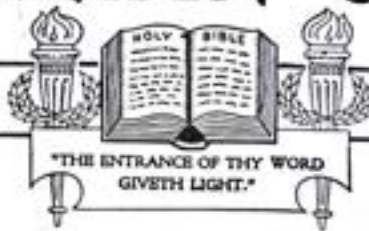


The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

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The Federal Conference in Launceston.

THE sixteenth Federal Conference is over. It was an occasion of unusually rich fellowship. 230 representatives from the mainland, gathered in Launceston, enjoyed the splendid hospitality of Tasmanian Christians and the discussion of reports and plans relating to the progress of the kingdom of God.

There is great gain when Christians come together for fellowship and co-operation in service. Anything which promotes a brotherhood feeling is to be encouraged. One of the perils of our movement is a spirit of parochialism or ultra-congregationalism; and for this our conferences provide an agreeable and effective antidote. For the time we are uplifted and made to realise our oneness in Christ; and a stimulus is received which benefits the churches to which the conference representatives return.

Greetings and goodwill.

Never before has one of our conferences received so many welcomes and greetings from government, civic authorities and the churches of a State. Offers to help the conference came from different communions, and members of various churches received conference visitors into their homes. The goodwill thus manifested was highly appreciated by all.

The presence and help of Mr. J. W. Black, president-elect of the World Conference of Churches of Christ, to be held in England in 1935, added very much to the enjoyment and profit of the conference. Our visiting brother endeared himself to all, and his inspiring addresses will long be remembered.

The president of the conference, Mr. F. Collins, preacher of Margaret-st. church, made an excellent chairman. He presided with dignity and tact, was firm and yet ever kindly, and won the approval of all. His presidential address on "This Same Jesus" was a very helpful utterance of a deeply spiritual nature.

No words of praise could be too warm to do justice to the magnificent reception which Tasmanians gave to the visitors from overseas and the mainland. It was evident that our brethren and sisters in the island

State were determined to justify the invitation they had extended for a Federal Conference to meet in Tasmania. They were gloriously successful in their endeavor. On all sides were to be heard warm expressions of appreciation. The whole of the executive committee, led by the president, Mr. F. Collins, and the secretary, Mr. N. J. Warnbrunn, must have worked exceedingly hard. The secretary received special thanks for his careful and efficient organising. Considering the small membership in Launceston, wonderful things were done to care for the visitors and to make the conference a success. To the hosts and hostesses who threw open their homes, and to the hospitality and catering committees, the thanks of the visitors were most cordially extended. The sisters rendered magnificent services, which were greatly appreciated by all.

Business sessions.

As regards the business side of conference, it may be said that the sessions were fairly well attended and successful. A spirit of optimism prevailed, and frequent appeals were made during conference for a greater evangelistic zeal. There were no very high spots, and no new work was planned. The

reports which we have published reveal the situation. The chief interest is doubtless centred in our foreign missionary work. It will be noted that conference expressed its appreciation of the splendid service which Mr. G. T. Walden has rendered to the churches of Australia. Recognising that the burden of work was too great for him to continue to carry, conference authorised the F.M. Committee to combine with the committee of the Preachers' Provident Fund in making adequate provision for his future. It was generally expected that conference would discuss the situation in West China; but, in lieu of a discussion, a statement was made on behalf of the Federal Foreign Mission Board that it had been decided to send reinforcements and continue the work at Hueilichow, provided that the churches make a sufficient monetary response to the appeal sent out by the Board.

The Sunday services and the evening rallies were excellently attended. Nearly all of the addresses reached a very high standard. The choir, led by Mr. T. Wilmot, rendered beautiful music, and individual singers contributed much to the enjoyment of the gatherings.

After conference, what?

A wholly delightful fellowship has been enjoyed, and a spirit of consecration and zeal engendered. What will be the issue? Just as the great problem of a successful mission is to conserve the results, so it is with a conference. If the delegates could bring to the churches an adequate report of conference, and let all the members share in the benefits, much good would be achieved. Enthusiasm should be shared. Particularly, the problem is how to secure for Tasmania a permanent benefit. It is acknowledged by all that never before in the history of the State have our people received such favorable publicity. One advantage of holding Federal Conferences in smaller States and cities is that it is in them comparatively easy to attract public attention. In Sydney or Melbourne a Federal Conference hardly creates a ripple of interest. In Tasmania there was a truly remarkable interest displayed by the

PRINCIPAL CONTENTS.

	Page.
Federal Conference in Launceston	673
The Gospel Service	674
Prayer Corner	674
Approaching End of All Evil	675
The Federal Conference	676
Home Circle and Family Altar	678
Prayer Meeting Topic	679
Our Young People	679
Here and There	680
News of the Churches	681
Foreign Missions	682
Newsletters	683
Obituary	686
The Judge's Ermine	687

VOL. XXXVI, No. 43.

THURSDAY, OCTOBER 26, 1933.

churches as a whole and by the general public. Can the interest be maintained? If the Tasmanian Conference Committee could see its way to follow up conference by a series of special efforts, great good might result. It might be possible to obtain in most if not all of the churches a visit of some weeks' duration by a leading preacher, who might hold a spiritual mission which would both be a means of winning converts and of deepening the spiritual life of the congregations. Now, it seems to us, is the time to seek earnestly for means of doing such a work. There should be a double objective—evangelism and consolidation. It would be a pity if the splendid interest and enthusiasm were allowed to decline.

Prayer Corner.

I will praise thee, O Lord my God, with all my heart; and I will glorify thy name for evermore. For great is thy mercy toward me.—Psalm 86: 12, 13.

⊙

The soul which gives itself wholly and without reserve to God, is filled with his own peace; and the closer we draw to our God so much the stronger and more steadfast and tranquil shall we become.—Jean Nicolas Grou.

⊙

MY DAILY PRAYER.

If I can do some good to-day,
If I can serve along life's way,
If I can something helpful say,
Lord, show me how.

If I can right a human wrong,
If I can help to make one strong,
If I can cheer with smile or song,
Lord, show me how.

If I can aid one in distress,
If I can make a burden less,
If I can spread more happiness,
Lord, show me how.

If I can do a kindly deed,
If I can help some one in need,
If I can sow a fruitful seed,
Lord, show me how.

If I can feed a hungry heart,
If I can give a better start,
If I can fill a nobler part,
Lord, show me how.

—Grenville Kleiser.

⊙

O God, our Father, who hast sent thy Son to be our Saviour, renew in us day by day the power of thy Holy Spirit, that with knowledge and zeal, with courage and love, with gratitude and hope, we may strive manfully in thy service. May he keep our vision clear and fresh, our aspirations high and keen, our purpose firm and our sympathy wide; that we may live as faithful soldiers and servants of our Lord Jesus Christ.—"A Call to Prayer."

Say—"By the grace of Christ I will,"
And you can climb the highest hill.
Say—"With the help of God I can,"
And you may dare the greatest plan.

—W. J. Thompson.

The Gospel Service.

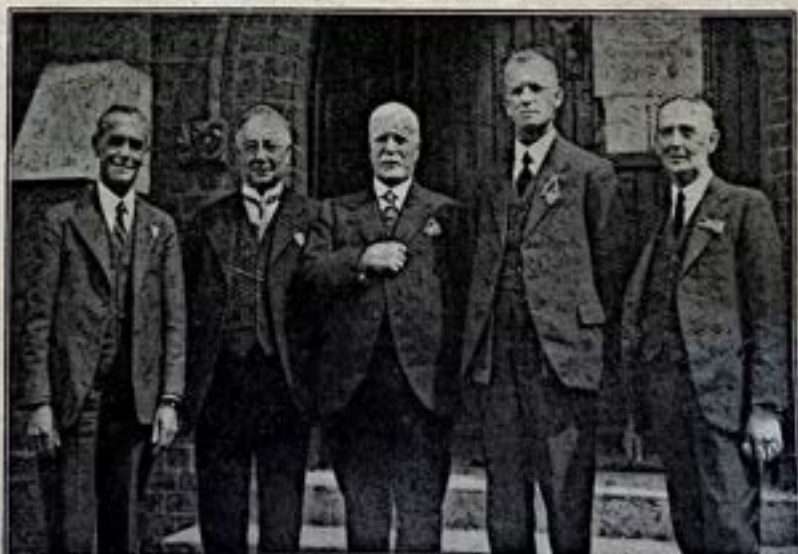
T. H. Scambler, B.A., Dip.Ed.

The two main services on the Lord's day are essentially different in their nature and purpose. In some respects, of course, they are similar. Both are worship services, designed to help the soul to draw near to God. But the morning service is essentially one for Christian people, and is designed to nourish those Christian qualities that every earnest heart desires to cultivate. It is the meeting of the church, the body of Christ. We may well feel it incumbent upon us to make that gathering a whole-hearted and joyous expression of the love and gratitude we feel towards him who loved the church, and gave himself up for it.

The evening service is planned with another purpose in view. That Christian people will be there, who will not have had an opportunity during the day to gather in the house of God, is not forgotten. Hence we seek to include some elements in the service that will bring them refreshment and cheer. But the chief objective in this service is the effective presentation of the word of the gospel. It is the one great weekly opportunity of calling the minds of the men and women who are not Christians to the claims of Christ, and to plead for immediate decision. It is the church at work in its most definite way, fulfilling the Master's commission in the local community. It is not merely a service to attend and enjoy, though we try to make it such a service that it is a joy to be in attendance. It is not a service concerning which church members should feel that attendance is a matter of indifference. Rather should we feel that if we miss it, we miss our part in the one great

weekly opportunity of testifying for Christ, and lose our share in that enterprise of the church that is designed to win men and women for Christ. And that is no light loss, either for the church or for the individual who suffers it. It is also a serious loss to the non-member. Surely if the gospel is true, and precious to our own hearts, it is our duty to make it known to others. If the gospel matters for me it matters for my neighbor as well.

So we urge upon our people a fuller consecration to this service for Christ. Let the gospel meeting have the support of your attendance and active interest. Remember, if you are a member of the church, the order of service is not designed in the first place for you. It may not be just the kind of service that you appreciate most. But the purpose in view is your purpose, too, and needs your co-operation for its achievement. Remember, too, that in our preparation for the meeting we cannot consider individual tastes very much. We are setting a table for a multitude, among whom are various tastes. Certainly there are various needs, and we must seek by God's grace to meet them all. Even the preacher may not consult his own tastes, particularly as to the hymns to be sung or the message to be delivered. He must think of what will best serve the needs of others. So, too, will every earnest member of the church. He will attend. He will be prayerful and helpful. He will be glad to ascend to the higher levels of service, where all strive together for a common end—that of bringing the word of sovereign grace to the men and women of our community.



From left to right: H. G. Harward, A. R. Main, J. W. Black, H. G. Payne, F. Collins.

The above picture is published by request. Its special interest consists in this that four of the men—all ex-presidents of the Federal Conference of Churches of Christ—were for a time members of the church at Collingwood, Vic. This was one of the churches with which Mr. H. Milner Black (brother of J. W. Black) labored while in Victoria many years ago. The new president of the Federal Conference (Mr. A. W. Connor) was also for a time the preacher of Collingwood church.

The Approaching End of All Evil.

An Argument for the Second Advent.

A. L. Gibson.

A Visitor From Mars.

If an intelligent visitor from another planet (presuming, of course, that there are other planets inhabited) could come to earth, and be handed a copy of the Bible to read, it would be more than interesting to discover the first impression of his first complete reading of the sacred Book. Possessing no prejudices or preconceptions with which to color the contents of the Book, it is more than probable that our visitor would express a few conclusions not entirely acceptable to orthodoxy. But we are certain of one thing. We are certain that he would be profoundly impressed with the opening and closing chapters of the Bible. The parallels and contrasts presented by these two portions of Scripture—separated chronologically by several thousands of years—could do no other than arouse his deepest interest.

If he cared to tabulate these remarkable parallels he would find them even more striking than might appear at first sight. Let us tabulate them briefly for him!

In the beginning of the Book he would find a new world, clean and sinless, fresh from the hand of God; at the end he would surely note the commencement of another new world—its birth heralded by a voice from the heavens: "Behold! I make all things new."

In the beginning he would read the story of the entrance of the tempter to deceive and destroy; in the end he would find "that old serpent which is the Devil and Satan" bound, and shut up, that he should deceive the nations no more, and finally destroyed.

In the beginning he would find the entry into this world of sin, pain, sorrow, sighing and death; in the end he would note that "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

The book opens with a curse pronounced upon man and the earth; it finishes with the declaration that there shall be no more curse.

Its opening chapters reveal man driven from the Garden of Innocence, and an angel standing guard over the entrance with a flaming sword lest he should obtain access to the tree of life and live for ever; its closing chapters reverse the picture and show the tree of life open to all who do God's commandments.

For his disobedience in Genesis man falls under the condemnation of death, and is brought to the grave; the book closes with the destruction of death and hades.

Genesis shows us the First Adam falling from his high estate, and driven out in shame and sorrow; Revelation pictures the Second Adam, the Lord from heaven, victorious over sin and death and hades, enthroned as King and Lord of all, reigning in triumph and glory for ever, and leading his new creation into his own glory.

Given just ordinary discernment our imaginary visitor would see, bridging the chasm of time between these two headlands of human history, one solitary figure only—the Messiah of promise—himself constituting the one living link between the paradise lost and the paradise to be regained; and, in himself, furnishing the only way of access from the one to the other.

The Messianic Hope.

Now, what our imaginary visitor from another planet might be expected to discover should be as readily obvious to the careful student of Scripture. It cannot be by accident that there should be this amazing correspondence between the opening and closing chapters of the Bible. Indeed, the Bible ends as it logically should end,

in view of the definite intention expressed by Jehovah in Genesis to bruise the head of the serpent through the One who should be sent for that purpose—One to be born of woman. Through the Old Testament that Messianic Hope grows in lustre and in glory until, when we see it in the major prophets, it is a clearly defined, divinely inspired, certainty that all the evil wrought by the fall of man would be gloriously remedied by the sacrifice and rule of Messiah. For that is the divine order: sacrifice, and rule! atonement, and kingship!

It is only when one takes this comprehensive view of the Bible, and the plan of human redemption as revealed therein, that these two offices of Messiah are seen in their true relation and perspective; one may quote texts out of their settings and prove either a pre-millennial or post-millennial second advent, as one feels disposed. Whereas, the fact is that there never should have been room for any controversy on such a question any more than on the true mode of baptism—at least, not between those who are ready to accept the Bible as God's revelation to man.

The Apostolic Hope.

The whole tenor of the New Testament, both in gospels and epistles, is to set forth the first advent as related to rejection, sacrifice, atonement; while kingship is reserved for a second appearing. To the high priest, during his mock trial, Jesus boldly declares: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Peter, after the day of Pentecost, saw more clearly the divine order and that Jesus must be sent again; that the heaven must receive him only for a limited period—"until the times of restitution of all things which God had spoken by the mouth of all his holy prophets since the world began." Those great prophecies depicting Messiah's glorious reign were not fulfilled in the first advent, but they would be in the second!

With like clearness does the writer to the Hebrews declare that "once in the end of the age hath he (Jesus) appeared to put away sin by the sacrifice of himself," "and unto them that look for him shall he appear the second time without sin unto salvation."

That this was the hope of the apostolic church surely needs no argument. Paul looked for that blessed hope and the glorious appearing of our Saviour Jesus Christ. To him it would be the time when the dead in Christ should rise, and the way by which we should ever be with the Lord. His great resurrection chapter of the first Corinthian epistle revolves around the same hope.

James finds it easier to bear the miseries of his time because "the coming of the Lord draweth nigh."

Peter promises the elders their crown of glory only "when the Chief Shepherd shall appear"; and John can only see the saints made like unto their Lord "when he shall appear."

The Philosophic Argument.

Rather than launch upon a deluge of individual texts, however, it may be helpful to summarise what might be called the philosophic argument for the second advent of our Lord. This argument is based not so much on isolated texts as upon the real genius and main purport of Scripture.

1. Our Lord himself clearly taught that the tares and wheat are not to be separated until harvest time, which is the end of the world or age; the time for the glorious appearing of the

great God and our Saviour. Then, and not till then, shall the righteous shine out like the sun in the kingdom of the Father.

2. The groaning of the burdened creation is only to cease, according to Paul, when the sons of God are manifested (revealed). That revelation, on which so much depends, is again dependent on the revelation of the Son of God. "When Christ who is our life shall appear, then shall ye also appear with him in glory." Then, too, it is that "creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

3. As already indicated, the times of restitution begin when the heaven no longer retains the Lord of all. He is to lead in that golden age.

4. The man of sin, antichrist, the son of perdition (whatever we understand by these terms) maintains his cruel reign, and his blasphemous assumptions, until the Lord paralyzes him by his personal revelation from heaven.

5. We have nothing but the lamp in a dark place, until the day dawn. We know how that supreme sunrise will come. Not by man's increasing knowledge and wisdom, or even by the widespread preaching of the gospel, but by the appearing of his glory. "The night is far spent, and the day is at hand."

6. The New Testament offers a united body of testimony as to the characteristics of the closing days of this dispensation. "In the last days perilous times shall come." Read the stern, realistic account of the apostle, and compare it with our daily chronicles. He has painted to the life the age in which we live. It may hurt our vanity to have to think that our boasted civilisation counts for so little, but the scientific method insists that we look at all the facts, and when we do, we have to admit that Paul could not have chosen words or phrases with greater accuracy had he been wielding his graphic pen in our own time.

7. The attitude of preparedness insisted upon by gospels, epistles and apocalypse alike should definitely establish the fact of the second advent as the church's real hope. How men can watch, and wait, and pray for the coming of the Bridegroom, standing with loins girded up and lamps burning ready to meet him, and yet intervene between themselves and his revelation, first, possibly, many thousands of years of missionary labor, and after that a thousand years of glory, baffles all reasonable calculation. The language of the parables, the prophecies of Olivet, the declarations of the epistles, and the visions of the apocalypse all require the presence of the King himself to usher in his reign of glory, and to banish evil from the face of the earth.

Conclusion.

A word only in conclusion. The critical reader may take exception to the title of this humble contribution to the literature of a great subject. But while we view the end of all evil as approaching we are not foolish enough to suggest dates or to fix times.

Too many foolish enthusiasts, with fantastic notions, have brought discredit upon a great truth that never should have been degraded to the level of vulgar speculation or even doubtful controversy. Jesus was manifested to destroy the works of the devil, to bring to naught him that hath the power of death. That mighty campaign commenced, historically, when Jesus was born in Bethlehem; it has continued through the weary centuries since; and it will be carried to its glorious climax when the devil that has deceived the nations is finally destroyed by the exercise of Messiah's regal authority. To that consummation we are moving; that end of all evil is approaching; and whether the time be short or long, it is the one hope of the Christian church—a hope that burns like a star in the darkness of this age, and burns so much the brighter as the darkness deepens, and the day-dawn approaches.

The Federal Conference.

F. T. Saunders.

Monday was devoted to the interests of overseas evangelism. In the morning the members of State F.M. committees met the Federal Board in private conference, and discussed matters of administration and finance.

The report of the Foreign Mission Board was presented in the afternoon by the secretary, who reviewed the work of the past three years. He devoted much attention to the plans to surmount the burden of overdraft, and showed how, by the operation of the plan adopted last year, the Board had paid £772/12/1 into the sinking fund, and also had a credit balance for the year of £213/5/7, an actual gain of £985/17/8.

Feeling reference was made to the passing of William Waterman. Indeed, more than one address during the conference showed the impression his death had made on the brotherhood.

During the discussion a letter was read from the Indian mission field council, and this was referred to the Federal Board for consideration.

A question was asked relative to the continuance of work in West China. W. Morrow stated that the Federal Board favored sending further workers, and contingent on workers and the means being provided, would send a married couple. This proposal had been submitted to the various State committees and been endorsed by five. Queensland alone had suggested withdrawing the present missionaries. An appeal for £500 necessary to send the new missionaries would be launched shortly.

Conference sympathetically discussed the question of giving Bro. Walden some relief in the burden he is carrying. It was stated that J. W. Cosh, member of the Board, was willing to give assistance in caring for details of the work and the conference recorded its highest appreciation of Bro. Walden's services as administrator of the overseas work. The resolution instructed the Board to arrange for assistance to be provided for Bro. Walden so that his valuable knowledge and experience may be retained by the brotherhood, and the work continued effectively.

After the election of the Federal Foreign Mission Board, reported last week, the conference discussed the report of the Canberra Committee, which was adopted. The suggestion was offered that the money held by the committee might be invested with other brotherhood enterprises pending developments in the Federal Capital. S. E. Riches, of Lismore, led in a devotional period at this time.

The proposals for future work by the executive had been deferred until the Canberra committee report was passed. These two suggestions, one for the engagement of an evangelistic team, rather than subsidising churches; and for the consideration of work in North Australia, if any marked development occurs in that territory, were approved, and the executive report adopted as a whole.

As the brethren in America were meeting in convention at Pittsburg at the same time as the Launceston Conference, a cable of greetings was sent.

The report of the Preachers' Provident Fund showed a most satisfactory progress being made, every department of the fund being in a healthy state.

The income of the fund general account for three years was £3,090/1/6. Contributions to the Endowment fund amounted to £1,013/18/10. Income for the "Income Account" was £2,383/1/-.

On June 30 the amount held by the fund was £5,080/18/6, a gain of £1,064 in the period, and in addition £356/2/6 was held for the Mrs. Robert Lyall Settlement. The assets of the fund amount to £8,704/19/1, showing a surplus over liabilities of £3,267/17/1, a gain of £1,045/8/4.

There are now 61 contributors to the Endowment Fund, a gain of six. During the period one contributor reached the age limit and withdrew his money. Others, by reason of the difficult times, were compelled to withdraw.

The report was adopted, and a resolution adopted expressing the special thanks of the brotherhood to the committee of management, and particularly to the secretary and treasurer, W. H. Hall, and his assistant, H. E. Belz.

MONDAY EVENING.

E. B. Berry, of Perth, led a song service in an interesting manner, after which Mrs. E. C. Hinrichsen rendered a pianoforte solo. H. B. Robbins and T. J. Wilmot brought delightful solos, and the choir rendered the anthem, "O Saviour of the World," providing a happy setting for the strong messages of Monday evening.



Mr. N. J. Warmbrunn.

As secretary of the Federal Conference, Bro. Warmbrunn carried very heavy duties. His splendid work in organisation received frequent mention at conference. It was in no small degree due to him that the conference was such an outstanding success.

The president's address was on the theme, "This Same Jesus," which we hope to print in an early issue, and Bro. Black delivered a strong message on "Christ and the Social Life."

TUESDAY.

Bible Schools.

The report of the Bible Schools and Young People's Committee was presented by K. A. Jones, and adopted. Following this it was resolved that the incoming committee be directed to consider the desirability of arranging for a teacher training course, and authorised to put this into operation if approved.

A further resolution was adopted recommending the incoming Executive to make provision on future Conference programmes for the discussion of problems vital to the religious education of youth; also for a session to be arranged at future Federal Conferences for the discussion of matters related to Christian Endeavor and Christian fraternal societies.

Motions presented on notice were considered. The first, from the Queensland Conference, asked for the appointment of an Arbitration Committee to deal with matters likely to cause divisions in churches. This was amended to read: "That

this Federal Conference recommends churches which are confronted with questions of special difficulty relating to discipline, or affecting the welfare of the brotherhood, to approach the State Conference Executive Committee seeking its aid and (if necessary) the appointment by it of arbitrators for the settlement of the question. In cases where members of the State Conference Executive Committee are directly concerned in the trouble, we recommend that the Federal Conference Executive Committee be approached for the advice and (if necessary) the appointment by it of such arbitrators."

It was resolved that the incoming Conference Executive be empowered to take any action necessary to co-operate with the World Conference Executive on any matter connected with the World Conference.

Conference resolved that in the event of the World Conference of 1935 deciding to hold the next succeeding World Conference in Australia the Conference Executive send forth the name of Hon. W. Morrow for nomination as president-elect, and that he be consulted by the Executive in matters associated with that gathering.

Two other motions on notice were submitted from Queensland, one to amend the Constitution of Conference being lost. The second, dealing with methods of finance, was remitted to the incoming Executive for consideration and action if found necessary.

Bro. Warmbrunn moved a motion of special appreciation of the help given as honorary typist by Miss E. Cumming during the past three years, which was carried with acclamation.

Foreign Missions Rally.

The closing session was the Foreign Missions rally. The choir again delighted with excellent rendering of anthems, having many requests for the repetition of items given earlier. Solos were given by T. Wilmot and A. H. Stanford.

During the evening, H. G. Payne, immediate past president, made a presentation of a Bible to F. Collins, retiring president, and also of cut-glass pepper and salt shakers to Mrs. Collins.

H. G. Harward was specially happy in presenting a writing case to N. J. Warmbrunn, whose secretarial work contributed so much to the success of the Conference. From the case he produced a crystal rose bowl for Mrs. Warmbrunn and a handbag for Miss E. Cummings. Then F. Collins handed a gold-mounted Tasmanian blackwood stick to J. W. Black as a memento of his visit.

A. A. Hughes delivered an informative address on "Christ and India"; and Hon. W. Morrow interested all with his message on "Christ and Our Missionary Obligation." Before delivering the address he submitted resolutions of appreciation to Bro. G. T. Walden; to send greetings to missionaries on the various mission stations; and of regret at the passing of Bro. Wm. Waterman and sympathy with his wife and parents and children; all of which were adopted.

A wonderfully inspiring conference ended with the spontaneous singing of "God be with you till we meet again."

A picnic to Scottsdale and Dennison Gorge occupied Wednesday, and was enjoyed thoroughly by the large number who were conveyed by special train.

RESOLUTIONS.

The Resolutions Committee submitted a series of motions, all of which were adopted by conference. Included in these were resolutions of loyalty to the throne and empire, and pledges of hearty co-operation in efforts to promote peace and goodwill among all nations.

The splendid services of the president, secretary and members of the Federal Executive in its efficient preparation for the conference, and

in its conduct of the business, were warmly acknowledged.

Cordial appreciation was expressed of the gracious act of the Mayor of Launceston (Alderman A. Hollingsworth) in extending a civic welcome; the greetings of the Government extended by the Chief Secretary (Hon. C. James); the representatives of the churches of the State; the proprietors of the Majestic Theatre for granting the free use of the theatre for the Sunday services; the officers of Margaret-st. church for the use of their buildings; the choirs assisting, and the musical director, pianiste, organist and vocalists. The kindly hosts of Launceston who cared so splendidly to the creature comforts of the visitors. The press received a special vote of appreciation, the Tasmanian papers having given liberal space to conference reports. Other resolutions were as follow:—

J. W. Black.

We wish to place on record our deep appreciation of the action of the brethren in the dear "home land" in sending fraternal greetings by the president-elect of the World Conference, Bro. J. W. Black, of Leicester, England. During the short time he has been amongst us he has endeared himself to all by his Christian courtesy and bearing. His wealth of experience, width of vision, fervor of spirit and fullness of faith, with fluency of expression shared with us in all his addresses, have made us all feel more strongly that link that binds us all to our Lord Jesus Christ and to the motherland. We trust that God will continue to bless him with health and fullness of days that he may continue to serve in the expansion of the kingdom and influence of his Lord and ours, and that a copy of this resolution be sent to our British brethren.

G. T. Walden.

This sixteenth Federal Conference of Churches of Christ in Australia, assembled in Launceston, places on record its thanksgiving to God for the life and service of our well-loved brother, Geo. T. Walden. His thirteen years of devoted and efficient service as secretary of our Foreign Missions Board have contributed in no small degree to the increased interest of the churches in Christian missions, and in the progress of the gospel in the regions beyond. Bro. Walden's praise is in all the churches, and he is enshrined in all our hearts. We pray that the Lord may continue to strengthen him for the service of coming days.

T. E. Rofe.

That this Federal Conference of Churches of Christ in Australia congratulates Mr. T. E. Rofe on his election as President of the Council of Churches in New South Wales, and on his restoration to the roll of solicitors in that State.

Unity.

Recognising the growing spirit of unity among those who love the Lord, this Federal Conference of Churches of Christ re-affirms its loyalty to the teaching of the word of God, and its belief that a restoration of the New Testament church in its fundamental truth is the only safe and scriptural basis of the unity for which our Lord prayed.

Worldliness.

In order to combat the present spirit of worldliness and materialism, this Federal Conference of Churches of Christ urges the churches in all the States to a co-operative as well as an individual evangelism accompanied with a richer spiritual life and a greater consecration to the Lord.

Marriage Act.

That this Federal Conference of Churches of Christ in Australia draws attention to the need for uniformity in Marriage Acts throughout the Commonwealth, and urges the Federal Government to take action in this matter.

Aborigines.

That this Federal Conference of Churches of Christ draws attention to the need for protection of aborigines, and advocates continued sympathetic administration of law.

Calling of Preachers.

That churches be requested to consider carefully the calling of their preachers and to seek kindly counsel from the Advisory Boards in the respective States, and that the Advisory Board of such State be requested to give information to other boards consulting it. And that all churches be recommended to give to preachers being inducted to a new charge a service of recognition in keeping with the dignity of their work as preachers of the gospel and ministers of the Word.



FEDERAL CONFERENCE NOTES.

The outstanding feature of the conference was its rich fellowship. Brethren from near and far mingled and found a common bond in loving faith. From Charters Towers in the far north, and from Perth in the west, and all along the line between, but one in Christ.

The meetings on the Lord's day will live long in the memories of those privileged to share in them. Bro. F. A. Ashlin and family motored from Geelong; leaving home at 5 a.m., and reaching home at 4 a.m. Monday, they travelled 337 miles—surely the greatest distance of any that day. It was worth it!

Some enquiry was made as to attendances at the meetings in the Majestic Theatre, which building was made available free of charge. The number of glasses used in the morning was 620. Fully 1,000 were present to hear the conference sermon in the afternoon. A careful estimate set the evening congregation at about 1,400. One newspaper said 1,700 and the other 2,000, but the actual seating accommodation does not justify those figures. The attendance was large, and made its own impression. Launceston will remember those meetings.

It is safe to say that the cause of New Testament Christianity in Tasmania will benefit by the conference. There is no thought of patronage in that, for the benefits gained by the mainland churches will be greater. It was a mutual ministry, both benefiting by the mountain-top experiences. The inspirational meetings were wonderfully stirring.

The decision to hold all meetings, except those of the Lord's day, in the Margaret-st. chapel was wise, and proved itself in the outworking. The building was packed each night, and the "close communion" had its value.

It is not easy to express adequately appreciation of the fine choral programme provided. The choir, with the leader, T. J. Wilmot, and organiste, Mrs. H. V. Stevens, combined to give a rich musical treat. Visitors were loud in their praises. Their appreciation found expression in requests for repeat renderings, and the rendering of the anthems, "Praise the Lord, O Jerusalem," and "Come Unto Me," especially the latter, with the delightful singing of Miss Linton, was a feature of the conference. Seldom has the singing at conferences reached so high a standard.

Visitors from the mainland missed the 9.30 exodus that frequently mars public meetings of the churches. Of course, there was not the same call to catch trams and trains—but it was evident that the appetite for spiritual things was strong. Even on the last evening, when Bro. Morrow began his address after 10 o'clock, there was very little restlessness.

The conference should live in memory as an "intimate" conference. This advantage came from meeting in a smaller city. No one had long distances to travel from suburbs to meetings. Consequently brethren came into more intimate fellowship. It may suggest possibilities for future conferences being held in provincial cities,

it being remembered that Launceston is not the capital city of Tasmania.

Some who had hoped to attend were prevented, and the actual numbers from each State were not available, but—

Week Day Session.

(From the *Week Board of Canada*.)

signed to develop the best in boys and to combat the theory of a purely passive religion. Many of these activities cannot be shared unless week-day gatherings provide opportunity for them.

6. To Help to Interpret Jesus' Way.

There is no question as to Jesus' appeal to boys when that appeal is made practical as he himself made it. He who said, "I am the Way, the Truth and the Life" will make that Way and Truth and Life attractive to boys in our time if we co-operate with him and give him opportunity. Through week-day activities boys may discover the reality of religion as a sustaining and directing power in every-day experience.

Same Organisation for Sunday Afternoon and Week Night.

It is desirable to make no special mention, but it is just to say that every Tasmanian gave his or her best to make mainlanders enjoy the visit.

It might have been advantageous had the president's address been placed earlier on the programme. After a long and difficult session in the chair, it was a big strain to present a special message on Monday evening, but Bro. Collins gave full proof of his ability and delighted while he stirred his brethren.

Can anyone explain Collingwood's consistent attachment of the presidential honor of the Federal Conference? Four presidents have come from that church, and the new president once served that church as evangelist. It is a great record.

During the luncheon period each day the conference was honored by visits from civic and religious leaders. Hon. C. James, the State Chief Secretary; the Mayor, Ald. A. Hollingsworth; the chairman of the Ministers' Fraternal; the superintendent of the Methodist circuit; the preacher of the Memorial church, and the secretary of the City Mission; all were welcome guests, and brought appreciated greetings. All the Protestant churches helped to make the conference a success, and readily loaned communion trays for the Sunday morning meeting.

With what weakness words describe the catering of the Launceston sisters! Day after day lavish meals were provided, and the ladies did not seem to tire in the task of caring for the visitors. Attractive menu cards were provided on the first day, and eagerly sought as souvenirs. Visiting brethren were asked to autograph these. How many times did Bro. Black sign his name? Others not so prominent escaped more lightly, but his was continuous task.

On Monday evening the C.E. society provided the waiters and waitresses. The trim uniforms worn were most attractive, and the special serviettes provided were so dainty that they defeated their purpose—nearly every one was taken as a souvenir, and more autographs sought. The young people achieved a notable success.

The picnic outings were well organised and entirely pleasing. Launceston abounds in beauty spots, and visitors were given many opportunities to see these.

The conference badge was a passport to helpful information. Tramway and police officials, railway men, citizens in the street, volunteered directions to special features, and readily answered questions. They love their city, and are happy to show its advantages. Kindly solicitude for the comfort of visitors was the rule among all.—F.T.S.

The Home Circle.

L. C. F. PITTMAN.

Monday was devoted to the interests of overseas evangelism. In the morning the members of State F.M. committees met the Federal Board in private conference, and discussed matters of administration and finance.

The report of the Foreign Mission Board was presented in the afternoon by the secretary, who reviewed the work of the past three years. He devoted much attention to the plans to surmount the burden of overdraft, and showed how, by the operation of the plan adopted last year, the Board had paid £772/12/1 into the sinking fund, and also had a credit balance for the year of £213/5/7, an actual gain of £955/17/8.

Feeling reference was made to the passing of William Waterman. Indeed, more than one address during the conference showed the impression his death had made on the brotherhood.

During the discussion a letter was read from the Indian mission field council, and this was referred to the Federal Board for consideration.

A question was asked relative to the

QUEER MANNERS.

If you were walking along the street and should happen to meet some person like the Governor of the State, or someone else who was entitled to the highest respect, you would not dream of such a thing as sticking out your tongue at him. For running out the tongue at another person is considered very disrespectful. Yet if you were a native of Tibet, and should meet a person of higher rank than yourself, you would promptly stick out your tongue at him. To fail to do so would be the most grave discourtesy. For, in that queer land, to stick out your tongue at another person is a sign of highest reverence and respect.

Not only does the native of Tibet stick out his tongue as an act of salutation. He also takes hold of his right ear, rubs his left hip, and bows deeply at the same time.

In many parts of the world good manners are just the opposite of what they are with us. There are many places where an official book etiquette written for our country would be the height of rudeness. Thus, when we wish to indicate respect for another, we, or the male portion of us, uncover the head. Yet in China the same respect is indicated by covering the head and uncovering the feet. To turn your back on a person when he is talking to you is a serious violation of good manners in our country. But it is not so in the Congo. There, when a native is addressed by a person of higher rank, he shows how polite he is by turning his back upon the speaker.

We are taught that the way to show good manners is to rise when a person of importance enters the room. The Polynesian sits down as a sign of his respect.

Many other curious methods of greeting one another are to be found in the world. There are millions who greet each other by rubbing dians of one Mexican tribe blow into each other's arms. The Andaman Islanders blow into each other's hands with a cooling murmur. The Indians of one Mexican tribe blew into each other's ears. In one island near the Philippines, the native seizes the foot of the person he wishes to greet and rubs his face with it. The Moors kiss each other's shoulders. In Dahomey the inhabitants salute their acquaintances by twisting the knuckles of the fingers until they give a loud snap.

When we meet each other, we say, "How do you do?" The Frenchman says, "How do you carry yourself?" The German says, "How goes it?" The Egyptian asks, "How do you prosper?" In ancient Rome, where most of the men were

soldiers, the customary form of greeting was, "How is your strength?" The Greeks asked one another, "What business are you in?"

The Carthaginians indicated their delight at meeting acquaintances on the street by refusing to speak to each other at all.—"The Sentinel."

DISCOVERIES OF A THOUGHTFUL GIRL.

That her thoughts were not intended for a merry-go-round, but for ministering angels to bless and comfort others.

That the girl who regrets simple kindness, as she thinks over the events of the day, still awaits discovery.

That thought for the aged is merely taking time by the forelock—doing as she would be done by, later on.

That a girl who really enjoys her home will prove it by making it an enjoyable home for the members of the family.

That a pure, sweet, unaffected girl, in a frame of happiness, makes the most attractive picture in the world.

That it pays to take time to dress neatly and make her person attractive; then it is profitable to leave her image in the mirror, forget herself, and mirror others in her heart.

That Christ loves a girl for what she is, not for the clothes she wears, and that she should be swift to follow in his steps.—Selected.

BEAUTY AND KINDNESS.

Would you be beautiful? Then be kind.

In substance, this is the advice that Viscountess Goschen gave recently to the students of a girls' high school in India. "Kindness, gentleness, sympathy, love, joy and peace write only lovely lines in the face of one who practises them. If wrinkles come from too much laughter, they will be kindly ones that smile instead of frown."

Girls, there is much truth in this statement of this English woman. It is a fact that the habitual operations of the mind are reflected in the facial expression. A hard, grasping individual will reveal selfishness in his countenance. A gloomy face betokens sad and melancholy thoughts. The folks to whom one feels naturally drawn are those whose faces reveal happy minds and cheerful, optimistic outlooks upon life. Feminine features hold much of loveliness, because through ages past the feminine mind has busied itself constantly with gentle thoughts.

Kind deeds are, of course, the outward expression of kind thoughts in the mind, where all one's actions begin in the form of ideas. Therefore, when one makes a habit of thinking kindly on all matters that the mind takes up for consideration, a spirit of kindness pervades one's entire being, showing itself not only in the features, but in one's actions as well.—"Girlhood Days."

"Any girl can be gay in a classy coupe,

In a taxi they all can be jolly,

But the girl worth while is the one who can smile

When you're taking her home on the trolley."

Beggar.—Could yer help a poor guy dat's starvin'?

Pompous Lady.—You should remove your hat while talking to a lady.

Beggar.—I can't, mum. It's full of sandwiches!

The Family Altar.

J.C.F.F.

Monday.

And now, behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee; but if it seem ill unto thee to come with me into Babylon, forbear; behold, all the land is before thee; whither it seemeth good and convenient for thee to go, thither go.—Jer. 40: 4.

In this and four chapters immediately following we have an account of happenings in Judea from the siege and taking of Jerusalem until the retreat into Egypt, together with prophecies relating to those concerned. Our text alludes to Jeremiah's release, and offer by the captain of the guard to accompany him to Babylon, or stay in his own land.

Reading—Jeremiah 40.

Tuesday.

Whether it be good, or whether it be evil, we will obey the voice of the Lord our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God.—Jer. 42: 6.

A wonderful promise, but made only to be broken. Yet all sincere Christians should be willing to thus pledge themselves. Unquestioning obedience is imperative.

Reading—Jeremiah 43.

Wednesday.

And Moab shall be destroyed from being a people, because he hath magnified himself against the Lord.—Jer. 48: 42.

"Pride goeth before a fall." In one verse alone (29) the pride of Moab is mentioned six times. Not only was Moab proud, but insolent towards Jehovah, who was set at defiance. Judgment inevitably follows such arrogance and impudence.

Reading—Jeremiah 48: 35-47.

Thursday.

Leave thy fatherless children, I will preserve them alive; and let thy widow trust in me.—Jer. 49: 11.

"In wrath" God "remembers mercy." Orphans and widows may confidently expect protection, for they are the peculiar care of Jehovah.

Reading—Jeremiah 49: 23-39.

Friday.

Their Redeemer is strong; the Lord of hosts is his name; he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.—Jer. 50: 34.

A word of comfort for God's people in Babylon. Their Avenger is stronger than those who hold them captive.

Reading—Jeremiah 50: 33-46.

Saturday.

Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken; for the Lord God of recompenses shall surely requite.—Jer. 51: 56.

"The fall of Babylon is an act of divine justice; whatever it suffers it is in consequence of its crimes."

Reading—Jeremiah 52: 4-16, 28-34.

Sunday.

All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth?—Lam. 2: 15.

Men called Jerusalem "the perfection of beauty" (Psa. 50: 2) and "the joy of the whole earth" (48: 2). Yet see her fallen! Exalted once, she is reduced to nothingness, a subject of scorn and spite. And all this in fulfilment of the word of God.

Reading—Lamentations 1: 12-22.

Prayer Meeting Topic.

November 1.

POWER IN PRAYER.

(Romans 15: 30-33; Acts 4: 23-31.)

H. J. Patterson, M.A.

The Apostle Paul urged the brethren at Rome to pray for him. Was that what he wrote? He wrote more—"that ye strive together with me in your prayers to God for me." Much of our petition to God cannot be said to be a striving. Prayer to the church of apostolic days was an urgent necessity. The apostles themselves asked to be relieved of committee work that they might give themselves to prayer.

The Need To-day.

To-day we load up our preachers with committee work and a lot of detail in organisation so that there is little time for prayer. The preaching of the gospel of Jesus Christ cannot be adequately done without the accompaniment of prayer. And this applies not only to preacher but also to congregation. Why are so many of our gospel services lacking in power? Why so few turning to the Lord? Maybe it is at least in part due to the failure of the church to recognise the value of prayer in preparation. Wherever and whenever there have been times of revival and great spiritual blessing there have always been the accompanying seasons of prayer.

Real Power in Prayer.

That there is value and a power in and through prayer is demonstrated in the life of Jesus himself. Often did he rise a great while before day and sometimes did he spend all night in prayer to God. He was not engaged in a valueless and fruitless quest. The apostles believed in the power of prayer, hence their constant and earnest exhortation to the Christians. The experience of the whole church showed the value of it. Was not the church born in a prayer meeting? Did not the day of Pentecost, the wonderful preaching, the 3,000 converts, all testify to the power of it? It was a great revival of religion that was begun in that ten-days' meeting. Not only does the history of the early church show clearly what prayer meant for that day, but the experience of the church since also testifies to the worth of it.

Falling in Our Duty.

If there is a source of power available to us, are we not failing in our duty if we leave it untapped? But let us not, because of this word, fall immediately to our knees and pour out a torrent of words without first recognising that more is needed than the voicing of words. Prayer is not that so much as the desire of the heart, the yearning of the soul expressed or unexpressed. It follows that the life shall be in right and proper relation with God, and then shall the prayer be the dominant desire of the heart. Fosdick says prayer "is the inward measure of any man's quality." "Living beings reveal their grade in the scale of existence by their wants." What do we as Christians want? What is our heart's desire? For Paul it was the salvation of his fellowmen (cf. Romans 10: 1). If we are living for self alone we will have no wants excepting selfish ones. If we live for Christ and our fellowmen we will have wants of soul only to be satisfied by the salvation of our brethren. It is both a duty and a privilege that we have in prayer to God. True prayer is of value but it costs. It costs us time, and energy, and thought. It costs us a life. The apostles gave their lives a willing sacrifice on the altar of service. Prayer was the natural accompaniment of that life. The Christian church of the first century was wonderfully blessed in the work of salvation because it was willing to pay the price. Are we?

TOPIC FOR NOVEMBER 8.—FORGIVENESS.
—Matthew 18: 21-35.

Our Young People.

Conducted by WM. GALE.

Making the Most of the Week Day Session.

(From Manual of the National Boys' Work Board of Canada.)

The introduction of week-day activities in hundreds of boys' groups in churches across Canada has resulted in added interest in the Sunday School. These have registered as a very decided influence in the character-development of thousands of growing boys. It has meant the correlation of Sunday teaching with daily life, and has helped those who have participated in these activities to see how essential a clear understanding and application of Christianity is for growing youth.

There are six fundamental reasons for considering and carrying out a thorough, comprehensive week-day programme:—

1. To Establish New Contacts.

If we can have only the short periods at our disposal on Sundays with occasional other opportunities to know our boys, we miss a great deal. The leader's influence can be greatly increased if there are introduced regular, purposeful gatherings to supplement the Sunday associations. Indeed, the experience of many shows that mid-week activities are usually instrumental in providing points of contact and illustrations through life-situations that make Sunday teaching much more vital and real.

2. To Strengthen All Sides of a Boy's Development.

Jesus "increased in wisdom and stature and in favour with God and man." His church to-day cannot do less than to take a healthy interest in all phases of a boy's growth. The Christian citizen must be an "all-round" man whose interests relate to the growing circle of experience. The time to root these diverse interests and to start them growing is during the period of adolescence. Week-day activities are needed to provide opportunities for many of them.

3. To Develop Personal Friendships.

What our world needs keenly is friendship on a high plane. The church may, under favorable conditions, give opportunities for boys to get to know boys better, for girls to get to know girls better, and not infrequently for older boys to get to know older girls (and vice versa), and to enjoy happily joint activities. If the church does not offer such opportunities we need not be surprised if counter influences and less desirable associations hold sway and militate against the effectiveness of all that for which the church stands.

4. To Do for and with Boys What No Other Agencies are Doing.

The church need never attempt to supplant the home or the school, or to do the things that these other great institutions exist to do. The study of boys individually and as groups will almost invariably reveal untouched areas of desirable training.

5. To Give Opportunity for Activity and Expression.

"We learn to do by doing." It is surely desirable that boys should learn to conduct business meetings in a small group where each knows the other well; that they should participate in debates, public speaking and literary efforts, when they are young; that they should learn to play interesting group and challenge games; that they should discuss frankly life's serious and often perplexing problems; that they should study and pray and serve together. All these activities and expressional opportunities are de-

signed to develop the best in boys and to combat the theory of a purely passive religion. Many of these activities cannot be shared unless week-day gatherings provide opportunity for them.

6. To Help to Interpret Jesus' Way.

There is no question as to Jesus' appeal to boys when that appeal is made practical as he himself made it. He who said, "I am the Way, the Truth and the Life" will make that Way and Truth and Life attractive to boys in our time if we co-operate with him and give him opportunity. Through week-day activities boys may discover the reality of religion as a sustaining and directing power in every-day experience.

Same Organisation for Sunday Afternoon and Week Night.

Groups should retain the same organisation for both Sunday and week-day meetings. The same leader or departmental superintendent should be in charge of and retain oversight of the regular group meetings held twice a week, Sunday and week-day. It has been found helpful, in view of the extra demands placed upon leaders and the necessity of training new leaders continuously, to have, so far as possible, an associate leader in each group.

Activities with a Purpose.

Week-day activities to be successful must have a definite purpose. Not only adult leaders but boys themselves must understand that, while they come together for good times and have a right to have them; while they do many "stunts" that are sometimes amusing and occasionally foolish; the real current of the movement is definitely spiritual, and the purpose of the expenditure of all the effort, time and money needed is to help boys interpret and live a normal Christian life.

Character-building Enterprises.

Carrying on week-day activities raises many problems of leadership, equipment, programme and co-operation, but none is insoluble to those who have discovered their essential purposes and values, and who recognise the opportunity they present. To use them as real character-developing enterprises means often the winning and holding of boys for strong Christian living. Within the church and through their groups they may cultivate that self-disciplined energy that gives them poise and balance. They go forward realising that religion is not a mere appendix, but a supreme controlling motive in their young lives.—"Creative Leadership."

THOUGHT FOR OTHERS.

He's true to God who's true to man,
Wherever wrong is done
To the humblest and the weakest
"Neath the all-beholding sun.
That wrong is also done to us;
And they are slaves most base
Whose love of right is for themselves,
And not for all their race.

—Lowell.

ON A VICTORIAN BIBLE SCHOOL EXAMINATION PAPER.

Question.—What did Jesus say when a disciple said: "Thou shalt never wash my feet"?

Answer.—I never wash my feet, I only put ointment on them.

Here and There.

The Victorian Women's Conference Executive will meet on Friday, November 3, at 2.30 p.m. Mrs. Scarcebrook will lead devotions. Speaker, Mr. T. R. Morris; topic, "Home Missions." All women are cordially invited.

The Post Office has asked us to remind our readers to post their Christmas greetings and gifts in good time for delivery before Christmas so as to avoid the possibility of late delivery with its consequent disappointment.

The Queensland Social Service Committee has vacancies for youths willing to accept training on farms under the Government scheme. Parents and those interested should communicate with C. Burdeu, Prospect-terr., Hamilton, Qld.

We venture once again to remind reporters that news items are desired for church reports. We cannot publish in news columns the announcements of coming events. A separate department of the paper makes provision for such items.

By telegram from Hamilton, Vic., we received on Tuesday morning the following news from Bro. W. Gale, Vic. H.M. organiser: "Excellent meetings Mr. Methven's first anniversary Hamilton; delegations from Port Fairy, Warrnambool, Ararat, Horsham."

We acknowledge with thanks the kind help of Bro. F. T. Saunders in the preparation of reports of the recent Federal Conference of Churches of Christ at Launceston. Because of his promptitude, reports of most of the conference sessions were printed ere the close of the gatherings.

In this issue we print another article on the coming of the Lord. As previously stated we are publishing a series written from different points of view for the information of our readers. Seeing that the writers vary much in their views, we do not expect readers to agree with all; nor do we propose to initiate a general discussion on the question.

The following cheering report comes from South Kensington, N.S.W.: "Crowded congregations continue at the special mission services. The teaching of Bro. Ewers is clear and convincing. Bro. Sainty is proving an able song-leader. Interest is being well maintained. To date 37 have made the good confession. The mission closes on Monday, Oct. 30."

At a meeting of the Swan Hill District Churches of Christ, Vic., it was decided to accept the resignation of Bro. A. H. Pratt, as evangelist, with deep regret. He has labored faithfully for four years in this large district, and has built up a solid work, particularly in the township of Swan Hill. The district committee is anxious to find a suitable successor to Bro. Pratt as leader in that important centre.

Thomas Hagger has decided to relinquish the work of home missionary organiser in N.S.W. at next Easter. He will be prepared to consider invitations to conduct missions, either evangelistic, for the deepening of spiritual life, or for instruction in the plea we urge, and perhaps, to locate with some church needing a preacher. He can be addressed at his residence, "Kalamunda," 95 Ashley-st., Chatswood, Sydney.

We regret to learn of the death of Mrs. G. Smith, the last of the original pioneer members of the church at Collins-st, Hobart, Tas., who last week was called to her eternal home. With her husband, who predeceased her by five years, our sister was a prominent worker in Hobart church. The Jubilee History refers to Bro. Geo. Smith as "really the originator of the cause in Tasmania." Sincere sympathy is extended to all who mourn.

Mr. T. H. Scambler began his ministry with Swanston-st. on Sunday last, and at each service he was greeted with splendid attendances. In the morning the president (Mr. A. L. Gibson) welcomed Mr. and Mrs. Scambler and their family. He referred to the esteem in which Mr. Scambler was held by the brotherhood, and hoped that under his ministry Swanston-st. church might enter on a period of happy and fruitful church life. In his sermons at both services Mr. Scambler won immediate attention and gave messages of deep spiritual content.

At its meeting last week, the Victorian Council of Churches passed the following resolution: "That in view of the opening of the racing season in Victoria, with its wide extension of gambling facilities and temptations, the Council of Churches urges all Christian people to withstand all the subtle temptations of the period, not in their own interest only, but to help to save Australia from a vice the extension of which threatens the degradation of Australian people and the lowering of the best social ideals. Convinced that the peril is real, it further counsels Christian people to refrain from any practices even in the name of charity which have even the appearance of this evil, which may seem to create an atmosphere and outlook which will make the descent into gambling easier, especially by young people."

Bro. J. W. Black, president-elect of the World Convention of Churches of Christ, has aroused much interest in every place he has visited. We urge our readers to make an effort to meet and hear him. Bro. Black is due to arrive in Melbourne from Tasmania to-morrow. His Victorian appointments are as follow: Friday, Oct. 27, Brighton; Sunday, Oct. 29, united meetings of Lygon-st. and Swanston-st. churches: 11 a.m., Swanston-st., 8 p.m., Lygon-st.; Monday afternoon, Oct. 30, Swanston-st. lecture hall, preachers' session; Monday evening, Oct. 30, Swanston-st., youth rally; Tuesday, Oct. 31, Thornbury; Wednesday, Nov. 1, 2.30 p.m., Swanston-st., women's rally; Wednesday evening, Nov. 1, Footscray; Thursday afternoon, Nov. 2, College of the Bible; Thursday evening, Nov. 2, Malvern; Sunday, Nov. 5, morning, Gardiner; evening, Balwyn.

On Oct. 15 the services at Kaniva, Vic., were continued in the shire hall. Bro. Withers spoke at both services impressively. Many "Back-to-Kaniva" visitors were present, including Sister Methven, from Hamilton. At church social and welcome on Oct. 10, the church building was packed to overflowing. After a splendidly rendered musical programme, several brethren spoke of the foundation work so faithfully laid by pioneer members and of the labors of others during the intervening years. In reply Bro. Len. Russell (first secretary) deeply impressed everyone by his testimony. Bro. Mann (Unley), Goodwin, Eastwood (Geelong), Jellett (Naracoorte), F. J. Goodwin (Bayswater), J. Black (Ballarat), and Sister Prescott (Shepparton) declared that the Lord's day services and welcome social were the greatest and most enjoyed meetings in a wonderful week's programme during the "Back-to-Kaniva" celebrations.

The churches in the Essendon-Flemington district, Vic. (Newmarket, Ascot Vale, Essendon and North Essendon) are working in some measure of co-operation, and in this regard, a men's meeting was held at Newmarket on Oct. 16. Bro. S. Neighbour, of Essendon, gave an address on "The Organisation of the Church—Its Officers." This was greatly appreciated, but full discussion was deferred till next meeting. Bro. J. E. Shipway gave an address on "The Men of the Church

and the Preacher," and Bro. Ward outlined the objects of the C.M.A., with which organisation it was suggested the local men should link up. These brethren, with Bro. J. Tinkler, formed a deputation from the C.M.A. Bro. Tinkler agreeing to give an address at the next meeting on the subject, "What a Group of Men can Do to Help the Local Church." It was agreed to meet quarterly, the question of the proposed affiliation and other matters of organisation being deferred. A most profitable evening was spent.

J. W. Black at Hobart.

During the absence of the preacher at Federal Conference, Bro. Heard and Green took the services on Oct. 15. Sister Mrs. Geo. Smith, for many years a member of the church, passed away on Oct. 19. Sympathy was expressed with the family at the service on the following Lord's day, when Bro. T. Smith, of Gardiner, Vic., and other relatives were present.

The visit of Bro. J. W. Black was a delight to all who heard him. The Town Hall meeting was a success, when about 400 people, including a large number of members from other States, attended. Bro. W. R. C. Jarvis was chairman, the evangelist, J. K. Martin, read the Scripture, Mr. H. G. Hackworthy welcomed the visitors on behalf of the Baptist Church, and Bro. R. Lyall responded on behalf of the welcome to visitors. Mr. R. G. Bingham played the organ, and Miss A. Murray, of Victoria, sang "When I Survey the Wondrous Cross." An offering amounting to over £5 was handed to the Mayor's Unemployment Fund.

On Friday morning a civic reception was accorded our brother by the Mayor of Hobart (Alderman J. J. Wignall), when a representative number of citizens and organisations were present. On the same afternoon Hobart Ministers' Association met Mr. J. W. Black. The sisters of the church provided afternoon tea, and Bro. Black spoke on the subject of religious education.

On Saturday Mr. Black met several brethren by kind invitation at a luncheon at Grotto Cafe, and in the afternoon he was taken on a motor trip around the Huon and the Springs.

On Saturday evening a large number of the members and visitors met at the chapel to meet him. Bro. Jarvis extended a welcome on behalf of Collins-st. church, Bro. H. Knight on behalf of Dover, and Bro. G. Woolley for West Hobart. Bro. R. Lyall responded on behalf of the visitors, and Bro. Black gave an address.

On Sunday morning many visitors were present, and a large congregation assembled. Bro. H. Robbins presided. Bro. Black exhorted on "God's Building and Ours." At evening gospel service the building was overtaxed, Bro. H. Robbins led a song service, and Bro. Black preached on "The Wonderful Christ." Our brother's visit will be long remembered. During his stay he has been the guest of Bro. and Sister Jarvis. He left on Monday morning for Devonport.

After evening service Bro. R. Lyall presented the churches at Collins-st. and West Hobart each with a copy of the new hymn book and tune book, also the evangelist with a copy of Joseph Hocking's novel, "The Man Who Was Sure."

ADDRESSES.

S. Chipperfield (secretary North Richmond church, Vic.)—82 Lyndhurst-st., Richmond, E.I.
Cyril J. Parker (secretary Norwood church, S.A.)—52 Luhrs-rd., South Payneham.

NOVEMBER 5.

NORTH FITZROY WILL HOLD DIAMOND JUBILEE SERVICES (40 YEARS)

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. Gale, 145 Marshall-st., Ivanhoe, N.21.

News of the Churches.

Tasmania.

Invermay.—Meetings continue good. On Oct. 9 the church held a social gathering to welcome Bro. A. E. Brown and wife. Several brethren spoke words of welcome, to which Bro. Brown feelingly responded. A bouquet of tulips was presented to Mrs. Brown and a reading lamp to Bro. Brown as a wedding present from the church. There have been several visitors from the mainland, a very enjoyable time being spent by all. After conference, a tea was given at the chapel for the old college boys, about 25 being present.

South Australia.

Adelaide (Grote-st.).—The church has enjoyed three weeks' happy fellowship with Bro. Fitzgerald during the course of the tent mission. Although the visible results were few, the influence of the missionary and the meetings will long be felt for good. Services were resumed in the chapel on Oct. 22. In the evening a brief message was given by Mr. Green, national band of hope president.

Henley Beach.—Good attendance on Oct. 15; Bro. Manning delivered the message morning and evening. Fair attendance on Oct. 22. Bro. George Wright exhorted the church on "Other Men's Conscience." Bro. Chapple took the Bible class in the afternoon, and delivered the gospel message at night. Bro. Ross Graham has accepted the invitation of the church to labor for a term of twelve months.

Norwood.—On Oct. 15 Bro. Rankine spoke at all services. Sister Mrs. Fulton was received into fellowship from Torrensvillie. Bro. C. J. Parker and family were welcomed back from their trip to England. On Oct. 22 Bro. J. Meyer spoke in the morning; Bro. W. Matthews at the brotherhood meeting. Bro. Hodd was the speaker at the evening service. Bro. J. Turner, of Dulwich, gave an interesting talk at the midweek prayer service.

Cheltenham.—Business meeting and election of officers of Band of Hope was held on Oct. 9, followed by a successful social. Oct. 15, worship, Bro. J. Mitchell exhorted on "Priesthood"; Bro. Lampshire preached impressively at night. Oct. 22, worship, Bro. Spriggs spoke on "Guidance." Evening, community singing. Bro. Lampshire's subject was "The Many Unappreciated Blessings of Life." The church is planning prayerfully for the tent mission to commence on Nov. 5.

Cottonville.—Bro. F. Hollams commenced on Sept. 24. Meetings well attended, and helpful messages. A welcome social was held on Sept. 30. Representatives from auxiliaries spoke, and the preachers of the southern group (Park-st., Colonel Light, Forestville and Fullarton) were all present. A splendid C.E. meeting was held on Oct. 8; 60 present, when 13 Endeavorers graduated from the J.C.E. to the I.C.E. All auxiliaries are in good heart, although much sickness prevails. Bible School is suffering with teachers and scholars away.

Goelwa.—Bible School anniversary services were held on Oct. 8 and 9. Bro. Oram was speaker at all services, his helpful messages being much appreciated. The scholars sang well under the capable leadership of Bro. J. Burgar, with Miss Lily Probert as organist. The report revealed a very satisfactory condition, the Bible class of sixteen members being a great help. In recent State Scripture examinations Miss Thelma Burgar received second prize and Mr. Charles W. Harris third prize. Special anniversary items were much appreciated. On Oct. 11 a successful picnic was held. Mr. Roy Pitt conveyed the

children to the picnic held in the grounds of Mr. Cyril Newell. The absence of Mrs. H. G. Shipway through illness is much regretted.

Semaphore.—On Oct. 17 the chapel was full at the Bible School demonstration in connection with the anniversary, when a splendid programme was presented by the young people. On Oct. 22 the church celebrated the beginning of the seventh year of Bro. Beiler's ministry. The services were delightful. The family roll-call was well responded to in the morning. Promotion day was observed in the Bible School, which commenced the new year with six new scholars. At night a fathers' and sons' service was held, taken by the students' class. Don Beiler spoke on "The Boyhood of Jesus," Wally Oakley on "The Perfect Man," and Will Beiler on "The Divine Christ." At the close one man and one lad confessed the Saviour. The singing by the fathers and sons choir and by the male quartette was greatly enjoyed.

Western Australia.

Brookton.—On Oct. 8 Bro. Vawser, of Narragin, delivered helpful messages at both morning and evening services. Influenza has been rife, and has affected meetings of past month.

Victoria Park.—Good meeting for worship on Oct. 15, when Bro. Bearby and Bro. and Sister G. Martin were welcomed into fellowship. Sister Bennett is recovering from an operation.

Bassendean.—On Oct. 8 Bro. J. Smyth forcefully exhorted, and in the evening Bro. Banks delivered an excellent message. On Oct. 15 Bro. Witford gave a very helpful exhortation, and at night Bro. J. Butcher conducted gospel service. S.C.E. society is growing, and the meetings are very helpful.

Arrino.—Meetings for worship are held regularly in the homes of Bro. and Sister R. W. Barr, and Bro. and Sister Carlisle. On Oct. 1, in Bro. Barr's home, J. Clarke was speaker. On Oct. 4 Bro. Clarke spoke in Bro. R. Carlisle's home. On Oct. 8, at Dudawa and Arrino, the messages of Bro. J. Clarke created much interest.

Bunbury.—Church work has been efficiently carried on by local brethren, who have capably filled the pulpit during the enforced absence of Mr. Maiden, who has been ill, but is now restored. On Oct. 15 the Sunday School anniversary was celebrated. The school acquitted itself very creditably. Meetings were conducted by Bro. J. K. Robinson, of North Perth. A scholar decided for Christ, making a total of three confessions recently.

Perth (Lake-st.).—Attendances at both Lord's day services and also the various auxiliaries are keeping up splendidly. Bro. Pollard continues successfully in preaching. Since last report four have been received by faith and obedience, and two previously baptised. On Oct. 15 three went forward. The death of our esteemed Bro. Lucraft has left a gap not only at Lake-st. but in the churches of the West, which it will be hard to fill. A memorial service held at Lake-st. on Oct. 15 was very largely attended. Bro. Saunders (preacher of Subiaco) was the speaker; and Bro. Buckingham (president of conference) presided.

Kalgoorlie.—The mission conducted by Bro. F. E. Buckingham concluded on Sept. 30 with 43 decisions. Some of these came from Boulder, some from Kurrawang, and the greater part from Kalgoorlie. A thankoffering taken during the service amounted to £87 in cash and £20 in promises; since then it has passed £100. On the following Monday a great farewell social was held for the mission party, and another lady made the good confession. Meetings are splendid since the mission closed, and three more decided for Christ on Oct. 15. Bro. and Sister

Etheridge and family were tendered a farewell social on Oct. 16 prior to their departure for the coast. A great company gathered to show appreciation of their services.

Victoria.

Hampton.—On Oct. 22 Bro. K. Jones gave the church interesting "echoes" of Federal Conference. The Bible School is entering earnestly into the increase and efficiency campaign.

Carlton (Lygon-st.).—The Bible School anniversary was concluded on Oct. 18, when an attractive programme was presented. Meetings on Oct. 22 were well attended, several interstate visitors being present. Bro. Enniss addressed both services.

Balnarring.—Bro. Baker, of Red Hill, is commencing gospel services on alternate Sunday afternoons at 3.15, starting next Sunday. Sister Heiken has started a kindergarten class in the local hall.

West Preston.—The church has been encouraged by a number of confessions, and a splendid spirit prevails. On Oct. 21 the land in Gilbert-rd. was fenced, and it is hoped to commence building in a fortnight. Bible School has organised a young ladies' Bible class under leadership of Sister Mrs. Rosevear.

Pradhan.—Bro. H. R. Fitch, who has been engaged as preacher for a further period of twelve months, gives interesting and enjoyable messages. On Oct. 15 the church received a message from Bro. Dudley. Eight S.S. and J.C.E. members have been baptised and received into fellowship. One adult decided for Christ.

North Williamstown.—Bro. H. A. Hunt is making good recovery from illness. In his absence Bro. Stewart and Swallow, of Footscray, Bro. Manning, of the College, Bro. Giles and Bro. Parson have delivered good messages. Bro. Thompson, of North Essendon church, gave a good gospel address on evening of Oct. 22.

Pitaroy (Gore-st.).—Splendid meetings on Oct. 22, Bro. Holland speaking. In the evening his subject was "To Whom Can We Go?" Miss Gladys Kerr rendered an enjoyable solo. Members were pleased to see Bro. R. Lewis back after long illness, also Bro. Laycock. Cricket club held an enjoyable social at the home of Mr. S. Murphy, on Oct. 21.

Doncaster.—On Oct. 17, at a well-attended meeting of the young people's club, Bro. Connor gave an interesting lecture on Dr. Grenfell, of Labrador. At the morning service on Oct. 22 Bro. J. Tully, presiding, congratulated Bro. A. W. Connor on his appointment to the position of Federal Conference President. Good meetings at all services, also at Bible School and Bible class.

Bentleigh.—On Oct. 5 the Bible School held a successful social in aid of picnic fund. Meetings continue well attended. On Oct. 8 Bro. W. J. Way gave a fine address at morning meeting, and Bro. F. Frieze preached the gospel. Bro. Austin gave an inspiring address on morning of Oct. 15. Bro. Russ was evening speaker. Good attendances are maintained, and all departments are working well.

Mildara.—Mr. and Mrs. Clipstone, from Geelong, were visitors recently. Sunday School anniversary services were held afternoon and evening on Oct. 15. Bro. Robinson, of Red Cliffs, was the afternoon speaker. Bro. Macnaughtan was the speaker morning and evening on Oct. 22; morning, excellent address on "Taking Pre-eminence"; evening, "Singing a New Song." The ladies of the church are working for a fair.

Wangaratta.—The Bible School anniversary was celebrated on Oct. 22. The choir of over 100 voices, accompanied by piano, organ and two violins, and conducted by Bro. Trezise, sang beautifully. Bro. G. J. Andrews gave a splendid address to the children. The service was broadcast by 3WR. Bro. Andrews spoke at gospel meeting to a large congregation. Special meetings are being conducted during this week.

(Continued on page 684.)

Foreign Missions.

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

MISS CAMERON'S ITINERARY.

Miss Florence Cameron had to take an extended rest in order to recuperate before commencing any deputation work. She is now fit to begin visiting amongst the churches. From Tasmania she has gone to New South Wales, having left Melbourne on Oct. 23 by the "Orontes." She will leave Sydney for Brisbane on Nov. 8, and will leave Brisbane on Dec. 6.

Miss Cameron will spend Christmas with her people in South Australia. Next February she will come to Victoria, and commence her return voyage from Melbourne after spending some time amongst the churches. On the way to India she will stay for a short period in Western Australia.

TRIBUTE TO DANIEL DIVEKAR AND ORPHAN BOYS OF BARAMATI.

We were very grieved to learn of the death of the four boys from the orphanage, as well as Daniel and his nephew David. We have known and loved them all. We took all four of the boys in from the babies' home at Nasik. But Daniel we especially loved. He was always one of the most reliable boys, and we trusted him with a lot of responsibility when he was a senior lad in the orphanage. He was not a brilliant lad, but he was always a good lad, and gave no trouble. When we wanted someone trustworthy for the dispensary work, we chose Daniel, and he justified our choice. His cheery smile will be long missed; he was always a big brother to the younger boys in the Home.

It calls for no inconsiderable bravery to nurse children with cholera, knowing from experience that you may be the next victim. And quiet, kindly Daniel, at 19 years of age, gave even his life in this service. It is fitting that his memory should be perpetuated by a "Daniel Divekar Scholarship." And it is also fitting that the first one to receive the aid of this scholarship is Sukha Shinde, who led the senior boys of the Home in nursing their sick companions. The bravery of these lads will long be remembered in Baramati.—Andrew A. Hughes.

A CHINESE PERIL.

No, not another scare of an invasion of Australia by the Chinese; but a peril that China will not be invaded by Australians. The Miao tribes around Huellichow have for years been asking our missionaries to come to them. They are anxious for the gospel, and respond quickly. The China Inland Mission reports 50,000 converts among Miao tribes in the neighboring Province in about seven or eight years. The Miao of our district have reproached our missionaries for coming to them so seldom—and now they stand in peril of having the missionaries withdrawn altogether. Or do they? It depends upon the staunchness and earnestness of our brotherhood, and the extent to which the spirit of liberality and sacrifice exists. Because a certain man of the city of Samaria refused to believe that God would send deliverance to the besieged city, God said, "Thou shalt see it with thine eyes, but shalt not eat thereof." These people hungering for the gospel will surely be filled. They will be saved in their multitudes by someone—and we stand in peril that we may see the glorious work of salvation being accomplished, and have no part in it because of our lack of consecrated devotion.—A. J. Ingham.

"UNTO THE UTTERMOST."

The above is the title of a bi-monthly bulletin issued by the F.M. Committee of W.A. From the current number we select the following:—

Letters have come from both Sister Waterman and Bro. Albert Anderson. Bro. Waterman died bravely as befits a believer in the resurrected Christ. We who knew his indomitable spirit never would expect anything else, even though he should be called home at the early age of 35. His repeated cry was, "The Lord knows and the Lord cares." Let there be no reproaches on account of this disaster—for it is a disaster. Everything possible was done to guard against it. No missionary who ever went out was subjected to more medical examinations. All the many doctors consulted agreed that our brother was free from disease. But what was taken to be indigestion was more serious. He told the others that they would go home some day and leave him there to represent the brotherhood. But that must never be. We need some vigorous and consecrated men to go there and keep the work going. It is a solemn challenging call to our young men and women. It will take faith. It will call for love. It is a call to our hearts—all of us. For it cannot be done without the sacrifice of money. God is challenging the whole brotherhood. Shall we fail? Are we willing to pay the price, whether in cash or life? What a poor Christianity ours would be, if we were to fail in such a crisis.

One of several photographs to hand from Bro. Anderson shows that missionary in a rock-walled mountain pool, a natural baptistry. The picture was taken when Bro. Anderson baptised five of the Miao tribes people. It is proof that the gospel in devoted hands wins men and women to Christ—even unto the uttermost!

The total given by W.A. brethren for the July offering was £275/7/11. It will be agreed by all that this was a glorious advance. The F.M. Committee is profoundly grateful to have had a part in this noble offering. Children's Day receipts are also excellent. £41 has been reported or received. Last year the total was £36, including offerings at the combined demonstrations at Lake-st. and Fremantle. Our demonstrations this year were both of them literal "wash-outs." We were terribly disappointed at the time. But the fine gifts of the schools have lifted us up again. It is good indeed to see the growing interest of teachers and scholars. God

bless them all. They are our hope for the future in missionary work as in everything else. Children's Day for Foreign Missions is designed to inform and educate the children and young people concerning our reasons for giving for Foreign Missions.

For all Australia the annual offering amounted to £4,544/13/1 on August 31. 10 per cent. of this had to go into the sinking fund that was decided on last year to clear up the deficit. During the first twelve months of its operation this sinking fund received £772 odd. That is a tenth of the year's income. This was done, all missionaries and departments were maintained, and a small surplus remained. It is a great achievement in such times. Do not forget that the self-sacrifice of the workers on the field and at home made it possible also. Best of all, no missionaries will have to be brought home for the present.

THE VICTORIAN F.M. OFFERING.

Offerings have recently been received from Golden Square (£15), Haven (£1), Mildura (£4/19/-), and Sth. Melbourne (£7). These amounts bring the total for Victoria to £1,475/14/6, an increase of £409/19/3 over last year, and only £24/5/6 short of the aim of £1,500. This year only five churches did not contribute, while last year 16 failed to send an offering. Only 15 of the 125 churches failed to pass last year's amount.

The Second Advent.

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ALEX. COOCH, General Manager

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

In an effort to tone up our spiritual life the W.A. Conference Executive has introduced a mid-year conference. It was held this year, as last, on Show Day (Oct. 11), at Subiaco chapel. The attendance was not as good this year as last. Perhaps the holiday is too precious as an opportunity to be out of doors for most. Some seem to think we should do better on a Saturday. The addresses by Bren. Nightingale, Polard, Lang and Raymond were of a very high order. The fellowship was a delight to our souls. The Conference President, Bro. Buckingham, presided.

We have an anti-war council at Perth. It is suspect in the matter of communism. The writer, feeling that the churches ought to be giving the community a lead in the matter of peace and disarmament, has been moving in the matter. Our Conference Executive is appealing to a loosely-organised, inter-church committee here to do something. In the meantime Bro. Hunt and I were appointed delegates to a meeting of the aforesaid anti-war council at Arundale Hall—home of theosophy, etc. The meeting tallied about a score. We were addressed as "comrades." I asked, when opportunity came, if the organisation was opposed to all war—class war as well as "imperialist" war. The result was an hour and a half's interesting discussion. There were two ladies there. One of these lifted things to a totally unexpected climax. She rose and said something like this: "Where do you expect to get a Saviour? Not from any political party. There is only one Saviour. We are all Christians. None of you will say you are infidels." (Three or four immediately told her differently.) "Then," she went on, "you have no hope. You have no hope here. And you have no hope anywhere else. You can't get on without God. You will fail. There is no other Saviour. Until two years ago I was a labor party worker. Then I became a Christian. Not by emotionalism nor evangelism, but by reading the old Bible for myself." They fairly snarled at her—some of them. It provoked them to show their true colors. A lady could do it easier than a man, of course. But even so, it was a noble testimony. It was a thrilling experience. Some present boldly said they were for class war, and one said he would prefer civil war to sending soldiers overseas. We came away feeling we had found no new solution to the problem.

Our Perth magistrates are becoming severe in dealing with dance hall hooliganism and evil speech. I cannot speak from first-hand knowledge as to the dance halls. But no one can walk Perth and suburban streets and escape direct experience of vile language. No one seems to care who hears. It makes no difference, apparently, who is passing, lady or gentleman. Time after time one's ears are assaulted by the sound of profanity, even worse. It is fitting that those with power to deal with the matter should be giving it appropriate attention. The crudity of such conduct is—well, let us say, obvious!

The following par., taken from a recent newspaper, was intended to be funny. Funny or serious, we agree with it: "The City Council struck out of proposed by-laws governing dance halls provision for the compulsory attendance of firemen. Quite right, too; it is no place for them."

This letter is happy in the knowledge that Bro. Schwab is going to Grote-st. We congratulate both church and preacher on the choice. It is likely that Bro. Schwab will follow after Bro. Wiltshire as easily as any man in our preaching ranks. Our brother's departure from the West is widely regretted. Everywhere I go I hear this sentiment being voiced. He will be missed by many over here who have learned to regard him both gratefully and affectionately.

Queensland News-letter.
H. G. Payne.

The Census.

Queensland has not yet reached the million mark in population. We have 950,828, plus 8,232 full-blooded aborigines. Increase in population since 1921 is 194,856, or 25½ per cent. Brisbane's population is 73,634, including two aboriginals.

The Radio Parson.

Out-back Queensland is familiar with the flying doctor and the flying minister of religion who, to heal body or soul as the case may be, fly on the wings of the wind. We also have a radio minister, R. J. R. Delbridge, of the Hamilton (Brisbane) Methodist church, who has a private broadcasting station (VK4RIJ), which has been created to "cater for the taste of those who could never be adequately served by the larger broadcasting stations." He broadcasts helpful messages, sacred music and classic gems, which find an appreciative audience. The broadcast hours are from 7.30 to 9 a.m. and 9 to 4 p.m. every Sunday.

Congregational and Baptist Unions' Annual Meetings.

Our Congregational and Baptist friends have had their unions' annual meetings, nothing of particular note occurring in either assembly. The Congregationalists are a steady-going folk who have not got the aggressive and progressive spirit of the Baptists. Both bodies passed resolutions deprecating war and deploring increase in armaments.

The newly-elected president of the Congregational Union is H. W. Whyte, minister of their church at Ipswich, who was for twenty years a missionary in India under the London Missionary Society. The Baptist president is A. H. Richer, a business man and a son of the manse, who holds this office for the second time. The guest of honor at the Baptist assembly was C. J. Tinsley, of Stanmore (Sydney), the president-general of the Baptist church of Australia.

The Invasion of Tasmania.

One hundred Queenslanders will be included in the 1,200 delegates to the National C.E. Convention at Launceston. Some Church of Christ members planned to attend both the Federal Conference and the C.E. Convention.

Queensland's Most Popular Hotel.

In the annual report of the Queensland Prohibition League, reference to the Hotel Canberra is as follows: "The past year has witnessed a further increase in the number of guests—from 68,687 to 73,727—despite the economic depression and the consequent lessened number of people travelling. The Canberra is indisputably now the most popular hotel in the State. At the last annual meeting, the question of possible additions to the Canberra was raised, and authority given to the executive to take action, if and when necessary. During the year the board gave much consideration to the question, but it was thought unwise, in the present unsettled state of economic conditions, to undertake the further financial liability of about £30,000 until the present liability on the property had been lifted. During the year the mortgage owing to the Independent Order of Rechabites has been liquidated. There remains now the amount of £13,000 owing to the W. R. Black estate (which has to be paid in June of next year), and £2,000 owing to our hon. treasurer. It is hoped that before next annual meeting it will be possible to make a commencement with the proposed three additional stories, and the contemplated improvements to the present building."

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News of the Churches.

(Continued from page 681.)

Victoria.

Geelong.—A very happy day was spent on Oct. 22, when the 76th anniversary of the church was celebrated. Bro. A. A. Hughes was the speaker. In the morning he spoke on "The Task of Christian Missions." In the afternoon he gave the children a description of work in India. In the evening his message was based on the text, "The Gospel is the Power of God unto Salvation." Miss M. Teale and Mr. Goodall sang a duet.

Mount Albert.—On Oct. 22 the church and school had good attendances to hear Mr. R. J. Sandells tell of his experiences in the New Hebrides. Five new scholars in Bible School in past two weeks. Miss I. Richards, late of Box Hill, has taken charge of kindergarten. Mr. A. W. Connor and Dr. W. A. Kemp are conducting teachers' training class in connection with efficiency campaign. Special contributions—Foreign Missions £21, College of the Bible £10.

North Richmond.—The church anniversary was held on Oct. 22. In the morning Bren. Argo, Seafie and Newman (jun.), took active part, and Bro. Lyall Williams gave a splendid message. At 3 p.m. a good gathering attended to see the scholars of the Bible School receive their prizes. Many past and present members and friends attended the re-union tea at 5 p.m. Bro. Sparks gave a splendid gospel message to a large attendance. The choir at both services rendered special music which was enjoyed.

Warrnambool.—At the annual business meeting on Oct. 11 there were good reports from all auxiliaries. Officers elected: Deacons, Bren. J. Best, L. Blair, A. Booth, G. Clowes (secretary), E. Loader, K. Morris (treasurer), A. Tinker; deaconesses, Sisters H. Ball, G. Clowes, E. Forrester, R. Hose, E. Melhurst, R. McCullough. Bro. Ball sought and was granted release from his engagement with the church as from end of January. Bible School is preparing for anniversary under tuition of Bro. K. Morris.

Gardiner.—Bible School anniversary services concluded on Oct. 10 with a successful demonstration of the school. The singing of the scholars under the leadership of Bro. Len. Butler was much appreciated. On Oct. 15 Bro. Patterson spoke at each service. On Oct. 22 H. G. Harward, of Sydney, gave a splendid address on Enoch. At night Bro. Patterson preached on "The Donkey Man." Church and school rejoice that Bro. J. W. Ennis has resumed the position of Bible School superintendent. Sympathy is expressed to Bro. T. W. Smith in the loss of his mother, who passed away last week in Hobart.

Thornbury.—Splendid meetings are held, and a fine spiritual uplift is maintained. On Oct. 15, at the gospel meeting, a woman's service was held. A ladies' choir of 45 voices rendered delightful musical items. Bro. W. Jackel's subject was "A Great Woman." Two young men made the good confession. Senior C.E. society is in splendid condition. It has been formed only 12 months, and is the second largest society in the district. The aim is to have the largest society in Victoria. On Oct. 21 Bro. Jackel spoke at both meetings. Visitors included some from other States. There was a baptismal service, three being immersed.

Oakleigh.—Oct. 15, splendid service in the morning. Bro. Mudge being the speaker. In the afternoon S.S. anniversary services began. Mr. Watson gave a fine talk to the children on "Matches." The evening service was taken by Mr. J. M. Abercrombie, the town hall being packed to the doors. Oct. 22, again a fine service in the morning. Bro. W. Thomson, from W.A., gave an inspiring address. In the afternoon Mr. H. J. Patterson, M.A., spoke to the children and gave a very delightful message on "Traps." Evening service again crowded, Bro. Mudge being the speaker. An enjoyable time was spent throughout the meetings.

Malvern-Caulfield.—The monthly meeting of the mission band was held at the home of Mrs. Gilbert on Oct. 18, the hostess providing the ladies with afternoon tea; excellent talk by Mrs. J. McG. Abercrombie. The organ fund will benefit as the result of a very fine concert, arranged by Bro. G. Herkes, given on Oct. 19. Good meetings on Oct. 22, Bro. Graham speaking at morning service, when two were received into fellowship by faith and baptism. In the evening Bro. Chas. Young, from Queensland, gave a helpful message. Sister Mrs. White, at the age of 89 years, was called to higher service on Oct. 22. Sympathy is extended to all the loved ones.

Cheltenham.—Bible School anniversary was continued on Oct. 15, with distribution of prizes and an address from Bro. Brooke in the afternoon. In the evening Bro. Stephenson, of Parkdale, gave an address to the scholars and a large audience. On Oct. 18 the anniversary tea was followed by a demonstration to an overcrowded meeting. Credit is due to Bro. Val Wolf for the excellence of the singing throughout, and to Mrs. Eric Whitehead for the children's performance at this meeting. On Oct. 22 Bro. E. Paddick, of the College, presided. Meetings were good. In the evening the preacher, Bro. A. Brooke, was well supported with special singing by the choir.

Brighton.—Anniversary services of Bible School were well attended on Oct. 22. The morning service was conducted by officers and teachers of the school. After a teachers' recognition service, Bro. A. Brooke gave an address on "The Teacher's Essential Qualification." In the afternoon an appropriate address was delivered by Bro. W. W. Saunders. Kindergarten department rendered items and received prizes. Good attendance in the evening. The school sang creditably under leadership of Bro. David Plummer. An illustrated address, entitled, "Christ, the Door of Salvation," was delivered by Bro. Jas. E. Webb. 158 communed for the day, and there were over 300 at afternoon and evening services.

Ascot Vale.—The church has enjoyed and has been greatly blessed through the special series of meetings for the deepening of the spiritual life of the church. Through last week helpful addresses were given by Bren. D. Stewart, W. H. Clay, H. Norris and R. M. Wilson. Oct. 22, wonderful meetings all day. Sunrise prayer meeting, 30 present at 7 a.m. Morning meeting was very helpful. Bro. J. McG. Abercrombie addressed the church on "The Bible." Bro. and Sister Snow, from N.S.W., the preacher's mother and father, were present. Bro. Snow delivered the gospel address to a crowded meeting. Two Bible School boys confessed Christ. The church extends to Bro. Davis sympathy in the loss of his only brother and nephew in a drowning accident in the Hopkins River.

New South Wales.

Auburn.—Bro. A. R. Lloyd, of Gilgandra, has accepted an engagement to labor with the church and is expected to commence his ministry on Nov. 5.

Grafton.—As a result of the labors of Bro. Larsen, six have been added since last report. Bible School picnic was a success on Oct. 14. Practice is well in hand for school anniversary. Bro. W. Volckman was elected secretary of school recently.

Enmore.—On Oct. 22 Bro. Paternoster's morning topic was "The Stone the Builders Rejected." Four were welcomed, including Miss Winnie Hardiman by letter from Tempe. At night Dr. Jesse Kellems preached. Miss Rita Bratton received a federal prize in recent examinations.

Rockdale.—Good meetings marked the close of Bro. Priestley's series of "second coming" meetings. As a result there were three decisions for Christ. On Oct. 22 Bro. Aearn spoke morning and night to good congregations. A baptismal service was held, when the three above referred to were immersed.

Inverell.—On Oct. 8 the messages of Bro. Allen (conference president) were greatly enjoyed. Meetings maintain an average standard. Ladies' guild, which is doing fine work, handed officers £25 towards debt reduction. Eight Sunday School scholars sat for recent examination; all passed, and Dorothy Dewberry gained second prize.

Petersham.—Meetings on Oct. 22 were good. R. P. Arnott, B.A., spoke in the morning on "All we like sheep have gone astray." Evening subject was "The Story which Thrills." The young people delivered F.M. Children's Day exercises at evening service before a fair congregation. They acquitted themselves well. An offering for Christmas cheer for F.M. fields was taken.

Paddington.—70 broke bread on Oct. 8, the highest for a long period. 90 were at Sunday School, a record for the year. There was a good meeting on morning of Oct. 15. 90 attended school. At night 75 were present. Bro. Greenhalgh's morning subject was "The Lord's Last Message." Sunday School is preparing for its anniversary.

Wyong.—Good work continues. Bro. H. D. Priestley held special meetings for three weeks. Keen interest was aroused, and members are enthusiastic. More scholars have been added to the Bible School under Bro. Priestley's preaching. Bro. Bowman, formerly of the open-air campaigners, has decided to link up with the church and help with the preaching.

Mosman.—Roy Acland's message for the church on Oct. 15 was from Psa. 98. "Naaman's Mistakes" was his subject at night. On Oct. 22 L. Harbutt edified with his address on "God's Word"; the preacher's evening theme was based on Rom. 12: 2. The church rejoices in the restoration of Miss H. Lee after illness. Preparations for silver jubilee celebrations commencing Nov. 11 are being successfully finalised.

COCKTAILS AND GAMBLING.

Last week the Anglican Archbishop of Melbourne spoke of the dangers of social life. The public press reported him as saying that a man had asked him to do what he could to stop cocktail drinking, saying that he was alarmed at the way in which his daughters were asked out and tempted by men of their own age to drink too much. Church people should make it clear that that kind of thing was just not done. Another thing against which they should set their faces was gambling. He was told that in a great many shops and other business establishments there was much temptation to take part in sweepstakes. The horses and jockeys and races were all right, but gambling and betting degraded the whole thing. The only way was to say, "Because we are churchmen we will have nothing to do with gambling."

In politics, Archbishop Head continued, they should say that they were out for truth, not for falsehood. Often in pamphlets on economics which were sent to him he found sheer falsehood dressed up as truth. In life generally there should be purity rather than laxity of morals, and stewardship of wealth rather than throwing money away. They should be careful about the observance of Sunday. Seeing young people in carriages ready to take part in Sunday excursions, he had thought, "You are missing the pearl of great price, and thinking that the life of the body is a substitute for the eternal life and the knowledge of God."

STOIC OR CHRISTIAN?

An expressive bit of everyday speech is, "I can take it." We have heard that stoic sentence often in the past four years. What a revival we would see if we should learn to couple these words with those which drift across to us from the purple bays of Greece, "My grace is sufficient for thee, for my power is made perfect in weakness."—"World Call."

Arthur Lucraft.

The brotherhood in Western Australia has sustained a great loss in the death of Bro. Arthur Lucraft, which took place on Wednesday, Oct. 4, days before his death an operation had been performed satisfactorily, and he was considered to be making good progress towards recovery, when



The Late Mr. A. Lucraft.

he suddenly and unexpectedly collapsed and passed away.

Bro. Lucraft was born in London 66 years ago, and when quite young went to America. Thence he returned to England, and came to Australia, calling at Albany, and later arriving in South Australia. In that State he came under the influence of the well-known Brooker family, and in 1888 accepted Christ, and became a member of York church. In 1889 he went to Williamstown, Vic., where he entered into that active service of his Master that has characterised his life. In 1893 he returned to York, where he continued his interest in things spiritual. In 1896 he came to Fremantle, and for 37 years he has been a tower of strength to our work in this State. Being a man of superior intelligence and keen intellect, with retentive memory and greatly gifted in speech, he became an important factor in our church work. He did much continuous preaching, including open-air work, for the Fremantle church, and also assisted in many other places. When Subiaco church was established in 1899 he was the first preacher. For years he was a member of Claremont church, and at the time of his death had been a deacon and earnest worker in Lake-st. church for many years.

He never accepted payment for his services except when for one period of twelve months he preached for Fremantle church and received £3 per week. At the end of the twelve months he handed the church £156.

He was closely identified with our conference work, being president in 1901, and for years past has been one of our most valued officers, always busy in the Master's work.

For some years he was a municipal councillor, and was even urged to enter politics, but he decided that he would devote all his talents to the service of Christ, without money and without price.

In the business world he was greatly respected because of his high standard of commercial integrity. In recognition of this the merchants of Fremantle presented him with many gifts, together with a letter expressing the opinion that

if business were conducted on the Christian principles he adopted the world would be a happy place indeed. One business man, not associated with us, when informed of his death, remarked that as a business man Mr. Lucraft "for business integrity was on his own."

Many have been led into the service of Christ by his life and preaching. For a few years he was in business in one of our country towns. A Wesleyan church there was visited periodically by one of their ministers, who, coming into contact with Bro. Lucraft, was taught the way of the Lord more perfectly, and is now one of the most earnest advocates of our plea, and is at present laboring with one of our Queensland churches.

Many can tell of the philanthropy of our brother, and all can testify of his honesty, wisdom and goodness. The secret of his life was that Jesus Christ was real to him. He was a prince among his brethren, and one whose prayers will be missed—so virile in their faith, so triumphant in their hope. He was a true friend as brother and counsellor. As an able exponent of the Scriptures he had no superior among us. His knowledge of the word was profound. He was a good man, rich in faith, fervent in prayer and valiant in service. His mortal remains were interred in the Karrakatta Cemetery on Thursday afternoon, Oct. 5, in the presence of a very large gathering. Bren. Hunt, Raymond, Buckingham and Robinson taking part in the service.

A brotherhood memorial service was held in Lake-st. chapel on Sunday afternoon, Oct. 15, in the presence of a very large audience. Bro. Buckingham, conference president, presided, several brethren took part, and Bro. A. G. Swunders in an address paid an eloquent and just tribute to our brother's consecrated life.

Our Christian love and sympathy goes out to the widow, to his sons Fred and Dr. H. S. Lucraft (a prominent medical practitioner), to his daughters Ida and Kathleen, all members with us, who feel their loss keenly, and yet can rejoice in his faith and triumphant life.

We share with them in the precious heritage, that he has left, of a memory that will live, and labor with us still. "He being dead, yet speaketh" to us in a never ending ministry of faith and love.—D. M. Wilson, Perth, W.A.

IN MEMORIAM.

HOLDEN.—In cherished memory of dear mother, who was called home on October 24, 1932. "To live in hearts of those we love is not to die."

—Inserted by her loving daughter and son-in-law, J. and A. Du Rieu.

LOFTS (nee Swain).—In affectionate memory of our dear daughter and sister Daisy, who fell asleep in Jesus, October 25, 1928, leaving behind her a life fragrant with the sweetest memories, and a lively hope for the life to come. Also little Iris, daughter of the above, who was taken into the loving arms of Jesus on August 19, 1931. —Inserted by parents, brothers and sisters.

MOORE.—In cherished memory of Gunner G. F., the dearly beloved son of Lillie and the late T. H. M., loved brother of Florrie, Charlie, Mirri, and loved brother of Wallas; wounded at Le Cateau, passed to the higher life Oct. 23, 1918. Esteemed by all who knew him. His life among us was to give kindness and pleasure to one and all.

—Inserted by mother, Wallas, and the family.

SWEETMAN.—In loving memory of our dear mother, who passed away at Oakleigh on Oct. 25, 1931. Ever remembered.

—Inserted by her loved ones.

KESWICK BOOK DEPOT

JUST OUT: "The Keswick Convention, 1933," paper 3/9, cloth 5/3; "The Way of the Sevenfold Secret" (reprint), 1/6, by Lillias Trotter, author of "Parables of the Cross and Christ Life," etc.

Ministers and students are invited to inspect our large range of new and secondhand theological and other books. Very many not obtainable elsewhere.

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DEATHS.

ALFORD.—William Alford, beloved husband of Maria Alford, loving father of Lily (Mrs. P. Tighe), Mable (dec.), Harriet (Mrs. W. Kemp, dec.), Edith (Mrs. A. B. Mitchell), loving grandparent of Lorna. A patient sufferer.

SMITH.—On October 19, at 87 Main-rd., New Town, Tas., Jane, relict of the late George Smith, beloved mother of Oliver, Annie (Mrs. H. T. Waterworth), Alice (Mrs. E. B. Waterworth), May (Mrs. Charlton), Nelly (Mrs. Ewers, deceased), Clara (Mrs. Drummond), and Thomas; aged 84 years.

COMING EVENTS.

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

OCTOBER 29 and NOVEMBER 5.—South Richmond Bible School Anniversary. October 29, 3 p.m. service, Bro. Norris; 7 p.m., Bro. L. Dudley. November 5, 3 p.m., Bro. Fitzgerald, and distribution of prizes. Cordial welcome extended to past members and those interested. Please accept this as a personal invitation. November 9 8 p.m., Anniversary Concert.

OCTOBER 30.—Balwyn. A Grand Recital will be given by Miss Elta Bernard, the gifted contralto, and Miss Edith Fennell, 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 1.—Women's great rally will be held in the chapel, Swanston-st., on Wednesday, November 1, at 2.30 p.m. An address will be given by Mr. J. W. Black, of Leicester, England. A thanksgiving session will mark the attainment of the Home Mission objective of the Women's Mission Bands. Soloist, Mrs. Sampson. All women cordially invited to this great meeting.—L.R.

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 and 12.—Middle Park Bible School Anniversary Services. Good speakers and bright singing by scholars. Song-leader, Mr. L. Brooker.

PRAHRAN CHURCH, 1853-1933.

All old members are cordially invited to the celebration of the

50th 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.

Obituary.

WORTH.—Sablaco church, W.A., has lost another member of many years' standing in the death of Mrs. Eva Worth on the evening of Sept. 21 last. Our sister arrived in Western Australia from S.A. forty years ago. She united with this church during a mission led by Bro. T. Hagger, thirty-three years ago. In the intervening years she has been quietly faithful in service for the Master. For many years she assisted at baptisms and weddings. She was never away from the Lord's day morning meetings unless sick. And in these things her memory is an inspiration to us all. She mothered a family of six daughters and one son. Her youngest daughter, Dorothy, passed away three years ago. Mrs. Worth never really recovered from this sorrow, though she bore it quietly. The evening mentioned she had a happy tea with her family, but took sick shortly after, and in a half hour had ceased to breathe. She was 72. Her end was peace. We laid her body to rest next day at Karrakatta in the presence of many friends. We extend heartfelt sympathy to her dear ones.—A.G.S.

MITCHELL.—On Sept. 19, in his 78th year, Bro. William S. Mitchell was called home after many years of frailty of body. Bro. Mitchell was born in Dundee, Scotland, in 1856, and as a young man joined the Baptist Missionary Society and went to India, where he earnestly served the Master for thirty years. He labored with the Havelock church, Dinapore, and conducted evangelistic work in towns of the Behar District for seventeen years, and then spent thirteen years of devoted service at Bengal. He retired from this work about nineteen years ago owing to ill-health, and came to Victoria. He has been a resident of Dandenong for fifteen years. During this period he was associated with the Church of Christ, and for several years had membership with the local congregation. Our brother had a great record of Christian service, his whole life having been dedicated to Christ and spent in the interests of his kingdom. Those who knew our brother found him a true servant of God and loving friend of man. His wife and two sons remain, and we commend them to the love of our heavenly Father.—W.T.A.

AUSTRALIAN BAPTISTS.

Australian Baptists are preparing for the celebration of the Spurgeon Centenary to be held in 1934. The following points have been agreed to, says "The Australian Baptist."

First.—A worthy celebration of the Spurgeon Centenary throughout all our churches. It was suggested that:—

Sunday, June 17, be set apart as the Centenary Sunday. That Tuesday, June 19, which is the exact date of his birth, be observed wherever possible, especially in the capital cities, as an opportunity for great rallies, when representatives from other denominations might be invited.

Secondly.—That Dr. Truett be invited to the triennial meetings to be held in Sydney in August or September in 1935, and that he be asked to visit the other States and that they be asked to share in the expense of the proposed visit on a basis to be arranged.

Thirdly.—That from the centenary to the congress there be a special discipleship campaign in all the States, in which the following features be included.

That discipleship include conversion, baptism membership and Christian service.

That the slogan be, "Each member aim to reach one other for Christ and the Church."

"Astronomers tell us that the world will go on for millions of years yet. I am glad of that. We shall need every week of it at the rate we are getting on."—Mr. Lloyd George.

A GREAT SCOTTISH MISSIONARY.
The Church of Scotland lost one of its great missionary leaders, Dr. Donald Fraser, who died in August at the age of 63. Dr. D. C. Macgregor in an article in the "British Weekly" wrote in part as follows:

"Donald Fraser was an outstanding figure in a remarkable band of young men in the Free Church College of Glasgow forty years ago, still remembered as 'Moffatt's year.' Harry Miller, Bruce Taylor, and J. M. E. Ross—too early lost to us—were others of the same bright fellowship. If not so prominent in scholarship as some of these, Fraser was the first of the company to become known to the world outside. For the Student Christian Movement was beginning and Fraser was one of its founders, and presided with marked ability over its first great conference at Liverpool. Africa, however, was already claiming him, and joining the Livingstonia Mission—whose venerable founder, Dr. Laws, is happily still among us—he began in 1896 his memorable thirty years' service at Loudon in Nyasaland. As an African missionary every one of Fraser's striking gifts of mind and heart found full scope—his deep devoutness, his force of character, his gentleness and personal charm, and his shrewd practical sense."

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The Judge's Ermine.

A few . . . which have not defiled their garments; and they shall walk with me in white.—Rev. 3: 4.

A short time ago I saw the Judge of Assize arrive at the Lord Mayor's Chapel in our city for the service which is always held before the Assize is opened, and the prisoners are tried.

Have you ever seen a real big judge? This one wore a scarlet robe trimmed with ermine, and with his full-bottomed wig he was well worth seeing.

What is ermine? It is the fur of a little animal of the same name, an animal something like a stoat, and its fur is brown in the summer and white in the winter. There is a special reason why the robes of judges are trimmed with ermine; it is this. Years and years ago people used to say that the ermine was so proud of the pure whiteness of its fur that, when it was being chased, if it came to a muddy patch it would rather be caught than soil its fur. I don't suppose that this is true about the ermine, it is very likely just a legend; but that does not matter to us just now. Because, long ago, people thought it was true, ermine was chosen to be on the robes of the judges, the idea being that a judge must suffer rather than do anything unjust or wrong.

At one time judges used to do all sorts of bad things. They used to take bribes; that is, when they had to judge between two persons, they would accept a present of money from one of them, and give him the verdict. This meant that the man who could give the bigger present would win the day, and you do not need me to tell you that this is not right. No British judge would stoop to such a thing now; they do not need the ermine on their robes to remind them that it is better to suffer than to do wrong.

I wonder if we are at all like this, are we? Sometimes you are tempted to get out of a difficulty by telling a lie. A voice says to you, "You will get off easily if you tell just a little lie," and it really seems as if the voice is right. Do you refuse to tell the lie and suffer for it? A temptation to cheat comes to you. You are sure that you will not be found out, and the voice says, "If you don't cheat, you will be kept in and will have to do all those horrid sums over again." What is your reply? Will you be punished rather than soil your soul with cheating?

About four hundred years ago there was a great judge in England, whose name was Sir Thomas More. In days when it was the common thing for judges to accept bribes, Sir Thomas had "clean hands and a pure heart." King Henry the Eighth ordered all the principal men in the kingdom to do a certain thing, but Sir Thomas More did not believe it was right to do what the King commanded, and he refused. The King threatened to take More's life if he did not do the thing, but the brave man refused to do what he felt was not right, and he was beheaded. He suffered rather than smirch his character. I do not know whether in those far-off days the judges wore scarlet robes trimmed with ermine; if they did, Sir Thomas wore his well.

God help us all, at home or at school, at work or at play, to keep our hearts clean. He says of all such, "They shall walk with me in white; for they are worthy."—J. Howard Stooke.

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