCallum, both his subjects dealing with the church. Tea and public meeting on Tuesday were successful, when Bro. J. Turner, from Dulwich, gave a helpful message. The choir under Mr. W. Long rendered splendid service at all meetings. Excellent attendance at Bible class on Oct. 15, and an interesting discussion on gambling.

Semaphore.—Bible School picnic at Hawthornedene on Oct. 11 was the biggest and best yet held. On Oct. 15 Bible School anniversary was continued. In the morning Bro. McLean gave a message to the young people and exhorted the church on "The Power of the Gospel." In the afternoon the kindergarten department gave a nice programme under leadership of Miss Jean Morris. Bro. Beiler distributed the prizes. Mr. Steve Wickes gave a beautiful color talk at night on "The Boy Samuel," and after the appeal by Bro. Beiler two lads from the school confessed Christ. Singing by the school was inspiring.

Hindmarsh.—Meetings during October have been well attended. On morning of Oct. 1 J. L. Cleator delivered an interesting address in interests of B. & F. Bible Society. In the evening Dr. R. Killmer was the speaker. L. H. Crosby gave a lantern lecture on Oct. 4 on the work of the B. & F. Society. Bro. Illingworth spoke morning and evening on Oct. 8. In the afternoon the men's Bible class held a re-union of past and present members. Mr. J. Allan (president of the class) presided, and W. L. Johnston (Government Statist) delivered the address. This was followed by a tea. In the evening the men formed the choir, H. Tink sang a solo, and a male quartette was rendered. On Oct. 10 a concert arranged by the choir was held. Members of the choir, assisted by other artists, rendered the sacred cantata, "Dayspring," under baton of Miss Isabel Penny, L.A.B., L.T.C.L. H. R. Taylor, of Unley, addressed the morning service on Oct. 15. After Bro. Illingworth's address in the evening a young lad from the Bible School made the good confession.

Queensland.

Roma.—Local brethren still conduct the work, and all meetings are well attended. Church auxiliaries are very healthy. On Oct. 3 the children of the Bible School gave a splendid concert programme; building filled to overflowing; collection (£2) for Christmas cheer in connection with Children's F.M. Day. Church building has recently been renovated. The exterior has been painted, the kindergarten hall celled and lined, and the whole has now a very pleasing appearance.

Kedron.—On Sept. 27 a successful shilling afternoon towards Home Missions was held in connection with the sisters' guild. Sister Mrs. Banner presided. The fine programme was prepared by sisters' conference executive. A monthly men's brotherhood was formed on Oct. 8, and three of the members assisted in the gospel service. The singing of Bro. Bert Taylor and Bro. and Sister J. Saunders was an inspiration. The tent mission near Kedron bridge will be commenced by Bro. E. C. Hinrichsen and Vic. Morris on Oct. 22.

Gympie.—On Oct. 1 attendances were much smaller owing to wet. Bro. Bowes spoke at both meetings. There were no services at Monkland, New Veteran or Goomboorian. Good attendance of men at prayer meeting on Oct. 5. There were 19 teachers present at a tea on Oct. 7, when a profitable discussion on methods of teaching took place. Good meetings on Oct. 8. Morning speaker, Bro. Bowes. Bro. C. S. Trudgian preached in the evening. Bro. Bowes took the gospel service at Monkland and Bro. E. Trudgian spoke at New Veteran.

Bundaberg.—Youth Week services held recently ended in a great number of members rededicating their lives to God. The services, which were conducted by auxiliaries of the church, were inspiring and helpful. The concluding meeting will be long remembered. Sickness has interfered with attendances, but on Oct. 9 there was a decided improvement at all services, including Sunday School and Bible class. Bro. D. R. Stirling is taking the adult Bible class through a series of studies on modern religious cults in the light of God's Word. At night he is giving a short series on revivals, ancient and modern. Recently he gave a series of addresses on the Holy Spirit. Sunday School and preaching services have been opened at Springfield, some ten miles from Bundaberg. The school has been running for only a few weeks. It has had to encounter an epidemic of influenza, but is now progressing, under leadership of Bro. and Sister Tabinsky.

Western Australia.

Victoria Park.—Bro. R. Raymond exhorted ably at the 11 a.m. service on Oct. 8, and Bro. Nightingale immersed a man at the evening gathering. Bro. R. L. Mansfield, secretary, and J. Hoskin, treasurer, were commended for good work at the quarterly business meeting of the church on Oct. 9; also Miss M. Bridge, secretary for isolated members, and Mrs. Athorp, hospital visitor.

Subiaco.—Morning meetings are fairly well attended. Good attendance at gospel services. Bible School anniversary services on Sept. 24 and Oct. 1 were held, with good attendance of parents on both afternoons and the chapel packed in the evenings. Bro. Hunt gave a talk on the afternoon of Sept. 24, and Bro. Saunders' messages on Sept. 24 and Oct. 1 were to the young people. At the close of the gospel service on Oct. 1 a scholar made the good confession. At the demonstration on Oct. 3 a splendid programme was given by the children and young people of the school. Bro. Piper and his staff of teachers are congratulated on the success of the anniversary.

Victoria.

North Melbourne.—On Oct. 14 Bro. Morris (Burnley) and Miss Elsie Clayton were married in the chapel, Bro. T. Turner officiating.

Murrumbidgee.—Anniversary services were a great success. Bro. A. H. Pratt gave forceful illustrated addresses on "Lessons from an Old Violin" and "The Rule of Life."

Wangaratta.—Meetings are well attended, Bro. Trezise faithfully preaching. The men of the church presented an excellent concert on Sept. 28. Bible School picnic at Lacey Park on Oct. 7 was largely attended.

(Continued on page 668.)

Foreign Missions.

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

ALL IN A NIGHT'S WORK.

In a recent letter Bro. Escott (missionary at Shrigonda, Ahmednagar District, India) writes of a journey from which most people would shrink. He tells it in a few matter of fact words but we can read between the lines, and realise that it was a night of thrills—all a part of the work. He says, "The mistakes which I find myself making in this letter must be because I am tired. Last night I had a run by car in an endeavor to take a patient suffering with tetanus (lockjaw) to the Dhond Hospital for urgent treatment. We set out, and got eleven miles on our way, and then had to bring the patient back to the railway station as we found our road blocked so that we could not proceed owing to a flooded river. I was driving the whole time without lights, as my generator was not charging the battery. It was a strain all the time to pick out the road in the dark, but I am thankful to say that the journey was accomplished without any mishap." Just that passing statement, which would never have been mentioned but as an explanation for a few mistakes in a letter—a journey of 22 miles, over rough roads, in the dark, to get a patient quickly to hospital mentioned merely as an incident. Of such stuff are our splendid missionaries made.

ANOTHER SIDELIGHT ON THE CHOLERA.

Recently we published the story of a thrilling fight with cholera at Baramati. The quick and effectual check to the outbreak, and the exhibition of manly heroism of some of the boys from our Home, made a story of which we may well be proud, and for which missionaries and Australian brethren sincerely give praise to God. Miss Edna Vawser (missionary at Shrigonda, Ahmednagar District, India) tells a different kind of story.

"A few days ago a party of us were at Indapur, and while at the Government dak bungalow we heard the beating of drums. In the distance we saw a small procession going along to an idol on a hill not far away. Being curious we, too, strolled over, and were able to witness part of a very peculiar worship. A woman had evidently been smitten with the cholera, and had recovered, and so a party of her relatives and friends had come out to offer thanks to the cholera god for her recovery. The worship was curious to watch. First, an older woman went ahead ringing a bell; behind her a drummer walked beating his drum; then came the woman who had been ill. She fell on her face, stretched out her hands in which she held a stick, and with which she made a mark on the ground. Then with the help of two other women she stood up and placed her feet on the mark made by the stick, and fell down again to repeat the process. In this way she circled five times the dwelling in which the idol was housed, and then she prostrated herself before the cholera god. During this performance, and also during the procession to the idol, two other women danced and sang. They were evidently performing a humorous dialogue for the amusement of the company. One of these was supposed to be demon-possessed. In their hands were lemons, and after a little while they would squeeze these, and throw them away. I do not know the symbolic meaning of it all. The house of the god was very festive looking. The red and yellow powder used so extensively throughout India in connection with worship was not missing here. Flags had been erected, and boughs of trees were used in decoration. Before the god were gifts of coconuts, grain, etc. A group of onlookers

were asked a few questions, and admitted that they believed that there was only one God. When asked why worship and sacrifice were offered to numerous gods they just laughed and said that it was the custom of the people."

COMMUNIST ACTIVITIES AT HUELICHOW.

Our missionaries have been very little disturbed by the stirring events of the past year or more in China. They are too remote from the centre of military activities to be affected. A new factor is making an appearance more recently, of which Bro. Anderson tells.

"Communists have appeared in the north of the province, and have made things hard for the people and for the missionaries. The Communists have avowed hatred towards Christianity, and a new military crowd here has imported men filled with communism and anti-Christian and anti-foreign doctrines. Lately we have come in for a share of their propaganda in rather a mild form—mostly a little spouting on the street, and a few posters put on the walls. We take little notice, but continue to hold our meetings and distribute tracts. The feeling is not general—just a few firebrands who have come in and have gathered a few rascals and students to their number. Our Bible colporteur was roughly handled a few weeks ago by some students. They took his books, and then did not know what to do with them. They arrived with the books at the school just as we appeared to inform against them. We wrote a letter to the principal, who wrote an apology in return and returned our books per coolie. We refused to accept them from anyone but the students who had taken them. Finally the school sent the Government representative, who apologised for the students and returned the books. The teachers have little control over the students, and the foolish ones go about threatening any who join the church. They pasted some posters on our chapel walls, calling upon the people not to join the church or listen to the false doctrines. We took a photo. of the posters, and then tore them off. Things have been quieter since, for they are wondering what we are going to do with the photos.—and we want them to keep thinking. It may sober them down. But despite these things our meetings have never been better. The women's meetings are crowded, the Sunday School is well attended, and our school is working normally. Some of the older girls are asking for baptism. Our tribes work is very encouraging. We have made two trips

this year to see the work, and on the last trip five were added to the church."

DO YOU KNOW?

That Bro. and Sister R. J. Sandells have returned to Melbourne from Adelaide, with little Winnie, who has quite recovered from her sickness?

That Bro. and Sister Sandells will sail from Sydney for the New Hebrides on November 14? and that they expect to leave Melbourne on November 3?

That they will be accorded a farewell at South Yarra before leaving? The date of the farewell meeting will be announced next week.

That the Endeavorers of Victoria raised over £140 for a new launch? and that amounts from other sources have made a total of £150 for this purpose? The new launch will be taken back by Bro. and Sister Sandells when they return to their work on Pentecost Island.

That a cottage has been purchased, dismantled, and will go down to the islands for re-erection in place of the old house which was destroyed by the cyclone earlier in the year?

That the fine native brethren on the island of Oha are doing a great work? They have baptised some 160 believers since they have been without a missionary.

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Never Chew Your Pills.

My title is a proverb coined by Charles Spurgeon, one of the greatest preachers of the last generation. By pills he did not mean the graver sorrows and disasters of life, which are like major operations and require drastic action. No, what he had in mind are our petty ills, irksome tasks, minor mortifications, the little disagreeable things which so often vex us and mar our joy.

To be able to draw a line between the two, and not mistake pills for cannon balls, is the beginning of wisdom. Often enough our imagination makes pills into cannon balls, and that is folly. The point of the proverb is that if life gives us a pill, however nasty, we must swallow it at once, get it down and done with. Otherwise, by chewing it we add to our irritations, and make ourselves and everybody about us unhappy.

Life does give us some bitter pills. Sometimes they are sugar-coated, but not often. If we can find a way to sugar-coat them, by all means let us do it. Anyway, the thing to do is to swallow them quickly, and maybe they will do us good, as pills are intended to do. To chew our pills magnifies and prolongs their disagreeableness, and we have a bad taste without any benefit, making the remedy worse than the disease.

Once we see a painful fact we must face it, adjust ourselves to it, act upon it. To spend our time complaining about it, or protesting against it, only makes it the more painful. We have to swallow it finally, so why put it off? Often a very little thing will darken our lives for days and even years, if we let it do so. There is a way of training ourselves to throw off what is little before it becomes big.

Too many of us make imaginary pills which we are not asked to swallow at all, which is sheer folly. Only one thing is more foolish, and that is to chew our pills, whether real or imaginary, to the last without swallowing them. It makes life bitter, gloomy and ill-tempered, and that is not life but a form of death. Let us take our medicine, have it down as soon as may be, and forget it.—J. Fort Newton in London "Christian World."

Victorian Women's Conference Executive.

The monthly meeting was held on Friday, Oct. 6, Miss Ellis, president, presiding. Mrs. Cambridge led devotions. Sister Louise told of the work being done by the various missions for lepers. Several apologies were received for absence through sickness. During the month several letters had been sent to the sick, and sympathy extended to those bereaved. We regret the passing of Miss Jeannie Huntsman, who for ten years acted as assistant secretary and treasurer of the Victorian Women's Conference. We were pleased to have in our meeting Mrs. King, Mrs. Rowe, Mrs. Jeffries, of W.A. Miss Ellis was asked to convey greetings to Federal Conference.

Home Missions.—Interesting reports came from Drumcondra, Ormond and St. Arnaud.

Women's Mission Band had a busy month. A band has been organised at Newmarket, Preston, Footscray, E. Camberwell and Brighton have been visited. Much interest is shown in this department of work.

General Dorcas are having a busy time in helping needy cases. Numerous parcels of goods has been received with grateful thanks from members and interested friends, and several cash donations. Assistance has been given to hospital committee, Eye and Ear Hospital, Social Service Department, Convalescent Home, three private cases. 68 garments were despatched, and 21 forwarded from M. Goudie fund to urgent

case. Indian gifts are coming in. At next meeting we expect to finalise our Christmas effort on behalf of India. All women are welcome to join in this great work on the third Wednesday in each month.

Prayer Meeting.—Malvern-Gaulfield and Oakleigh have been visited by committee. A time of Christian fellowship was enjoyed at each of these meetings.

Isolated Sisters.—22 letters written; received two replies.

Hospital Visitation Committee paid 45 visits to various institutions, and distributed many kinds of home comforts and cheer. Our grateful thanks to General Dorcas, South Yarra, Doncaster, Hartwell and St. Kilda ladies' guilds.

Temperance.—On Sept. 18 a meeting was held at Brunswick, organised by the Phi Beta club. Mr. Ted Watson gave an interesting address on "The Effect of Alcohol on the Human System." A general discussion was invited. Questions were asked and answered. This was a very happy gathering of young and old.

Next meeting of executive, Friday, Nov. 3, Mrs. Scarebrook leads devotions. Speaker, Mr. T. R. Morris. Topic, "Home Missions."—Miss Rometch, secretary, 11 Florence-ave., Kew.

CORRESPONDENCE.

(The editor is not responsible for the views of his correspondents.)

Dear Brother,—

It seems that the "laying on of hands" of Heb. 6: 2 is ordination. As my letter of the 21st ult. states, I agree as regards the ordination of preachers or evangelists, and of elders, bishops or pastors, but I still have "difficulty" in accepting the ordination of deacons. The likeness of the spiritual qualifications of Acts 6 and 1 Tim. 3: 8, qualifications elsewhere in the Word demanded of all Christians, is no proof. The word for deacon has a varied application from Christ to the emissaries of Satan, and therefore cannot be used as definite proof.

The "seven" were called to a very special work, Acts 6: 1, the apostles laid their hands upon them, v. 6, and immediately Stephen "did great wonders and miracles," v. 8. The qualification, "full of the Holy Spirit," was their possession before the laying on of hands, 6: 3. It seems therefore that, like those upon whom the apostle Paul laid his hands, Acts 19: 6, the seven were specially spiritually endowed when the apostles laid their hands upon them. Philip was endowed with such also, Acts 8: 13. That nothing is said of the other five enjoying this endowment is no argument against it. That Philip so late as Acts 21: 8 is still referred to as "one of the seven" seems to suggest that they were more than ordinary deacons. Acts 14: 23 and Titus 1: 5 make provision for the ordination of elders, bishops or pastors only, deacons not being included.

I accept all the narrative states concerning the ability and faithfulness of Timothy, but such is in no way incompatible with the reception of a special spiritual endowment when Paul laid his hands upon him. Paul said, "Stir up the gift of God, which is in thee by the putting on of my hands," and 1 Tim. 4: 14 should be considered in that light. Would he not receive the same gifts as those received by Stephen, Philip and those of Acts 19: 6?

Bro. Tease says that there are "no apostles nowadays." That the twelve and Paul—the specially spiritually endowed apostles—have passed is true, but there were apostles and apostles in the early church. Titus, Barnabas and Epaphroditus are called apostles, and would it not be better to refer to those brethren sent (because apostle means "one sent") to the distant fields as our apostles to our brethren of other nations? Why call them foreign missionaries?—J. Warren.

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News of the Churches.

(Continued from page 655.)

Ormond.—Oct. 8, splendid meetings, and fine addresses by Bro. Baker. Bible School, 147 present. On Oct. 15 Bro. Baker spoke in the morning on "Giving," and at night gave a fine message to a good attendance. Another fine attendance at Bible School.

Ivanhoe.—There was one addition by letter on Oct. 1, and at night a young man confessed Christ and was baptised straightway. Bren. Holt (morning) and H. Watson (evening) were the speakers on Oct. 15. Two ladies were baptised at evening service.

Northcote.—On Oct. 15 Sisters R. Walker and L. Pritchard, recently immersed, were received into fellowship. Bro. Saunders delivered helpful messages morning and evening. Sisters' auxiliary brought a satisfactory year to a close with a very successful sale of work.

Ararat.—The church has sustained a loss in the death of Mrs. J. Reid. Bible School anniversary on Oct. 8 had splendid meetings all day. The children were given a tea on the Monday evening. Bro. Clarence Lang has just completed his sixth year as preacher of the church.

Swan Hill.—On Oct. 8 Bro. Clem Mott preached at 7.30. On Oct. 15 he took the service at Ultima acceptably. Bro. Chas. McDonald preached on Oct. 15. Sister Cornell, sen., is seriously ill in hospital. Sisters Mott, Gillespie and Kilpatrick, and Bro. Radford, sen., are still unable to attend services.

Brunswick.—On Oct. 15 Bro. H. F. Swain, of Coburg, addressed the morning service. At the gospel meeting a girls' service was held, when members of girls' club assisted. Bro. Pittman gave a message on "Martha and Mary." C.E. society held a successful social on Oct. 14 in aid of sunshine committee work.

Parkdale.—Much sickness prevails among members. Sister Miss M. Hogan, recovered from long illness, is back again. Bro. Stephenson addressed the church on morning of Oct. 15, and Bro. Brooke, from Cheltenham, spoke in the evening. Y.P.S.C.E. had a visit from Mr. Finlayson, president Band of Hope Union, who outlined the union's work.

Geelong.—Members are pleased to have Bro. and Sister Clipstone back after short vacation. Bro. Clipstone addressed the church on morning of Oct. 15, his theme being "Are We Drifting?" Sister Irwin was received into fellowship by transfer from Ararat. Mr. Greene, of Queensland, President of Band of Hope Union, gave the message at night.

Preston.—At the annual business meeting, Bro. J. Foster, sen., was elected to the diaconate and Bren. Malmont and F. Quaife were re-elected. Anniversary services were conducted on Oct. 15, when Bro. W. H. Clay delivered appreciated addresses at both meetings and spoke to the Bible School scholars in the afternoon. Two sisters were received by transfer from Essendon.

St. Kilda.—At evening service on Oct. 8 Bro. Alcorn was the speaker. On Oct. 15 the morning speaker was Bro. Lewis. It was Sunday School anniversary day, and in the afternoon Bro. Graham gave an inspiring talk to the children. Evening service was conducted by Bro. Noeris. Singing of the children afternoon and night, under leadership of Bro. Smith, was very enjoyable.

Caulfield (Bambra-rd.).—Bro. W. Gale spoke on morning of Oct. 8, it being C.E. anniversary. Splendid meeting, and address much appreciated. Continuing Endeavor anniversary, a fine session was enjoyed on evening of Oct. 9, with a large number of C.E. members from sister churches and other societies attending. Bro. Graham was the speaker. On Oct. 15 Bro. Youens addressed both meetings. The new chapel is nearing completion, and in about six weeks should be ready for occupation.

Woorineen.—On Oct. 8 Bro. A. H. Pratt gave fine anniversary addresses on "Rock of Ages" and "The Robe of Righteousness." Sister A. D. Cockroft trained the scholars in song. A successful concert was held on Oct. 12.

Middle Park.—Good meetings continue. On Oct. 8, at morning service, Bro. W. Campbell, of Wynnum South, Qld., gave a stirring address. On evening of Oct. 15 a special service in interests of amateur athletic club was held. Members of club took part, and the address by Bro. Westwood was enjoyed. Bro. Westwood has arranged a series of helpful cottage prayer meetings on Saturday nights.

Carnegie.—S.S. demonstration held on Oct. 11 was one of the best yet. Splendid items were given by children and young people. For graduation day in the school, Oct. 15, 282 scholars were present. Well-attended services in the church for the day. Bro. Shipway's topic in the morning was "The Invisible Choir." In the evening Bro. Stewart, of Footscray, preached acceptably on "Listening In."

Ascot Vale.—On Oct. 15 a two weeks' series of meetings commenced with a sunrise prayer meeting at 7 a.m., at which about 40 were present. Bro. Snow spoke at the morning meeting. Sister Mrs. Abrahamson was present after long illness. The officers visited two homes of shut-in members for communion in afternoon. Bro. Dow delivered a stirring gospel address, when a young lady decided for Christ.

Surrey Hills.—A young man made the good confession on evening of Oct. 15, making the third young man to go forward during past four weeks. Meetings continue well attended, and prospects are very encouraging. During the past week the boys' gymnasium of sixty performers, under tuition of Bro. W. Newham, gave a successful demonstration in a large local hall, which was packed to the doors.

South Yarra.—On Oct. 15 four were received in, three by baptism and one (Bro. Bellette) by transfer from Hobart. In the evening there was another baptism—husband of the sister received in the morning; and a further confession by a lady. In the morning Bro. Whately, of Gardiner, delivered a thoughtful address. C.E. enjoyed a visit on Oct. 11 from the Chinese brethren of Queensberry-st., who took charge of the meeting happily.

Fitzroy (Gore-st.).—Good meetings on Oct. 15, Bro. Holland speaking. In the evening his subject was "The Five Witnesses." Sister Mrs. Lang (Ararat) and Miss Pittard (S.A.) were present. Bren. Shephard and Holland rendered a duet. Members learned with regret of the passing of Bro. Watts, an old Fitzroy member. The final concert of the S.S. anniversary was held enjoyably on Oct. 10. Sister Mrs. Hollingsworth is progressing slowly.

Malvern-Caulfield.—Good meetings on Oct. 15, speakers being Bro. R. L. Arnold, of Moreland, and Bro. Graham. Two baptisms at night. Mrs. Fred. Halliday has returned home from hospital and is progressing favorably. John Flowers, after seven months' illness, was called to be with the Friend of little children on Oct. 15. Mrs. W. Ward has been transferred to Parkdale. An effort is being made to have the new hymn-books in use by first Sunday in December.

Carlton (Lygon-st.).—A very happy time was spent on Oct. 15 in connection with Bible School anniversary. Young men assisted in morning service; Miss Jean Stahl rendered a solo. Bro. Enniss stressed the life of consecration. Bro. F. Youens, of Bambra-rd., gave a delightful message to the children in the afternoon on "Boomerangs." At a ceremony after school, Bro. Enniss turned the key of the young men's room, which has been completely renovated and furnished by the young men in working-bees over the past few weeks. At night Bro. Enniss held the attention of all with his special message. Good attendances all day. The school sang splendidly under leadership of Bro. Nat Haddow. Help of the orchestra was appreciated.

Boort.—Meetings for past few weeks have been good. On Oct. 8 Bro. Hargreaves spoke in morning on "New Wine in Old Bottles." Several visitors were present from the city. Bro. Hargreaves at night gave the third of a series on the second coming. A male quartette was enjoyed. On Oct. 15 Bro. Hargreaves gave a fine address in the morning to a good attendance. At night he gave his fourth address, "Coming World Tragedies in Relation to Christ's Coming." A quartette was rendered.

Footscray.—On Sept. 25 Sister Mrs. R. Sharp passed away after an illness of several months. Sympathy is felt for the bereaved. On Oct. 8 anniversary services of Bible School were held, speakers being Bren. Pietzsch, Combridge and Stewart. A feature of the services was the singing of the scholars, assisted by orchestra, under leadership of Bro. W. V. Cousins. There were three decisions at evening service. On Oct. 15 the anniversary was continued, Bren. Stewart, Jackel and Shipway giving the messages.

Moreland.—Special prayer meetings were held from Oct. 10 to 14 in connection with appeal for £150 in aid of church building and general funds. To date the splendid sum of £205/0/3 in cash and promises has been received. Large attendances at church anniversary and thanksgiving services on Oct. 15. Bro. Graham, of Malvern-Caulfield, gave a helpful address at morning meeting, and at the gospel service Bro. R. L. Arnold preached. Solos by Bro. Nankervis and items by the choir and orchestra were enjoyed.

Brighton.—On Oct. 7 Mr. Fred. Lewis delivered his splendid lantern lecture on "Wonder Birds and Animals of Australia," in interests of church cricket club. On morning of Oct. 15 Bro. J. Plummer addressed the church. In the afternoon an adult Bible class was commenced in connection with school. At gospel service Bro. E. Paddick, of the College, assisted. Choir rendered an anthem, and Miss E. Forbes a solo. Bro. Jas. E. Webb spoke on "Our Great Saviour." Misses A. James, A. Johnstone and A. Jones, from Unley, S.A., were present. 142 communion for the day, and 148 attended gospel service.

Box Hill.—The annual fair, for which the Ladies' guild have worked throughout the year, proved a great success. Sunday School anniversary and concert were successful. Mr. L. Brooker gave an interesting children's address, and the singing of the children reflected credit on conductor and S.S. superintendent, Mr. S. Salisbury. Bro. Scambler's address in the evening, directed to parents and their responsibility to the child and the Sunday School, was enjoyed. In the Scripture examinations Box Hill Sunday School again headed the list with nine prizes. The chapel was filled on Oct. 15 for the farewell services of Bro. T. H. Scambler, who during his four years' faithful and successful ministry with the church has endeared himself to a large circle.

New South Wales.

Erskineville.—The Conference President, A. Allen, presided at a well-attended anniversary on Oct. 3, and gave a very instructive address to children and parents. The scholars, who were trained by Bro. Stitt, acquitted themselves well in song, solo and dialogue. The teachers had decided to give every scholar a book, and prizes were handed to the recipients by Mrs. Stitt. Five special prizes were donated by the Endeavor and presented by the superintendent, Mrs. O'Sullivan.

Auburn.—A largely-attended business meeting of the church was held on Oct. 4. It was decided to invite Bro. A. R. Lloyd, of Gilgandra, to labor at Auburn. Opportunity was taken to express appreciation to Bro. P. J. Pond, B.A., for his services as interim preacher during the past ten months. Eulogistic references were made, and Bro. Waring (elder), on behalf of the congregation, presented Bro. Pond with a Bible. On the previous week the Christian Endeavorers made a presentation of a book suitably inscribed.

Canterbury.—Oct. 8, good meetings all day. Bro. B. Collins was speaker in morning; Bro. J. Rosser preached at night. Oct. 15, Bro. R. Stanhope was speaker in morning, Bro. Rosser at night. Three confessions. Record attendance in Bible School.

Enmore.—Very happy meetings were held on Oct. 15. Bro. Paternoster spoke in the morning on "The Compulsive Power of Christ," and at night on "The Spiritual Meaning of Baptism." Choir singing gave a fine tone to the service. Bro. Barnden, of Melbourne, was a visitor.

Lidcombe.—Preparations are well in hand for golden jubilee celebrations. Last week the infant son of Mrs. Fred. Argall died as a result of scalding. Bro. Charles Turner, after prolonged illness, passed away on Sunday evening. Bro. Crossman officiated at the funeral of Mrs. E. Taylor on Friday last. She was the only daughter of Bro. and Sister Thomas James, for many years members at Enmore.

Rockdale.—Meetings continued last week in connection with second coming convention, Bro. Priestley's messages being enjoyed by all. On Oct. 15 he addressed the church in the morning, when two girls, baptised the previous Lord's day, were received into fellowship. At night, to a crowded meeting, Bro. Priestley presented his message, and at the conclusion one took her stand for Christ. Solo by visiting sister, and anthem by choir, greatly enjoyed.

CHURCHES OF CHRIST CHOIR COMPETITIONS, MELBOURNE.

The service rendered by choirs in our churches often lacks appreciation. While singers appear before congregations on Sundays, the fact that they give a night of the week to practice, and provide music for themselves at their own expense, is often overlooked.

It bespeaks lively interest by the choirs themselves when no fewer than eight entries are registered for friendly competition—Swanston-st., Lygon-st., Gardiner, Moreland, Ascot Vale, Glenferrie, Thornbury, West Preston. Mrs. Dixon, of Lygon-st. church, suggested such an occasion two years ago. Seven choirs contested the first year, five last year, successful choirs being Swanston-st. and Gardiner. A fine shield, gift of the promoter of the competition, becomes the property of the most successful competitor during the period of the contest (1931-37). A small committee, of which Mrs. Dixon is a member, undertakes all necessary arrangements.

It is expected that the Assembly Hall in Collins-st. will be taxed to the utmost on Thursday, Oct. 26. No fewer than 250 singers will take part. After providing seating for these, limited accommodation is available for the audience. Reserved seat tickets at 2/- may be obtained from secretaries of competing choirs or the competition secretary, A. H. Richards, 213 Royal-par, Parkville, N.2, the Home Mission or Social Service offices.

The test anthem will be "Across the Bar," by William J. Sampson, and the choir's own selection will be sung. Mendelssohn's beautiful hymn to which are set the words of "We would see Jesus, for the shadows lengthen" will be the test hymn.

Mr. Herbert Davis, well-known organist and choir leader, will adjudicate. The occasion will give an opportunity to members of the churches to show appreciation of this splendid body of Christian workers. With a view to getting through with the programme at a reasonable hour, the first choir will sing at 7.30 p.m. Reserved seats will not be held after this hour unless previously notified.

BIRTH.

HUNTSMAN (see Morris).—On Aug. 30, to Mr. and Mrs. B. F. Huntsman—a daughter (Frances Marjory).

ADDRESSES.

C. Goodier (secretary Bassendean church, W.A.)—39 Crowther-st., Bassendean.

N. G. Noble (preacher Kedron church, Qld.)—"Lockleys," First-ave., Kedron. Phone, M 3353.

C. J. Parker (secretary Norwood church, S.A.)—32 Luhr's-rd., South Payneham.

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SILVER WEDDING.

GREENWAY—AUTY.—Mr. and Mrs. T. W. T. Greenway have much pleasure in announcing the 25th anniversary of their wedding celebrated at the Church of Christ, Gore-st., Fitzroy, on Oct. 13, 1908, by H. G. Harward, evangelist. Present address, Flinders-st., Wagga, N.S.W.

IN MEMORIAM.

CARR.—In loving memory of our dear mother, who passed away on May 15, 1926; and our dear father, who passed away on October 15, 1930.

"We shall meet them again
On that beautiful day,
And we shall know each other better,
For the mist will roll away."

—Inserted by their loving son, Dick, daughter-in-law Treasa, and grand-children.

NIMMONS.—To the memory of my brother in Christ, Alexander Nimmons, who was accidentally killed on Oct. 21, 1931. "A true friend in adversity."

—Inserted by his mate, Ern. Blair.

PITTMAN.—In ever loving memory of our dearest mother, who was called home on Oct. 17, 1925.

"Her faith is sight;
Her hope is full delight,
The shadowy veil of time is rent in twain.
Her untold bliss—
What thought can follow this?
To her to live was Christ; to die indeed is gain."

—Inserted by the family.

STOCKTON (see Brown).—In loving memory of Myrtle, dearly loved daughter of Mr. and Mrs. W. Brown, of "Walmar," 6 Barrow-st., Coburg; also her precious wee babe, Shirley Gwendolyn, passed away on Oct. 16, 1932.

Short and sudden was the call
Of one so dearly loved by all.
A loving daughter so young, so bright,
A heart so full of love;
A voice that always cheered our hearts
Has gone to dwell above.
A fragrant remembrance left behind.

—Inserted by her loving mother and father.

STOCKTON (see Brown).—In loving remembrance of our loved sister, Myrtle, who was called home suddenly on October 16, 1932.

The memory of her happy days,
Will linger with us all our days.

—Inserted by her loving sisters, Alma, Dorrie and Ivy.

COMING EVENTS.

OCTOBER 25 (Wednesday).—South Yarra chapel. Farewell to Mr. and Mrs. R. J. Sandells, returning after furlough to Pentecost, New Hebrides.

OCTOBER 29.—Brunswick, Glenlyon-rd. Church Anniversary Services, 11 a.m., 7 p.m., Dr. E. R. Killmier. Special singing. All old members especially invited.

OCTOBER 30.—Balwyn. A Grand Recital will be given by Miss Etta Bernard, the gifted contralto, and Miss Edith Pennell, the talented elocutionist—both Ballarat champions—in Emulation Hall, Rochester-rd., Canterbury, Oct. 30, 8 p.m., in aid of Ladies' Work Fund. Come Near Canterbury station. Tickets, 2/- and 1/-.

NOVEMBER 4.—Blackburn Sale of Work in Blackburn Hall, Central-rd. Opened by Miss Ellis at 3 p.m. Concert arranged by Mr. Waterfield at 8 p.m.; admission 1/-, children 6d.

NOVEMBER 5.—Gardiner, Sunday morning, 11 a.m. Bro. J. Wycliffe Black will address the church. The building is at corner of Scott-gve. and Malvern-rd. All visitors and past members will be welcomed.

NOVEMBER 5.—North Fitzroy will hold Diamond Jubilee Services (60 years) at 11 a.m., 3 p.m., 7 p.m. Special speakers. All past members are cordially invited to be present. Dinner and tea provided. Send names and addresses to L. Gole, 145 Marshall-st., Ivanhoe, N.21.

BRIGHTON BIBLE SCHOOL ANNIVERSARY. SUNDAY, OCTOBER 22.

Speakers:

11 a.m., Mr. Allen Brooke.
3 p.m., Mr. W. W. Saunders.
7 p.m., Mr. Jas. E. Webb.

Special singing by Bible School. Conductor, Mr. David Plummer.

Tea provided for visitors. All past members cordially invited.

Anniversary continued Sunday, Oct. 29.

Grand Concert by School, Tuesday, Oct. 31, at 7.45 p.m.

SILVER JUBILEE CELEBRATIONS, MOSMAN, N.S.W.

NOVEMBER 11 to 18.

If this should meet the eye of any past member of the Mosman church, please communicate with

T. P. Dale, Secretary,
Delmar-pde.,
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PRAHRAN CHURCH, 1853-1933.

All old members are cordially invited to the celebration of the

10th ANNIVERSARY

of the church on

NOVEMBER 19, 1933.

This is of historic interest, as the Prahran church dates the commencement of the work of our churches in Victoria. A great day of reunion is planned.

Keep this date free.

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Obituary.

SLEE.—Edward J. Slee passed suddenly away at Adelaide on Sunday, Oct. 1, at the age of twenty years, deeply regretted. Our brother united with the church at North Adelaide about three years ago, and his faithful Christian character won the love and respect of all. As a beloved son and brother his death was a great grief to his family. Many attended when his body was laid to rest. Mr. Hugh Gray conducted the service. Our consolation is the life everlasting in Christ our Saviour, and the memory of one who was without guile.

BARKER.—Sister Mrs. Barker passed to her eternal reward on Sept. 28 at the age of 79 years. Uniting with the church at the time of the Chandler-Clay mission in Brisbane, our sister attended services conducted by Bro. J. Coward at West End for several years, eventually coming to Ann-st., and despite her frailty she was a regular attendant while her health permitted. She loved to remember her Lord at his table, and during several periods of weakness meetings have been held at the home during five or six years. Early in 1932 she went to live with her daughter at Cannon Hill, and since then monthly meetings have been held at the home. Her testimony always proved inspiring, and when in the hospital the end was approaching she was abounding in joy and perfect trust. The service at Toowong was conducted by the writer, assisted by Bro. J. Coward.—H. R. Elvery.

ROBINS.—Sister Mrs. Robins departed to be with Christ on Oct. 1, at the age of 84 years. Our sister was received into fellowship at Ann-st. church by Bro. A. R. Main on the last Lord's day he labored with the church. When the writer linked up at the time of the Chandler-clay mission, Mrs. Robins was caretaker, a post which she filled for many years. She was loved and respected by all, and served her Lord faithfully in all humility. She always declared her love for the church, and for all who serve the Lord. For some time her sight had been defective, so that she was deprived of the joy of reading the Word; but she expressed her thankfulness that she had not neglected to read while her sight was good. Mrs. Robins fell backwards and broke her leg while she was in the room talking to her daughter. She was removed to the General Hospital, where she passed away on Oct. 1. The service at Toowong Cemetery was conducted by Bro. J. Coward, assisted by the writer.—H. R. Elvery.

W.A. Women's Auxiliary.

Under the auspices of the women's auxiliary the annual Home Mission tea and rally were held on Sept. 19 at Lake-st. Mrs. A. G. Saunders presided. Bro. Haymond bid God-speed to the W.A. party going to Federal Conference. A dialogue was presented by seven sisters in the interests of Home Missions on "Forward Steps from the Home Base." Greetings were read from conference president, Bro. Buckingham (Kalgoorlie), and the secretary, Bro. Wilkie Thomson. Bro. Rodier congratulated the sisters on their work and co-operation. Musical items were given by Sisters Cosh, Saunders and Brown. Mrs. D. M. Wilson presided at the piano. Miss Bridge gave an elocutionary item to an appreciative audience.

On Oct. 3 there was an excellent attendance at the monthly meeting. Mrs. Fieldus conducted devotions and gave an interesting paper on "Dorcas." Mrs. Hunt read a Scripture lesson, and prayer was offered by Sisters Louey, Elliott, Jeffery, K. Robinson, Fieldus and Hunt. Mrs. F. D. Pollard favored with the solo "Pass it on." Mrs. J. Robinson congratulated the sisters on the wonderful display of articles for the Foreign Mission box for India.

Mrs. Saunders presided over the business, and

read latest letters from Bro. Waterman and Bro. Anderson. Apologies were received from Sisters Sharman, Piper, Black, Riches, Chandler and Preston. We were pleased to have Mrs. Schwab with us once more. She thanked the sisters for their kindness while Mr. Schwab was ill.

Secretary reported that a letter of condolence had been sent to Mrs. Waterman, and one of congratulation to Mrs. Nightingale on her reelection to State presidency of the W.C.T.U. Greetings had been sent to the South Australian Sisters' Conference and to the Federal Conference (per Mrs. W. Thomson). Reports of the past three months' auxiliary meetings had been sent to country churches.

We regret the resignations of Mrs. Riches and Mrs. Meredith from the superintendency of the Foreign Mission and Isolated committees. Mrs. J. Robinson and Mrs. Cosh kindly consented to fill these positions for the rest of the conference year. Mrs. Les. Peacock was elected to help on the Wooroloo Sanatorium visitation.

Prayer committee would visit Cottesloe on Oct. 17.

We deeply regret the passing away of our esteemed Bro. A. Lucraft, husband of our past president, Sister Lucraft. Prayers and loving sympathy are extended from the whole of the sisterhood.

Next meeting will be held on Nov. 7, with Mrs. J. K. Robinson as leader of devotions.—A. C. Elliott, secretary.

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Afternoon Tea.

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Watched.

To illustrate for girls and boys God's ceaseless vigilance and care of his children, L. G. Stagg, B.A., of Higher Broughton, tells the following interesting story in "The Expository Times." His text was, "Lo, I am with you alway."—Matt. 28: 20.

Here is a story told about our Prime Minister. "Mr. Macdonald has been on a visit to Rome to talk with Signor Mussolini about important international questions. The Italian Government picked out some plain-clothes' detectives, whose one duty was to guard the Prime Minister while he was the guest of the Italian Government. Wherever Mr. Macdonald went one of these detectives had to go; of course, none of them made himself a nuisance—just followed along behind and kept a watchful eye on Mr. Macdonald—and on other people as well! One of the disadvantages of being famous is that one has to be looked after very carefully, for it is strange that there is nearly always someone ready to hurt a man as famous as the Prime Minister of England.

"One morning Mr. Macdonald went for a stroll to see Rome; he walked on for a while, and then discovered he did not know where he was—he was lost in Rome. Not a very terrible thing, because he only had to ask someone to direct him to the British Embassy, where he was staying. But he thought the quickest way to get back was to go by taxi, the driver would know the way; so he hailed one and was soon at the Embassy. When he reached there he put his hand in his pocket for the fare, but the driver said, 'No fare, thank you, sir.' 'No fare,' said Mr. Macdonald, 'what do you mean? Do you carry folk about for nothing?' 'I am a police officer,' said the driver, and Mr. Macdonald understood. The officer had seen the Prime Minister leave the Embassy; he had started up his engine and followed him, threading his way in and out of the traffic, but never losing sight of the Prime Minister. When the Prime Minister was lost he was so close up that Mr. Macdonald could not help engaging him."

ACKNOWLEDGMENTS.

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Australian Christian
Published Weekly by
Austral Printing & Publishing Co. Ltd.
528, 530 Elizabeth St., Melbourne,
Victoria, Australia.
Phone, F 2524.
Editor: A. R. Main, M.A.
All Communications to Above Address.
SUBSCRIPTION—Through Church Agent, 9/- year. Posted Direct, 10/6. Foreign, 14/-. Cheques, money orders, etc., to D. E. PITTMAN, Mgr.
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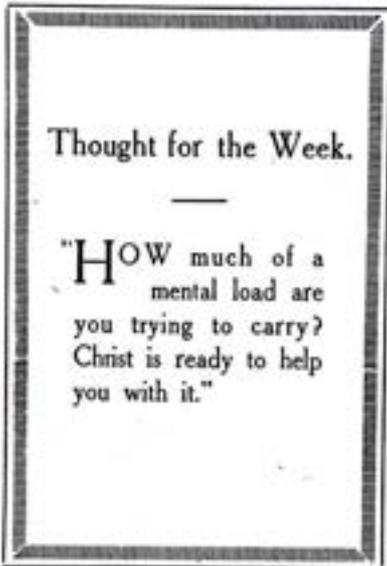
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