

# The AUSTRALIAN CHRISTIAN

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## Gambling and Drinking.

Social and moral questions affecting the welfare of the nation continuously present themselves. Believers in the gospel that righteousness alone exalts a people have need of eternal vigilance. They may often be disappointed, and at times wearied and disheartened; but they should never give up the struggle for good and right and truth. Two of the greatest menaces to the welfare of the Commonwealth have again been brought into prominence.

### The gambling spirit.

In Queensland and New South Wales the government-controlled gambles (Golden Casket and State Lottery) have been the subject of much discussion. It was hoped that the N.S.W. Premier (Mr. Stevens) might be able to abolish the lottery, but evidently he finds great, if not insuperable, difficulties. For varying reasons a great host welcome the continuance of the lottery. Some are urging an increase in value of prizes to keep gamblers' money within the State as well as to add to lottery profits.

The saddest feature, perhaps, in these States is that churches are disunited. The powerful Roman Catholic Church will not co-operate with others in reform. Rome's attitude regarding gambling and liquor is deplorable. The communion which makes the highest profession, and most loudly proclaims its authority, is the great obstacle to moral reform.

In Victoria considerable activity is directed against illegal betting, only partly for the sake of moral improvement, rather to stop the loss of revenue and increase the income from legalised gambling.

One Victorian decision commands the approval of Christian people. The Chief Secretary (Mr. McFarlane) has announced reductions in the number of race meetings. In a sub-header, the "Argus" refers to the gain in the following terms:

"No longer is the much abused term 'charity' to be a cloak for the multiplication of race meetings. A similar weeding-out will be applied to what are euphemistically called mixed sports meetings. At these meetings a few athletic events are included in the programmes to justify their name, but nobody supposes that they are intended to provide bona-fide opportunities for the athletic youths of a district to meet in

healthy competition. They are intended to provide, just as so many race meetings are intended to provide, facilities for betting."

The reference to the cloak of "charity" in this quotation from the "Argus" suggests another consideration which has greatly exercised the minds of many Christians. In these years of economic distress much relief work has had to be organised, and the gambling instincts of people have been fostered thereby. A great number of Christian workers have been led to sanction practices which but for their association with "charity" would never have appealed to them. Had we any means of estimating the extent to which bridge parties and such like things, when conducted in aid of hospitals or poor relief, have insidiously reduced the spirituality and lowered the standards of those who previously were earnest Christians in active service, we might get a great surprise.

### The liquor menace.

Taking long views gives much encouragement to advocates of liquor reform. Temporary setbacks are apt to bring undue discouragement. Older people know that a tremendous improvement in drinking habits has taken place within their life-

time. We have not gained all that reformers had hoped, and some defeats have been experienced; but the rising tide cannot be stayed.

Recent happenings in America probably act as an encouragement to brewers and liquor sellers throughout the world. Supporters of "the trade" (shall we regard the familiar title as short for "the worst of trades"?) will make increasing efforts to strengthen its grip upon the people. Utterly unscrupulous in its means of propaganda, willing to batten upon the misery, as well as upon the physical, moral and spiritual degradation of the people, the trade continues its evil work. The power of vested interests, the influence of those in high places, legislators and others, and even the support of religious leaders, make the menace of liquor a very real one.

Three recent points may be noted. A proposal has been made to reduce the customs duty on spirits. The desire is certainly not to relieve industry from an undue burden of taxation—else the burden of other and better industries would be lightened. The motive is to help the trade, and perhaps also to assist revenue by encouraging increased consumption—an increase which, if it take place, will result in an increase of poverty and misery leading to more relief taxation.

In Victoria, efforts are being made to close the hotels on Christmas Day and Good Friday. An influential deputation has received a sympathetic hearing from the Chief Secretary (Mr. McFarlane), who reported that the cabinet had already considered the matter and a bill making closing on Good Friday compulsory had been prepared. The cabinet was not prepared to include Christmas Day, but Mr. McFarlane said that it was open for anyone to move an amendment to include that day, and such an amendment would have his support. The great newspapers and the churches (this time including Roman Catholic) favor the closing on both these days, and it is to be hoped that this amount of reform will soon be forthcoming. Yet much opposition may be expected. It will certainly come (as Dr. Atkinson pointed out) from those who are

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also opposed to the closing of bars on Sundays and after 6 o'clock in the evening.

At the end of last week it was announced that the residential hotelkeepers of Melbourne are considering opening a campaign at an early date for an amendment to the Licensing Act, to enable them to sell liquor between the hours of 10 a.m. and 10 p.m. At present, the hours are from 9 a.m. to

6 p.m. In addition, it will be urged that if it is decided to close hotels on Christmas Day or Good Friday, hotels should be allowed to remain open until 11.30 p.m. on the previous day.

We trust that Christian people will stand together and gladly co-operate in fighting the forces of evil. Night drinking in hotels should not be allowed to return.

## Challenged to Follow.

Ethelbert Davis.

There are some chapters in the Gospels which we read again and again. If the sixteenth chapter of Matthew is not one of them, add it to your list for constant study. It is the chapter wherein is found Christ's challenge to discipleship: "If any man will come after me, let him deny himself, and take up his cross and follow me." That is not the language of the arm-chair or the velvet couch. It is not the language of the rosy path, or the mossy bank, or the still waters. It is the language of strength and life and courage. It is pregnant with purpose, and power, and possibility, and personality.

That day at Cæsarea Philippi was one of the most crucial days of the whole three years the disciples spent with Jesus. Up to that time they had followed him, but that day he forced the issues, and they were compelled to unequivocally declare themselves and irrevocably commit themselves. That day he abruptly threw himself into the current of their lives. Like a gigantic rock in midstream which cannot be moved, but which diverts the stream, he stood and turned the whole current of their lives into another course.

First, he challenged their reason, their intellect, their faith: "Who do men say that I, the Son of man, am?" Without hesitation they answered his question: "Some say thou art John the Baptist; some Elijah; and others Jeremiah, or one of the prophets." They were answering for others. They were announcing the opinions they had heard others express. The next question was startling, personal and heart-searching: "Who do you say I am?" This time they were not asked to reveal what they had heard others say. They were asked to speak out the deep and deliberate conviction of their own hearts. They were to definitely take sides for or against him. Peter answered, and we presume that all the others fully endorsed his answer, "Thou art the Christ, the Son of the living God." In Cæsarea Philippi that day Jesus forced them to declare themselves.

Now, coming down to the twenty-sixth verse, we find Jesus telling the disciples what it would cost them if they would stand by that profession of faith. In effect Jesus said, "That declaration of faith in me which you have just made has its implications, and if you are going on with me

you must deny yourselves, take up your cross and follow me."

The elements of that challenge are as comprehensive as the demands of the cross. The cross demanded all of Jesus. It was the denial of self to the point of death. Our modern psychologists and educationalists urge self-realisation, and set as the goal of life perfect personality. Jesus challenges us to deny self even to the point of losing ourselves, and to find compensation for the loss of self in Christ-realisation, and the development of his life and personality in us. Some of us are willing to carry the cross and follow Jesus, but are unwilling to deny ourselves. We struggle after Jesus carrying the cross, and dragging with us the dead weight of self. Life is full and abundant when life is hid with Christ in God. The denial of self is only logical if we would follow Jesus. Two opposites such as self and Christ cannot exist together. Hence Paul's "I live, yet not I but Christ liveth in me." Jesus made the truth plain when he said, "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to one and despise the other. Ye cannot serve God and mammon." In the end one has to go. "The human heart cannot hold within itself two great loyalties."

The second part of the challenge calls us to take up the cross. Later, when the disciples saw Jesus carry his own cross to Calvary, these words would come back to their minds with a new significance. In denying ourselves we surrender all our natural motives and impulses so far as they come into conflict with the claims of Christ. In taking up our cross we voluntarily tread the way that he trod. Nothing is a greater distortion of truth than the appeal sometimes made from the pupil that the peace and power and pleasure of the world are nothing, and do not satisfy, and that the Christian life is easy, and that there is peace and pleasure all the way through. Too many people have the idea that if they seek first the kingdom of God they will succeed in business and in everything else with which their lives make contact. Jesus has never hinted that such would be the case. The way of discipleship is cross-bearing. I take up my cross when, for Jesus' sake, I renounce position, and wealth, and my work built up through the silent years, and all my cherished ideals. I stagger under the weight of that cross as first I bear it along the way that leads to Calvary. Upon that cross I die, and then it ceases to be a cross because I have died to position, to wealth and to my cherished ideals. It is a real cross to give up home for Jesus and have to go homeless. It is a real cross to surrender, for Jesus' sake, that young man whom you love, but is not a Christian, and to remain without prospect of marriage and a home for the rest of life.

The third part of the challenge is, "Follow me." With self denied and the cross upon our shoulders it is not so hard to follow Jesus and to do his will.

I came to see and confess to God and myself that all my relationship and circumstances were the very best possible for me and for God's purpose with me.—Fraser of Brea.

## Prayer Corner.

The Lord turned the captivity of Job when he prayed for his friends.—Job 42: 10.

○

Mercy did not return when Job was disputing with his friends; no, not though he had right on his side, but when he was praying for them; for God is better served and pleased with our warm devotions than with our warm disputations. We are really doing our business when we are praying for our friends, if we pray in a right manner, for in those prayers there is not only faith, but love. Christ has taught us to pray with and for others, in teaching us to pray, "Our Father"; and, in seeking mercy for others, we may find mercy ourselves.—Matthew Henry.

"A home is a treasury of God  
Wherein purity, beauty and joy  
Are stored, for his purposes, inviolate.  
For a home is in itself the triumph of God,  
Banishing Night and Chaos and Necessity,  
Indwelling this lifeless clay  
With the spirit divine of freedom and joy."

○

O blessed Lord, who hast commanded us to love one another, grant us grace that, having received thine undeserved bounty, we may love every one in thee and for thee. We implore thy clemency for all; but especially for the friends whom thy love has given to us. Love thou them, O thou Fountain of love, and make them to love thee with all their heart, that they may will, and speak, and do those things only which are pleasing to thee. Amen.—Anselm (1033-1109).



# The Oxford Movement.

Dr. W. B. Selbie, a well-known Free Church leader in England, contributed an article in the "British Weekly" on the consequences of the Oxford Movement, the centenary of which has just been celebrated. In part, Dr. Selbie wrote:

"The founders of the movement were deeply religious men, concerned for the right intellectual expression of what they believed to be the catholic faith. Many of their followers, less learned and perhaps more superficially pious, were interested mainly in expressing their faith in ritual. The restoration of decency and order in public worship was one of the most laudable aims of the Tractarians, but the process soon went further. All over the country there was an outburst of ritualistic practices. Candles, vestments, incense, images, bowings, crossings and genuflections became common, and in many churches turned the sober Anglican order into a tawdry imitation of the Roman.

"It is claimed by Anglo-Catholics that one of the greatest achievements of the revival has been the restoration of religious orders in the Church of England. They argue that Catholicism always means monasticism. So we have now communities of men or women living under vows of celibacy and dedicated to a life of devotion and good works. For anyone who is acquainted with the history of monasticism in the West it is difficult to regard this development in any other light than as the wrong way of doing a good thing. It is not so that we have learned Christ. The whole system rests on a false distinction between sacred and secular and on a degrading view of sex and marriage.

"What about the effect of the Anglo-Catholic revival on reunion? Here the omens are by no means auspicious. To most Anglo-Catholics reunion means reunion with the Eastern and Latin churches. Home reunion hardly interests them, and if they can help it, will never take place except on their terms, the minimum of which is Episcopal reordination of all ministers. But it is to Rome that their eyes are always turned. The signatories of the manifesto referred to above are quite explicit on this point:

"Our Lord set up but one church, the members of which were to be in communion with one another. This one catholic church was constituted with St. Peter as its foundation and head, and for ever has as its centre and guide on earth the successor of St. Peter. This truth we confess, and hence whilst striving also for reunion with the orthodox churches of the East we declare that the real and essential goal is reunion with the apostolic see of Rome."

"Now it is quite certain that reunion with Rome can only mean submission and absorption. Some Anglo-Catholics may be willing to consent to this, but they will hardly carry with them the whole Anglican church, the majority of whose members are still Protestant at heart. The trouble, how-

ever, is that the fear of Anglo-Catholic secessions will probably for a long time prevent the authorities of the church from taking any steps which would facilitate reunion with the Free Churches. It may be that the centenary celebrations will help to open the eyes of moderate churchmen to the Romeward drift of the Anglo-Catholic revival and show them that it is hardly possible for the Church of England to halt between two opinions much longer.

"Judged by its later developments the Oxford Movement was not an unmixed blessing. But these do not constitute its essence or reveal it at its best. It is for the leaders of Anglicanism to show that there was another side to it and to follow a better way."

Dr. A. Law, a leading Anglican minister, and president of the Victorian Prohibition League, in the course of an address on "The Oxford Movement and Protestantism," said that much enthusiasm was being shown for the commemoration of the Oxford Movement. It had been splendidly staged and carefully arranged. Amid all the enthusiasm that was being engendered through the Anglican world, led almost universally by the Episcopate, it was small wonder that some people were being swept off their feet, and were wondering whether Protestantism was quite as necessary as they had thought it was. They needed learning and courage to be ready to stand up for their

Protestantism. Archbishop Head had shown courage in his references to the restoration of rites and ceremonies from before 1500, and in saying that we needed to remember Puritanism and could not afford to neglect Methodism. The greatest assumption of the Anglo-Catholics was that the Anglo-Catholic movement had restored unity. This was bare assumption. If the movement was working for unity with Rome, Protestants had a right to suspect it. It had not worked for unity with their non-Anglican brethren. It had divided the Church of England and sent hundreds of thousands of her members adrift.

## The Answer.

William Archer, the critic, was so irritated by certain articles that came to him, expressing joy and a sense of high adventure in life, that he wrote in one of his reviews that if this young person who was writing these articles had one touch of rheumatic fever he would sing to a different tune. Who was the writer? Robert Louis Stevenson, who was lying beside the blue Mediterranean Sea tortured by sciatica, nearly blind, his voice going from him, and his hands unable to write, but determined that the red stain upon his handkerchief would not color all his thought. He lay there and dreamed of joyous adventure, and God gave him such dreams.—Wm. J. Baxter, M.A.

## Federal Conference, Tasmania.

October 12 to 18.



Albert E. Brown,  
Preacher of Invermay church, Launceston,  
Tasmania, and publicity agent of the  
Federal Conference.

The Federal Conference is now only twelve weeks away, and there is a general speeding up of preparations in Launceston. The local publicity campaign has begun, and final arrangements are being made.

The committee is anxious to have accommodation arrangements finalised as soon as possible, as boarding houses, etc., are already being booked up by the C.E. Convention.

The shipping company is asking for a guarantee of 150 delegates from the mainland, and it is necessary for the committee to reply at once.

Will those intending to make the journey kindly assist by registering AT ONCE, stating date of arrival, the duration of their stay—conference only or conference and convention—and the amount they are prepared to pay for accommodation, etc.

As we have to guarantee 150 delegates, the committee once again urges all coming to both the conference and the convention to register with the Church of Christ Conference.—Albert E. Brown, Publicity Agent.



# Some Notable Hymns and Authors.

## No. 6. Early English Hymnists.

A. M. Ludbrook.

It was at Whitby, in Yorkshire—at one time ranking fifth among English ports, and the place whence Captain Cook, "the Columbus of the Pacific," sailed on his adventurous voyages—that Caedmon, a humble cowherd, composed the first of sacred songs in the Anglo-Saxon tongue. It was on "the origin of created things," based on Bible story, and was preserved for future generations in Bede's Ecclesiastical History.

In succeeding centuries other poets followed Caedmon's example, and so helped somewhat to familiarize the English people with the message of the Bible, which was still in Latin. But prior to the Reformation nothing in the shape of congregational hymns was found in Britain. After the invention of printing, Miles Coverdale (1487-1569) produced his "ghostly psalms and spiritual songs." Sternhold, an officer in the household of Henry VIII. and Edward VI., published in 1562 the first complete Psalter, a reproduction of the Genevan version of the Psalms, and this was the basis of the metrical psalms the Presbyterians sing to-day. It contained also the Te Deum and a few English hymns. But it met with a very limited reception, so far as public worship is concerned. Queen Elizabeth is said to have dubbed the contents "Geneva jigs!"

The first-known Reformation hymn in English was "Jerusalem, my happy home." The manuscript is in the British Museum! It has 26 stanzas, 19 of which were first printed in 1601. It is termed "a song made by F.H.P., to the tune of Diana." What the latter is I am unable to discover, but almost any C.M. tune will serve, preferably S. and S. No. 1010. And to whom those initials refer is somewhat a matter of surmise, but probably to F. B. PRICE, for a while a prisoner in the Tower in Elizabeth's reign. Most of the 26 stanzas are so quaint as to be unsuitable for modern use, as for instance—

"Within thy gates no thing doth come  
That is not passing clean,  
No spider's web, no dirt, no dust,  
No filth may there be seen"

—a sly hit, methinks, at some religious meeting-houses of those times! Strangely, however, these lines are included in both the "English Hymnal" and the "Oxford Hymn Book," the compilers apparently thinking they might still serve a useful purpose with reference to earthly sanctuaries! Verb. sap. (we must get in a suggestion of Latin somewhere).

Another hymn-writer of Elizabethan days was WILLIAM KETHE (c. 1510-1580). Except that he was a Presbyterian minister and was in exile for several years, not much is known about him. But as Clemenceau said, "It is the work that matters, not the man"; and to W. Kethe is attributed that universally loved metrical version of Ps. 100, "All people that on earth do dwell," first published in Daye's Psalter in 1560. The tune "Old Hundredth," as famous as the hymn to which it is always sung, first appeared in the Genevan Psalter of 1543, so probably Kethe contrived the song to fit the tune. And thus for several hundred years this great hymn has increasingly filled the earth with sweet and stately praise. It is rightly honored with the premier position in our new hymn book.

JOHN MILTON (1608-1674) is one of the greatest names in England's history. No need to relate the life-story of Cromwell's blind secretary, the author of "Paradise Lost" and "Paradise Regained," for though he composed a magnificent "Ode on the Nativity," there is only one hymn of his in common use—"Let us with a gladsome

mind," a paraphrase of Ps. 136. It was written by him when a boy of 15 at St. Paul's School, London, and is in both of our books.

Words are apt to change in usage in course of time. So in this hymn, the original ran, "For his mercies aye endure"; we have changed it to "shall endure." Another line reads, "He hath with a piteous eye"; that adjective now means calling for pity, as when we speak of a piteous spectacle; but God's eye cannot be so characterized. "A pitying eye" would be a decided improvement.

We may here remark that the introduction of rhyme was a somewhat notable departure in form from the hymnody of the early church. Milton described it as "the invention of a barbarous age to set off wretched matter and lame

### MEMORY HYMN.

S. and S.—9. B.—78, 81. T.—82, 89.

Awake, my soul, and with the sun  
Thy daily stage of duty run;  
Shake off dull sloth, and joyful rise  
To pay thy morning sacrifice.

Lord, I my vows to thee renew,  
Disperse my sins as morning dew;  
Guard my first springs of thought and will,  
And with thyself my spirit fill.

Direct, control, suggest, this day,  
All I design, or do, or say;  
That all my powers, with all their might,  
In thy sole glory may unite.

Praise God from whom all blessings flow:  
Praise him, all creatures here below;  
Praise him above, ye heavenly host:  
Praise Father, Son and Holy Ghost.

—Thomas Ken.

metre." Still even Milton, though he did not use rhyme in his great epics, did so in many of his other poems, including this hymn. Rhyme is a decided help to hymnody, and its practical usefulness as an aid to memory is considerable.

Yet another John, born in Norfolk, must not be overlooked—JOHN AUSTIN (d. 1669). A Roman Catholic, he published a book of daily devotions, which went through several editions, and was adapted for use among Protestants. From this volume, and culled from a much longer lyric, there has passed into common use the little gem beginning—

"Blest be thy love, dear Lord,  
That taught us this sweet way,  
Only to love thee for thyself,  
And for that love obey."

It has quaint turns of expression, but there is genuine, devout feeling in its lines. Austin's last words were "Now—heartily for heaven—through Jesus Christ!"

One of the most interesting of the earlier English hymnists was THOMAS KEN (1637-1711). He was born at Berkhamstead, in Hertfordshire, in 1637, 37 years before Dr. Watts. He lost his mother at 5 and his father at 13, so was brought up by his eldest sister and her husband—the famous Isaac Walton, author of "The Complete Angler." After being educated at Winchester and Oxford, he "took orders." A curious succession of incidents followed. In 1684 Charles II. appointed him to the See of Bath

and Wells. He was one of the seven bishops imprisoned in the Tower in 1688, for resisting James II's efforts to promote popery. A year or two later he was deprived of his bishopric for refusing to subscribe allegiance to William III., regarding him as a usurper. A great storm which swept over England in 1703 touched Salisbury, where Ken was staying, and blew down a chimney stack which cut through his bedroom without touching his person. But still stranger, rushing upon the city of Wells, it hurled another stack through the chamber of the bishop who had supplanted Ken, and killed him on the spot! Later on Queen Anne wanted to restore Ken to office; he declined, saying, "No, no!"

"Eased of my sacred load I live content,  
In hymns, not in disputes, my passions vent."

We owe to Thomas Ken the morning and evening hymns—matchless for their purpose—"Awake, my soul, and with the sun," and "Glory to thee, my God, this night." He also wrote a Midnight Hymn, which is, however, by its very subject excluded from our hymnaries. These three lyrics all close with the lines, familiar to us as the alphabet, known as "The Doxology." Sung oftener the world over than any other hymn, Theodore Parker says it "has done more to acquaint English-speaking people with the doctrine of the Trinity than all the theological books ever written."

One of his biographers tells us that Ken used to rise early in the morning to read and pray, and to sing—often to the accompaniment of his lute—his own morning hymn. His evening lyric, also, was evidently the expression of his own experience and practice. The fact that it was his custom for years to carry his shroud in his portmanteau, thinking "it might be wanted as soon as any other of his clothes," shows that the prayer of the third stanza was his own—

"Teach me to live that I may dread  
The grave as little as my bed."

To that curious custom, as also to his refusal of restoration to office, there is reference in the lines of another writer—

"Dead to all else, alive to God alone,  
Ken, the confessor meek, abandons power,  
Palace, and mitre, and cathedral throne,  
(A shroud alone reserved), and in the lower  
Of meditation hollows every hour."

He put his shroud on with his own hands when told by the physician that he had only a few hours to live. At his burial, which by his dying request was "at sunrise," the assembled company broke out with one voice in the familiar strains which may well serve as our accompanying memory hymn. Ambrose of Milan once said, "Anyone possessed of his five wits should blush with shame if he did not begin the day with a psalm, since even the tiniest birds open and close the day with sweet songs of devotion." Let us, also, begin each day with a song, and none more suitable than this, with or without the Doxology.

### SUCCESS.

The other day in Ontario a colored minister passed away. For years he had struggled on with his task with small churches, small salary—indifferently paid—and his little farm on which he grew most of his living.

"A pretty cheerless existence!" "His life was pretty lame and useless," another adds.

But, was it?  
One day he led a young colored man to Christ. The youth wanted to preach—he encouraged him. He went to college and—

To-day he is the pastor of one of the largest colored churches in the United States, with a great staff of paid and trained associates.

"The poor preacher never made much of a success in his work," writes the world.

But heaven writes otherwise.—Selected.



## Religious Notes and News.

### LIQUOR IN AFRICA.

Mr. Fred C. Linfield, J.P., honorary secretary of the Native Races and the Liquor Traffic United Committee, London, points out that recent returns show an enormous reduction in the importation of spirituous liquors into Africa—in one case over 90 per cent. These reductions are largely due to trade depression.

### SOMETHING IN IDEALISM AFTER ALL.

"Let us humbly sit at the feet of the idealists in this dark hour," says "Zion's Herald," in an article on "Weathering the Economic Storm." "They may be able to teach us something, after all. Not long ago the president of one of America's greatest corporations, sitting in a small circle of fellowclub members, made a startling confession. In substance he said: 'We business men have been too cocksure. We have thought that material things and the making of money were the all-important issues of life. And now we are learning to our sorrow how small and weak we are. We are just beginning to suspect that the church has the secret of life, after all, and that true religion can clear the way for us.' The truly big men in business are becoming thoughtful. The small ones are still lost in the wilderness. In these days of vanishing material values is it not about time to seek for the deeper realities of life?"

### CONGREGATION HYMN SINGING IN ENGLAND.

Dr. W. T. Whitley, a Baptist scholar of England, well known in Victoria where he was for a time the principal of the Baptist College, has written a book bearing the above title. The London "Christian World" states:—

His survey of hymn singing takes us from its beginnings in the Early Church, through Cathedral and Monastic developments, the seventeenth century revival of hymns, the Methodist contribution in the eighteenth century, down to the editing of hymn books which is so common to-day. He shows us Luther realising the propaganda value of good hymns, Calvin comparing musical instruments to childish toys which ought to be put away in manhood, Isaac Watts opening a new era by the publication of his "Hymns and Spiritual Songs," Charles Wesley with his 6,500 hymns. He tells the story of opposition to organ music, estimates the effect of Moody and Sankey, and takes us behind the scenes in modern hymn-book compiling. Altogether an interesting and entertaining account, the value of which cannot be obscured by the rather compressed style which the wealth of his knowledge compels him to adopt. There is a final chapter on recent musical tendencies by Dr. Thiman which is constructively critical. Dr. Whitley is to be congratulated on the way in which he has handled a mass of detail. All ministers, choir leaders and organists ought to have this book, for it throws illumination on a field that is not too well known.

### MODERN BELIEF IN PROGRESS.

In a leading article on "Tracts for Troubled Times" the London "Christian World," after criticising what it calls "the apocalyptic method," goes on to deal with the idea of continual progress. Here is a striking passage from the article:—"On the other hand the modern belief in progress through evolution is equally one-sided and mistaken. The pleasant Victorian notion that everything is for the best in the best of all possible worlds was rudely shattered by the war and will never be recovered. Progress may be a reality, but it is certainly not a mechanical move upwards, and it is always difficult to reconcile with the obvious social and

moral abuses of our time. As Archbishop Soderblom says in his Gifford Lectures on 'The Living God,' 'Who can any longer believe in evolution? The assured belief that the world will become better of itself was a false doctrine doomed to be swept away by the iron besom of the world agony . . . then confidence in development received an irreparable shock. Evolution was an idol which had not kept the promises it had made. The distressful state of the world compels our faith to take refuge in God. It is more difficult than it was to believe in evolution; perhaps it would pay better to believe in God.'

### PLAIN SPEAKING TO LAMBETH.

The General Assembly of the Church of Scotland took a step which English Nonconformity ought, perhaps to have taken some years ago. Discussing the report of the committee appointed to confer with representatives of the Anglican Church, the Assembly decided to continue the conferences—but with an all-important addendum. On the motion of Dr. Archibald Fleming

the following "additional instruction" was given to the Church of Scotland representatives:—

The General Assembly, however, desire, with a view to prevent any possible misunderstanding, that the committee should respectfully inform the representatives of the church—

### Youth.

very place to which a minister should send his embryo leaders. The awakening and ennobling power of those days is of immense value."

### The Price of Leadership.

"People need training if they are to develop their inborn capacity on right lines. Developed wrongly you get an autocrat, and the church of to-day is no place for autocratic leaders, but needs a beautiful combination of a general who is also a friend. Seek to secure persons who possess these twin gifts of leadership and comradeship. . . . One thing is certain, the teacher who is good only for a Sunday afternoon programme should not teach seniors. So important is the work that only those who are prepared to make it their sole life work can hope to win the results desired. To be plain, a man must choose between this work and that of a local preacher. He cannot do both satisfactorily."

## Hints and Helps

*For Those Who Desire to Serve.*

Thomas Hagger.

### TAKING THE CONFESSION AND BAPTISING THE CONVERT.

The great purpose of preaching is to win men to Christ and to build up those who have been won in their faith. The preacher therefore who delivers an evangelistic sermon should expect to see decisions made for the Christ whom he preaches. And when decisions are made, the confession of those who decide is to be taken. This need not always be done in the same way, but there must always be a confession on the part of the convert of faith in Jesus as "the Christ, the Son of the living God," of "Jesus as Lord" (see Matt. 16: 16; Acts 8: 36-38, A.V.; Romans 10: 9).

That confession need not be made from the front seat, but it should always be made before men. Usually we invite those who are accepting Christ to come to the front seat, and when they do so they should be received with cordiality. For the one who has invited such action, or who has been delegated to take the confession, to stand back, and hardly notice the convert, is inexcusable. And yet it is not unknown that there has been no hand of welcome extended and no word of gladness expressed. The individual entrusted with this work has coldly stood back.

When the confession is taken earnest prayer should be offered—either before or after—for this is a great and far-reaching transaction on the part of the confessor. And encouraging words should be spoken. Everything should be done to impress the confessor with the serious nature of the step being taken and the joy there is in it. To this end the utmost reverence and dignity should be shown.

Following the confession comes the baptism of the convert. This should take place as soon as possible, but time should be taken to give instruction so that the obedience being rendered may be intelligent. To neglect such instruction, especially in the case of young children from non-Christian homes, is to pave the way for them to go back to the world, and for the church to lose them as members.

As baptism is a most sacred act, it should be conducted with proper decorum. The baptistery should be scrupulously clean, and all should be in readiness before the service commences. The water should be of proper depth, about two feet three inches. If warm water is used, it should not be poured in from buckets while the service is progressing. The clothing to be worn by the candidates should be neat and appropriate, and should be in the robing rooms before the service. It is undignified to see parcels of clothing being carried down the aisles and into the vestries during the progress of a service.

The attendants should be reverent and dignified. All loud talking and jesting in the vestries should be avoided. Prayer should be offered with the candidates by those attending. The administrator should give full instructions beforehand to those to be baptised, and when baptising should go about it calmly and in a dignified manner. Every care should be taken to hold the candidate so that he or she is completely buried; it is difficult for this to take place when the candidate holds the arm of the administrator, especially in the case of nervous candidates. The candidate should be carefully lowered until buried, and just as slowly and carefully raised again. When the candidate has been raised he should not be pushed up the steps of the baptistery, but allowed to stand for a moment and then be led gently to the steps. The words to be used by the administrator may vary, but one good formula is—"By the authority of the Lord Jesus Christ you are now baptised into the name of the Father, and of the Son, and of the Holy Spirit." It is better to omit the pronoun "I."

If the baptism takes place in the open air, extra care should be exercised so that all is in keeping with the sacred nature of the act.

In urging people to confess Christ we should not stress the going forward but the confession, and when speaking of the soul's obedience to Christ in baptism we should never use that horrid expression, "getting done."

May it be our privilege to help many in their decision for and obedience to the Christ.

(To be Continued.)



## The Home Circle.

Conducted by J. C. F. PITTMAN.

A M. L.

It was at Whitby, in Yorkshire—at one time ranking fifth among English ports, and the place whence Captain Cook, "the Columbus of the Pacific," sailed on his adventurous voyages—that Caedmon, a humble cowherd, composed the first of sacred songs in the Anglo-Saxon tongue. It was on "the origin of created things," based on Bible story, and was preserved for future generations in Bede's Ecclesiastical History.

In succeeding centuries other poets followed Caedmon's example, and so helped somewhat to familiarise the English people with the message of the Bible, which was still in Latin. But prior to the Reformation nothing in the shape of congregational hymns was found in Britain. After the invention of printing, Miles Coverdale (1487-1569) produced his "ghostly psalms and spiritual songs." Sternhold, an officer in the household of Henry VIII. and Edward VI., published in 1562 the first complete Psalter, a

### TIED OR LAZY.

Some people tire quickly because they are deficient in physical strength.

Some people tire quickly because they are deficient in the will to work.

Honestly, now, to which category do you belong?

People, as a rule, do the things that, deep in their hearts, they want to do. People, as a rule, find reasons for failing to accomplish the things that, deep in their hearts, they do not wish to accomplish.

Very often they deceive others as to the real cause of their failures. Oftener still, they deceive themselves. It is a wise man who knows his own motives. It is a brave man who faces the truth about himself. It is a great man who painstakingly sounds the depths of his own soul, makes an accurate chart of his findings, and then sets his course by the result.

When you feel you must quit, ask yourself the questions, "Am I getting tired or am I getting lazy? Am I losing my strength or am I losing my interest?" It is only by giving honest answers to these queries that you can arrive at honest conclusions regarding your slackening of effort.

If you are tired, you should rest.

If you are losing interest, you should find a new mental angle from which to view your work. Everything is absorbingly interesting if looked at in the right light. See if you can turn that light on it. Everything has marvellous potentialities if looked at with imagination. See if you can evoke that quality within yourself. Everything that fulfils its place in the world is important.

Make a game of your work. Don't let it overwhelm you because it has elements of routine and drudgery. Look beyond these to the romance, the adventure, the beauty and harmony that are inherent in all human endeavor.

Strengthen your will to work by realising how completely enthralling work can be. When you have done this the chances are that your physical strength will be sufficient for all your requirements.—Selected.

### ON GUARD.

If prayer be, what Tertullian has pictured it, the watch-cry of a soldier under arms, guarding the tent and standard of his general, then the habit of it ought to be growing on us. For the night is round about us, and, though the stars are out, our enemies are not asleep.—Roswell D. Hitchcock.

### A HELPFUL BOY.

Jimmie Gale's father was a carpenter. One winter, when the little boy could not go to school, he was much of the time in his father's carpenter shop, and learned how to use many tools. He made a knife-box for his mother, a cradle for his sister's doll, and a footstool for lame Mrs. Peggins.

In the spring his father made him a little low wagon. It had four wheels and a crank.

"I feel foolish just to ride all day," he said. "Can't I help somebody?"

"To be sure," answered his wise mother. "Tomorrow go and visit grandma. See if her door latches are all in order; and if she needs it, set a pane of glass. You know how, and your father will lend you the tools."

Jimmie came home singing. He had really helped somebody! Hardly a day went by that he did not do some kind act with his tools. Many thanks he had from neighbors up and down the road, and baskets of fruit for his mother.

Jimmie's birthday came around in nutting time. His mother had his favorite pudding with raisins, and other things. Dear grandma and Hetty and baby Nell were all there to enjoy it.

Jimmie's schoolmates came in the evening. All of a sudden, there was a loud rap at the door. Nobody was in sight, but on the broad step was a box.

"Tools for boys," was painted on it. On a card was written, "For Jimmie Gale, from his friends up and down the road."—Selected.

### IN A FEW WORDS.

Infant baptism is an un-Scriptural method of performing an un-Scriptural ordinance upon an un-Scriptural candidate to save that un-Scriptural candidate from an un-Scriptural sin.

The purpose of the church of Christ is not to reform the church, but to restore it to what it was before it was ever deformed.

The Bereans joined the nobility by daily Bible reading.

The street called Straight should be travelled by the ministry as well as the flock.

### SPURGEON'S SLOGANS.

Strong ale makes the strong all.  
Pot after pot, Sam grows a sot.  
He who never drinks will never be drunk.  
Many children fast that brewers may feast.  
Water is good, outside or in, to slake the thirst, or cleanse the skin.  
The safe side of a public-house is the outside.

### HIS BUSINESS.

Lord Carson was cross-examining a witness, whose bright red nose betrayed him, and matters had got to the tense stage.

"Do you drink?" asked Lord Carson.  
"That's my business," was the angry rejoinder.  
"An-y other business?" asked counsel, suavely.

### PUBLIC NUISANCE.

A man went to see his physician for advice as to how to be cured of the habit of snoring.

"Does your snoring disturb your wife?" asked the M.D.

"Does it disturb my wife?" echoed the patient.  
"Why, it disturbs the whole congregation."

## The Family Altar.

J.C.F.P.

### Monday.

Truly my soul waiteth upon God; from him cometh my salvation.—Psalm 62: 1.  
And from him cometh every good and perfect gift. Salvation, protection, strength, comfort are all ours for the asking. Yet many expect these blessings without making the slightest effort to obtain them. It is imperative that men should come to the source of supply, and wait upon Jehovah for blessings he alone can give and is so willing to bestow.  
Reading—Psalms 62, 63.

### Tuesday.

Come and hear, all ye that fear God, and I will declare what he hath done for my soul.—Psalm 66: 16.

It is well to declare the wonders of grace to God-fearing souls, yet it is also incumbent upon Christians to go out into the highways and byways and preach the everlasting gospel to those who know not God.  
Reading—Psalm 66.

### Wednesday.

Thou hast ascended on high, thou hast led captivity; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.—Psalm 68: 18.

Triumphing over the very gates of hell, Christ ascended to his Father, and opened the gates of heaven for his followers. Leading those captive who had once led them captive, he receives gifts that he may bestow them upon his liberated people. For even those who had been rebellious there is pardon and blessing. God would rear his tabernacle amongst them, and dwell with them, in a closer and sweeter relationship than when he dwelt with his people in the sanctuary of early days.  
Reading—Psalm 68: 19-35.

### Thursday.

Let all those that seek thee rejoice and be glad in thee; and let such as love thy salvation say continually, Let God be magnified.—Psalm 70: 4.

To make God's service our chief business and the favor of God our chief delight is seeking him and loving his salvation. Such seek not in vain, and should continuously be glad and rejoice, and magnify the name of Jehovah.  
Reading—Psalms 69: 29-70: 5.

### Friday.

His name shall endure for ever, his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed.—Psalm 72: 17.

In spite of all bellicose attempts to blot out the name of Christ, "it shall be preserved; it shall be perpetuated; it shall be propagated. As the names of earthly princes are continued in their posterity, so Christ's is in himself."  
Reading—Psalm 72.

### Saturday.

For God is my King of old, working salvation in the midst of the earth.—Psalm 74: 12.

Never was there a time when Jehovah was not King. No doctrine is more unscriptural than that of dating the commencement of the divine reign at some future time. He was, is, and ever shall be King over all, infinitely above all other kings, and absolutely unlike all of them, for he works salvation in the midst of the earth.  
Reading—Psalm 74.

### Sunday.

I cried unto him with my voice, even unto God with my voice; and he gave ear unto me.—Psalm 77: 1.

The psalms abound with exclamations of praise, and here is one of many thousands of similar expressions. Again we are reminded that no petition is unanswered. God always hears, and cares, and gives, if not the particular thing requested, something infinitely better.  
Reading—Psalm 77.



## Prayer Meeting Topic.

July 26.

IN VIEW OF THE COMING DAY.

Romans 13.

H. J. Patterson, M.A.

"The night is far spent, the day is at hand." "It is high time to awake out of sleep" (Rom. 13: 11, 12). Paul has been discussing the attitude of the Christian to those who are not necessarily in the church but with whom we may be associated in some way. What should be the attitude of the Christian to those in authority over us? We must pay due regard to these and others. We must ever keep in mind that there is a law operating in relation to these, and it is the law of love. Love is the fulfilling of the law to those without, to state and community. And especially should this law be found operative in view of the approaching day.

### The Night Before the Day.

The night is significant of indolence and lethargy, and the majority of men are sluggish towards God while keen and alert towards the concerns of this present world. Even with the best of us the Lord's business is not done as best we might. Often the service is halfheartedly and sleepily performed. Some need to be roused, to be pleaded with to do service for the kingdom of God. Of three men in business asked to do service on the Saturday afternoon two replied, "No, I can't help, for I want to see the football match." There are few ideas for better work, little interest except when things are boomed and specials are announced. Some of our churches live on the excitement of continual conversions. Some don't get a chance to live even that way. But it is high time to awake.

The night is a time of illusion. Ugliness and beauty, gold and stone, friend and foe are all alike when night has drawn the curtains. Many have been the accidents and consequent fatalities because it was night. When I am constantly being reminded of the misjudgment of otherwise good folk, I am forced to think that not many of us, if any, live in the light of the perfect day. The night is pregnant with danger. "He that walketh in darkness knoweth not whither he goeth, because that darkness hath blinded his eyes." In the night are revellings and drunkenness, impurity of thought and life, strifes and disputes, envyings and jealousies.

### High Time to Awake.

It is time we were stirring—for our own sake and for the sake of the work of Christ. What are we doing to lead souls to Christ? Are you concerned about them? What of those without? Note our returns to conference. What are we doing to keep those we have? What have I done to help?

### The Day is at Hand.

What did Paul mean? I think he had in view the "day of the Lord Jesus," the second advent. Paul expected Jesus to come again. He continually exhorted them to be ready. He did not know, they did not know when, but it is time to awake. And should not we over eighteen hundred years later be the more on our guard? Some indeed, as Peter prophesied, say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning." There are they who say, "A little slumber, a little folding of the hands to sleep." "How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?" (Prov. 6: 9, 10). In view of the possibility of this day, of the warnings of Scripture, of the need of the world and of those about us, let us awake. It is more than high time.

TOPIC FOR AUGUST 2.—"THOU ART THE CHRIST."—Matthew 16: 13-20.

## Our Young People.

Conducted by WM. GALE

### Capturing Youth.

They were fortunate people who were able to attend the Triennial Sunday School Conference at Newcastle-on-Tyne on October 11, 1929, if for no other reason than to hear John Clifford, M.A., deliver his great lecture on "Capturing Youth." The lecture has been published and is before me; it deals with the youth work of the church with adolescents.

The lecturer says "the literature of this subject is yet scanty," so it is published as a contribution to the subject; it is a very helpful work.

### On Solving a Riddle.

The very opening sentence is an arresting one—"Many Sunday Schools seem to ignore the senior scholar problem, because they have no senior scholars. . . ." The lecturer is a real champion of youth. He insists that whatever is to be done for the youth of our schools and churches must be begun right at the beginning of adolescence. "It is at this time that the magnetism of great causes begins to make its power felt. . . . If ever we needed to find understanding and sympathy, in a word, comradeship, we need it between fourteen and twenty-four."

### Daring Leadership.

Mr. Clifford suggests that the solution of the problem lies in the right handling of youth in the senior department; and couples with it the need in our churches for daring leadership. He asks: "Has the spirit of daring passed away for ever? . . . To pay the price of leadership we must go 'the second mile,' for nothing else will win. It is saddening to see sacrifice and toil robbed of their harvest for the sake of some 'extra.' After all, our faith is the faith which calls for 'the utmost for the highest.' If we are not prepared to do this, let us not take upon ourselves the sacred opportunity of the leadership of youth."

The senior department presents the golden opportunity to the leaders of youth. Its atmosphere must be that of comradeship or friendship. He says: "Let it be stressed, the all-important factor, in the achievement of the purpose in our hearts, is friendship, deep and abiding. It is impossible to retain senior scholars as pupils merely. Submit decisions for approval wherever possible to the whole department."

### Week-night Activities.

"More and more we are coming to see that teaching on Sunday must go hand in hand with some recreational and educational and social fellowship during the week. Perhaps the one central principal should be that whatever organisation is adopted it should be recognised as a distinct part of the church life as a whole. No part of our work should be left to develop its constitution and activities in secrecy." This phase of the work he names "The Senior Institute"; this controls all the week-night activities of the young people. "The aim was not to use the institute as a bait to bring in outsiders, who desired cheap recreation, but simply to provide a way of friendship for our own young people."

### Problem of Leadership.

"In the training of leaders for our work amongst young people, our summer schools deserve to be considered. Some of our schools could tell moving stories of the changes for the better wrought in small as well as large schools by some leader who has spent a week in our training schools. The summer school is the

very place to which a minister should send his embryo leaders. The awakening and enthralling power of those days is of immense value."

### The Price of Leadership.

"People need training if they are to develop their inborn capacity on right lines. Developed wrongly you get an autocrat, and the church of to-day is no place for autocratic leaders, but needs a beautiful combination of a general who is also a friend. Seek to secure persons who possess these twin gifts of leadership and comradeship. . . . One thing is certain, the teacher who is good only for a Sunday afternoon programme should not teach seniors. So important is the work that only those who are prepared to make it their sole life work can hope to win the results desired. To be plain, a man must choose between this work and that of a local preacher. He cannot do both satisfactorily. It is worth the best any man or woman can give."

### "Conclusion."

The book, like the preacher's sermon, has a "conclusion." "The problem we have set ourselves is the great problem of the church at home to-day. We are not content to see our scholars drift out of church and school in early adolescence, eighty per cent. of them passing out that way. If we kept eighty per cent. or even fifty per cent., what a mighty change could be wrought in a generation."

### DO IT NOW.

There is an old adage, "If a thing is worth doing, it is worth doing well." Why not add, "If a thing is worth doing, it is worth doing at once"? If you planned some good reading or a new course of study, if you had thought of a kindness that some one would appreciate, or a helpful lift that you could give another, then begin now. One good thing promptly done often opens the way for another.—Selected.

### CHRISTIAN ENDEAVOR AT SWAN HILL, VIC.

On June 8 a young people's Christian Endeavor society was inaugurated with 14 active and one honorary members. Bro. A. H. Pratt, preacher, who is very much appreciated by the young people, was elected president and Miss H. Judd secretary. Much enthusiasm prevails, and up to date 18 active, one associate and one honorary members have enrolled. The society is aiming at securing a membership of 50 by December.



Boonah, Qld., Bible School Children at Annual Picnic.



## Here and There.

Mrs. Corlett, wife of B. G. Corlett, evangelist in the Granville-North Parramatta circuit, N.S.W., passed to her reward on July 10.

On Monday we received the following telegram from Grafton, N.S.W.:—"Great enthusiasm, crowded house, last night; six confessions.—Larsen."

The time for holding our Federal Conference draws near. Readers are requested to note the important announcement appearing in this issue (page 451).

Thomas Hagger is in a mission in the chapel at Granville, N.S.W. Last Thursday evening three came forward in response to the invitation, two to confess Christ, and one as a lapsed believer to take membership in the congregation.

We regret to report the death last week of Mrs. Cameron, wife of Bro. Alex. Cameron, preacher of the church at Mont Albert, Vic. Mrs. Cameron was in ill health for a considerable time. The sympathy of many friends has gone out to our brother in his time of sorrow.

Friends of the College of the Bible are reminded of the students' annual concert to be held in Lygon-st. chapel next Monday evening, July 24. The programme will appeal to musical taste. Proceeds of the concert are to be divided equally between the College and Foreign Missions.

The health of Bro. Laurie Grinstead, secretary of our British Foreign Missions Committee, has broken down seriously, and he has been ordered six months complete rest. In addition to this committee work he has been preaching and doing pastoral work in connection with the church at Gledlow Road, Leeds.

On Thursday, July 13, Mrs. Gordon Andrews, wife of Bro. G. J. Andrews, preacher of Shepparton church, and daughter of Bro. and Sister Jos. Collings, of Northcote, Vic., received the home call. The funeral services at the house and Melbourne Cemetery on Saturday were very largely attended. Deepest sympathy is expressed to all the bereaved ones, and particularly to Bro. Andrews and his three little children.

The second week of the evangelistic festival at Preston, Vic., closed with a total of five decisions. A visit from Glenferrie church choir on July 13 was enjoyed, also a solo by Miss Meek, of Thornbury, on the 11th. Eight were welcomed into fellowship by faith and obedience last Sunday. Bro. L. Morfaw addressed the church. At the close of the gospel address by Bro. Williams a young man made the good confession.

The Victorian Women's Mission Band Committee has arranged another series of group meetings. Plans have been made whereby all our women in the metropolitan area may receive the help and inspiration of such gatherings. The committee is happy to announce that Mr. A. A. Hughes will give an address at each meeting. Meetings will be held at Surrey Hills, Aug. 3; Northcote, Aug. 16; Malvern, Aug. 23; Swanston-st., Aug. 30. All sisters have a cordial invitation to attend and enjoy these meetings.

Our readers will have noted that the Senate rejected by nineteen votes to nine the request of Senator Johnston for a reduction of the excise on whisky from 28/- a proof gallon to 23/-. The senator is reported as lamenting that the serious decrease in the consumption of Australian whisky could be ascribed to the high taxation, which had caused grave concern to all distilleries in Australia. If the excise were reduced, more revenue would be received. As elsewhere indicated in this issue, churches and temperance organisations do well to be on guard.

"There is no way of right living in our soul's innermost centre except by the overbrooding of a greater Personality. We accomplish our secret good and vanquish our secret evil by the law and power which led Christ to die on Calvary."

The accounts of the celebration of High Mass at the White City Stadium, London, at the termination of the Oxford Movement Centenary celebrations make sad reading. 50,000 people attended. Anglo-Catholics throughout England, we are told, had prayed for fine weather, but rain fell in torrents. Let us quote: "The sun made brilliant the gold, crimson, black and white robes of the Bishop of St. Albans (Dr. Michael Furze), who presided, and the other prelates, priests and choristers. Loud speakers amplified the prayers and chants. Rain fell in torrents at 11.50 a.m. The priests, in drenched surplices, stood bareheaded. Only one opened his umbrella, although a five-year-old server took shelter under a mackintosh. Eventually the priests ran to shelter. A roar of thunder accompanied the Bishop of Colombo's final blessing, after the celebration of Mass, in which four trumpeters heralded the elevation of the Host. Seven laymen, in mackintoshes, besides the priests, were the only communicants." The occasion furnished a striking illustration of the disunity within the borders of Anglicanism. Again we quote the cabled report: "A huge kite bearing yellow streamers, inscribed 'Protestant Alliance Declares High Mass Illegal' floated over the Stadium until the wind dropped. The police kept members of the Protestant Alliance, who staged a counter-demonstration outside, constantly on the move." "Mr. J. A. Kensit, of the Protestant Truth Society, presided at a gathering of 500 at Spurgeon's Tabernacle, which repudiated the Oxford Movement as 'a return to mediæval superstition.'"

On page 459 appears a report by Bro. W. A. Wigney, preacher of the church at Echuca, Vic., concerning the work at Cammeragunja mission. Bro. W. B. Payne, who has been doing excellent service in connection with the mission, also writes as follows:—"There are now seventeen baptised believers at Cammeragunja. We hope to commence a weekly breaking of bread service next Sunday. We hope to establish a N.T. church. I should like to suggest a way in which practical help may be given to several of our converts. In these times of distress and depression, when the white man finds it so difficult to obtain work, the dark man has no chance. Several, however, are clever and industrious, and one man is an artist. These men make boomerangs which are either engraved or painted, and which make a very nice and inexpensive present. Small boomerangs, about 8 inches from tip to tip, with a beautifully painted scene, may be had for 4/- a pair. Bigger ones cost more according to the work. Bro. Henry Charles would make a complete set of native weapons for 30/-, comprising about 20 pieces, and the workmanship is delightful. I will gladly supply any information and arrange supplies. This is almost their only source of income now. Boomerangs made of the toughest of wood, suitable for throwing, may be purchased for about 3/6. I am most grateful for help received from our Social Service Department, and for parcels that have been sent from friends and several churches. This practical help has been a big factor in our spiritual successes. I am now also in touch with the native camp at Moulamien, and conduct services there when able to attend. Altogether I am in touch with about 300 dark people. Will the churches please remember this work at the throne of grace?"

### TURKEY AND CHRISTIANITY.

An article in a Turkish periodical suggests that there is some movement in that country towards Christianity—not, at the moment, for its spiritual and moral qualities, but because it is "part of the civilisation of the West."

The writer, H. Niehal, says: "We have decided to follow Western civilisation. But before everything else we have to know the meaning of civilisation. While adopting a new civilisation, have we to take over all its institutions and elements, or may we leave out some parts? When the Turks entered the Islamic civilisation, he remarks, they accepted all its institutions, and naturally its religion. He then asks: "To-day while entering the Western civilisation, shall we accept Christianity also?"

The Sheikh Bey, professor of psychology, said, as reported, that "since we desire to identify ourselves with the West, it is necessary for us to make our religion also identical: seeing that it is impossible for the West to accept Islam, we have to accept Christianity."—"Christian Advocate."

### ADDRESSES.

F. W. Bradley (secretary Ormond church, Vic.),—7 Thompson-st., Ormond, S.E.14.  
C. Ferris (secretary Glenelg church, S.A.),—"Lindfield," 15 1st Avenue, Helmsdale (Glenelg).  
D. C. Gow (secretary Queensberry-st. church, Carlton, Vic.),—156 Lit. Lonsdale-st., Melbourne, C.I.  
H. L. Pang (Treasurer Hong Kong Mission Building Fund),—172 Lit. Bourke-st., Melbourne, C.I.  
J. C. F. Pittman (preacher Brunswick church, Vic.),—90 Athelstan-rd., Camberwell, E.6.

### BIRTH.

LANGLEY.—On July 13, at Dr. Barrett's Private Hospital, Cobden, to Mr. and Mrs. A. Langley, of Port Campbell—a son (Donald Arthur). Both well.

### DEATH.

ASHLIN.—Passed peacefully away at her home, "Cedar Banks," Geeveston, on July 9, 1933, Fanny, dearly beloved and loving wife of William E. and loving mother of Millie (Mrs. W. Russell), Ada (Mrs. Don. Robertson), Ethel (Mrs. A. Luttrell), Frank, Gordon (deceased), Stanley, Jessie, Irene (Mrs. Alf. Clark), and Jack, in the 75th year of her age. Thy will be done.

### IN MEMORIAM.

HARDING.—In loving memory of my dear husband, Morris James, who departed this life July 21, 1931.

Sleep on, beloved, sleep, and take thy rest; Lay down thy head upon thy Saviour's breast: We love thee well, but Jesus loves thee best— Good-night! Good-night! Good-night!

—Inserted by his loving wife.

McINTOSH.—In loving memory of our dear cousin, Alex. D. McIntosh, who passed to higher service on July 23, 1932.

He was a friend so true,  
So patient and so kind.  
—Inserted by H. and L. Annetts, Albert Park.

### COMING EVENTS

JULY 24.—The annual concert arranged by students of the College of the Bible will be held in Lygon-st. chapel on Monday, July 24, at 8 p.m. All friends are invited to attend.

JULY 30 (Sunday).—"Back to Fitzroy" (Gore-st.). Special Services all day, commencing 11 a.m. 3 p.m., Pleasant Sunday Afternoon, followed by fellowship tea at 5.45. All past members and friends are cordially invited to come back to Fitzroy and renew old friendship. Remember the date, July 30.

JULY 31 (Monday).—South Yarra church. Illustrated Lecture by F. Lewis on "Australia's Wonder Birds and Animals." Admission, 1/- Proceeds to new building fund.



## News of the Churches.

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

May I put first that which is nearest to my own heart—the Foreign Missionary appeal? The position is different in the West from what it is over East. In 1929 the W.A. churches gave £410 for the annual Foreign Missionary offering. Then followed a budget system with all offerings and appeals, through duplex envelopes, going into a Conference Fund. For this reason there have been no offerings for special interests such as Foreign or Home Missions. The Foreign Missionary Committee have protested against the new method all through. This year the Home Missionary Committee found themselves hindered from a progressive evangelistic state programme and joined forces with the F.M. Committee. The receipts have steadily declined since the abandonment of the old system of separate annual appeals. Whether this was due more to the depression or to the system has been hotly debated. However, last Conference granted the departments the privilege of appeals, provided the Executive Committee approved. Gracious brotherliness came into play by the protagonists of the budget system. The returns from the first Lord's day of the Foreign Missionary appeal now stand at more than £180. This is far in advance of what we were told we might expect. In itself also it is more than enough to keep one more missionary on the field for a year. Maylands church, where perhaps the Waterman influence still lingers, has headed the poll with £38. Bro. Hunt, organising secretary of Conference, tells me that the receipts to the Conference Fund through the duplex envelopes are better this month than for the past year and a half. Naturally brethren on both sides in our recent debates are rejoicing together, and praising God for so fine an advance.

Early in the month the Anglican rector at Albany drew attention by fasting until the congregational debt of more than £200 was raised. Perhaps, as we have been assured, he sought no mere publicity by his effort. At any rate he gained his avowed end—the money was raised soon enough to avoid danger of his dying from starvation. Another Anglican, Henry J. Adams, "Archdeacon of Bunbury," appeared in print on June 21 as follows: "The method adopted by the rector of Albany to clear his parochial debts has naturally attracted a considerable amount of attention. I would express a hope that the immediate and local effect may be greatly extended, by making people realise that not a few of their clergymen (with their wives and families) are frequently suffering compulsory privations—not a voluntary fast—because their parishioners neglect the duty of systematic almsgiving. Several of our clergy have had their stipends reduced because the people have spent far more on pleasure than they have given for purposes of religion." Wonder what has made the good archdeacon so sore!

A leading brother a week ago in conversation charged the average church member with not being converted. And one is tempted to agree when he sees such things as our Anglican friend complains against. The amount of mean-spirited grumbling and complaining that goes on also suggests a need to break with ourselves. Why is it that many very excellent church members go so far towards spoiling things for others, if not themselves, by barking and growling so much? It may look like a small fault. It is "small"! But it does much to dishearten other faithful brethren. Do we need "converting" over again?

After more than six months Bro. Schwab is still far from well. My information is that Bro. Lucraft is recovering satisfactorily.

### Western Australia.

**Victoria Park.**—Members responded loyally to recent building fund appeal and to F.M. offering on July 2. One was welcomed into fellowship at morning service and three more were baptised at night. 200 were present at Bible School. The preacher has been re-appointed superintendent.

**Perth (Lake-st.).**—Meetings keep up splendidly. Evening meetings show marked improvement and keen interest. Seven were added by faith and baptism during past month. Services of Bro. Pollard, who is taking evening meetings, and brethren who fill morning platform, are appreciated. Bro. Schwab is still confined to his room, although improving. Bro. Lucraft, who has been very ill for some weeks, hopes to be about soon. Amongst recent visitors were Bro. and Sister George Wright, of Adelaide, S.A.

**Bassendean.**—On July 2 Bro. Buckingham spoke at both meetings. Evening meeting was a young people's service, when many took part. Bro. Gilchrist gave the first part of the address, and Bro. Buckingham finished with the invitation. A baptismal service was then held; good attendance. On July 9 Bro. L. Pearce forcefully exhorted, and one was received into fellowship. At night Bro. Buckingham proclaimed the gospel. Bro. Edwards and Sister Mathews sang solos. Sisters Jaques and Groom are sick.

**Subiaco.**—Meetings keep up both morning and evening. Bro. Saunders commenced his fourth year with the church on July 2. At morning service one sister made the good confession. On June 29 Bro. Saunders gave a lantern lecture on mission work. On July 2 the church gave £18 as F.M. offering. On July 6 a church social was held to mark the commencement of the fourth year's work of Bro. Saunders. On July 9 a young lad from the Bible School confessed Christ, and the sister who made the good confession on July 2 was baptised. Bible School is doing good work, the girls' and boys' clubs are growing, and other sections of the work are in a healthy condition.

### Queensland.

**Kedron.**—Four, immersed on June 28, were received into membership on July 2. Also two were received by letter of transfer. A good F.M. offering is still growing. On July 8 Bro. and Sister Noble assisted evangelistic drive at Hawthorne; "New Testament Conversions" was Bro. Noble's theme. Kedron C.E. anniversary services were a success on July 9 and 10. Special addresses were appreciated from Bro. E. W. Galdecot, Chas. Young and N. G. Noble.

**Aldton.**—An epidemic of influenza and measles has reduced attendances at services and Bible School. On July 2 Bro. Bardeu presided, and Mrs. Hare, of Balwyn, Vic., was a visitor. F.M. offering is £32. Under medical advice, Bro. Payne has not been doing any platform work. Appreciated assistance is being given by Bro. Galdecot, Sanders, Bell, P. Reick, Barker, Bell, Noble and Potter. Annual concert of combined clubs was held on July 14 at Windsor School of Arts, a fine entertainment being given.

**Brisbane (Ann-st.).**—Helpful services were held on July 9. Bro. L. J. Sanders exhorted, and Bro. Arnold's gospel subject was "The Blight of Sin." Sisters Hare, of Balwyn, and Walley, of Hawthorn, Vic., were visitors. There has been a good response to F.M. appeal, £31 being to hand. A tennis club has been formed. Sisters' guild organised a midday musical and social

festival on July 13. Over 60 sisters enjoyed a varied programme and sat down to a splendidly prepared dinner. £5 was realised in aid of church building debt. Sisters Arnold, president, Berlin, senr., secretary, and the guild members are commended for an exceptional effort.

**Boonah.**—Bro. Stirling, of Bundaberg, spoke on June 21 on behalf of F.M. work. He also spoke at Silverdale on 20th, and visited Aratula. On June 25 three who recently made their decision at Aratula were immersed by Bro. Jenner. A surprise party was tendered Bro. and Sister Warwick on the occasion of their silver wedding. Bro. and Sister Warwick received a silver cake container as a gift from church members. The church regrets the illness of Sister Warwick. Ladies' guild organised a concert and pastry supper, held on July 5. Guild funds will benefit by £3/7/-. At half-yearly business meeting on July 12, all reports were very satisfactory, especially new work at Aratula and Bible School.

**Toowoomba.**—The work is progressing splendidly. Seating capacity at gospel meetings is often taxed to the uttermost. Each Sunday night there are decisions, and practically every Wednesday night, in addition to studies in Revelation, a baptismal service is conducted by Bro. E. C. Hinrichsen. Sunday School picnic held at Harlaxton was a happy function. Central school reports seven new scholars on July 9, and J.C.E. society also had several additions. At an Endeavorers' mission night an offering of 45/- was made to Dhond Hospital. Gospel service on July 3 was broadcast by courtesy of station 4GL. It is hoped to have both morning and evening services on the air through this station on the first Sunday of each month. Much sickness is prevalent among members. The condition of Bro. T. Crane is still very low. Bro. Archer, of Gardiner, Vic., who is in Toowoomba Hospital, is now doing well.

### Tasmania.

**Launceston (Margaret-st.).**—In the absence of Bro. Collins, owing to influenza, addresses on July 2 were given by Bro. N. Warmbrunn and H. Stevens. On July 16 the men's brotherhood entertained visitors from Invermay and Sandhill to tea, when Bro. Collins outlined schemes for service at Federal Conference meetings and help to unemployed brethren.

### Victoria.

**Collingwood.**—On morning of July 16 Bro. Ingham gave the address. Bro. Fitzgerald officiated at gospel service.

**Ivanhoe.**—Good meetings and two confessions on July 16, when Bro. H. Watson resumed work with the church after an absence of three months in N.S.W. F.M. offering exceeds £20.

**Braunwick.**—On July 16 Bro. Pittman spoke at both services, the gospel address being on "A Winner of the Soul." Offering for social service received. Foreign Mission offering amounted to £2/4/-.

**Kyneton.**—Sister J. Fox is recovering from a serious operation. The church enjoyed the fellowship and addresses of Bro. F. T. Saunders on July 16. A young man, recently baptised, was received into fellowship.

**Carlton (Lygon-st.).**—The boys' club received a visit from Mr. Gale at its meeting last week. The church was glad to have Mrs. Ennis back again on Sunday from her visit to Adelaide. Bro. Ennis spoke at night on "What does God require of Me?" Keen interest is manifest in all auxiliaries.

**Balwyn.**—Splendid meetings on Sunday. Robert Carter, of Lake-st., and his wife, former members of Balwyn, were present. Bro. Carter presided at morning service. Jas. E. Thomas spoke morning and evening. J. G. Hare and Robert Carter sang a beautiful duet at night. Four adults came forward to own Christ. One was for restoration. The young Endeavorers are preparing for a rally, and holding many cottage prayer meetings.

(Continued on page 460.)



## Foreign Missions.

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

### FEDERAL TREASURER'S REPORT.

The Federal treasurer received to July 12 the sum of £1,314/18/1 towards the July offering. He will be glad to receive all monies received by the treasurers as early as possible. £1,000 of the offering has been sent to our Indian treasurer.

### AN EPIC OF JULY 2 OFFERING.

If one could gather all the facts connected with our July offering of 1933, he could write an epic concerning it. If the acts of self-denial and even self-sacrifice could be chronicled, if the yearning prayers of multitudes of people could be given, if the details of the children's help could be written, if the readiness of our missionaries in India, China and the New Hebrides to do their share in carrying the burden were fully known, if the deeds of all those in Australia who have worked so hard and continuously during April, May and June to ensure a good offering, could be told, the whole would make an epic of which Australian Churches of Christ would be proud and glad to read. But no human mind can ever tell all the incidents of the Foreign Missionary offering. Many people made sacrificial offerings, and were glad that the wee F.M. envelope would preserve their anonymity. They hide their deeds just as many soldiers shrink from the publicity of their acts of bravery, and make light of the wounds they receive in fighting the battles of their country, so the soldiers of God's great missionary army are content to help on his work, knowing that he who saw the widow's two-mite gift, in olden times, can see the gift they are making to bring the gospel to those who know it not. Only the Lord himself could write the full epic of our offering, and he who knows when the sparrows fall, and hears the prayers we offer, is recording the gifts of God's people to his work. Some day he will reveal to us gifts that we have made, the full significance of which was hidden from us at the time. When Jesus said at the great judgment scene, "When I was hungry ye gave me meat, when I was sick ye visited me, when I was in prison ye came unto me," it was a wonderful surprise to those who heard their Lord speak thus of any part of their human life, and when he gave the explanation that "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Maybe many of them who heard this would wish they had known what their gift meant, and they would have given in greater abundance, because it was to their Lord himself. It is very interesting to know that the word "least" in our Lord's saying could be translated unto the least attractive, ye have done it unto me. Spreading the gospel in foreign lands often means our seeking the company of those who are not very attractive from a mere human point of view, but the Lord regards service for these down-trodden and outcast, and in some countries savage people, as done unto himself. Homer is famous as the writer of an epic concerning the battles of his countrymen. If one should write an epic of God's people, hoping to win the heathen people for Christ, he would be writing a greater epic than ever Homer wrote.

### BRO. SANDELLS' WORK FOR THE JULY 2 OFFERING.

Through the kindness of Bro. F. Lewis, a member of the Victorian F.M. Committee, Bro. Sandells has secured a splendid set of New Hebrides lantern slides. These were made by Bro. Lewis, and the cost of the slides, for material used, was only 28/-. Bro. Sandells writes: "I made good

use of the lantern slides during my itinerary of N.S.W. During my twenty-one days there I gave eight addresses, or nine including the Conference address, one radio broadcast of 20 minutes, and 10 lantern lectures. In Victoria, up to date, 22 addresses, three greetings, and four lantern lectures. Mrs. Sandells has given 21 addresses, six greetings, and a few solos. We have many meetings to address in the near future, and some lantern lectures."

### BRO. SANDELLS' ITINERARY IN S.A. AND W.A.

August 4, leave Melbourne; August 5, arrive Adelaide; August 18, leave Adelaide for Western Australia; August 20, arrive at Kalgoorlie; August 22, leave Kalgoorlie; August 23, arrive Perth; September 12, leave Perth; September 15, arrive in Adelaide; September 28, leave Adelaide for Melbourne.

### NAMES OF OUR MISSIONARIES.

We are often asked for the names of our missionaries and their addresses. These we gladly send. It is a good thing to make our missionaries widely known until their names become household words. I have been experimenting among some children in the churches recently visited. After talking of the missionaries and their children to the little folks, I asked them to write out the names of the missionaries and their children. It was a delight to have sent me about thirty answers. The larger number contained a complete list of our twenty-four missionaries, and some gave me the names of the eighteen children of the missionaries. It would be a good thing to spend two or three minutes in our Sunday Schools, and have the children repeat the names of all the missionaries they know. In small district conferences a very interesting item is to ask brethren and sisters to represent the missionaries on the field. When the time comes for the item to be given, call those representing the missionaries to take their places on the platform, and call out again the names of the missionaries, and these representatives will stand, as assumed names are called, then some brother or sister could assure these representatives of our loving interest in the missionaries whose names they have taken for this exercise. This might be followed by a few words relating to each country in which our missionaries are laboring. I have tried this experiment, and found it very acceptable to the conference.

### JOTTINGS.

We are sorry to have had news that Mrs. Escott has been ill, but are glad that the last information is that she is much improved. We are sure that all will join in prayer for her rapid recovery to perfect health.

Our South Australian Conference will be held this year, September 22 to 27. Four missionaries will be in attendance—Miss F. Cameron, Mr. A. A. Hughes, and Mr. and Mrs. Sandells. In addition to these Mr. John Wycliffe Black, President of the Churches of Christ World Conference, will be in attendance and speak at several of the meetings. South Australian brethren will welcome any visitors who can attend.

Remember our Federal Conference, October 12 to 18. Cheap fares from all parts of Australia.

The F.M. Board has sent David Bulikaso, our native teacher, Ranwadi, the two bags of rice requested by him for distribution among some of the needy ones.

While in Sydney, Bro. Sandells interviewed Bro. Purdy re the purchase of a launch for work at the New Hebrides. It is quite possible that a new launch, 25 ft. by 8 ft., will be built to specifications. In this case, we could incorporate features that would be very desirable in a launch to be used for mission purposes.

The Chinese church of Adelaide gave £8/5/- on July 2 as their contribution to Foreign Missions. As there are only four members now attending, this was £2/1/3 for each member. Is there any other church, Chinese or Australian, which has done better?



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# Entertaining Angels Unawares.

J. B. Jackson.

Cast thy bread upon the waters: for thou shalt find it after many days.—Eccles. 11: 1.

Some years ago I bought my newspaper from an old woman at a kiosk in Elizabeth-st., Melbourne. She wasn't anything much to look at, not even nicely dressed, but she was always jolly, and I suppose that's what kept me always patronising her stall. As time rolled on I even spent a moment in conversation with her on many occasions, and learnt to respect that good-hearted old soul, but never dreamt that behind that somewhat misshapen body, quite concealed from the many, who like myself bought newspapers, was the heart of a saint. She helped at the kiosk for a few shillings a week, and lived with her married daughter in a crowded part of Richmond. One day she wasn't there, and the man whose kiosk it was either wouldn't tell me anything in reply to my casual enquiry, or he didn't know himself. Several months went by, and I had long felt she had simply disappeared as had many others from their usual surroundings never to return. But when all thought of ever seeing her happy face had definitely gone, she re-appeared for a little while at the old spot, doing the same duties—selling papers. Of course I was curious, even anxious, to know if illness had been the cause of her absence, and I told her so. In explanation, and with a face wreathed in triumphant smiles, she asked me to wait a few minutes to hear this remarkable tale.

Some time before her disappearance a man had appeared at her door at breakfast time begging a meal. She didn't know what to do, and asked why he came to her. He replied, "A man up the street said you were a Christian, and you'd give me a feed sooner than anyone else." He had slept out all night, been drunk, and had been robbed, he told her, and he certainly looked as if he spoke the truth. She brought him in to the kitchen and set a meal before him. She never dreamt she might be entertaining an angel unawares; never suspected for a moment God would send him to her humble home in a crowded part of Richmond. As the man ate, profoundly thankful for the meal, and equally unsuspecting his part of what should shortly happen, he told the two women, mother and daughter, all about himself—where he worked, his employer's name, how much money he had accumulated, the temporary return to the city for a holiday, the beer, the robbery. Now, like the prodigal, he only wanted to return to the sheep station from where he had come. The meal over, he thanked them and took his departure.

Some days afterwards the woman said to her daughter, "Do you remember that man to whom we gave the breakfast?"—her daughter looked very interested—"I believe he told me about my brother." The daughter was unconvinced. How could it be that, after 32 years? and the daughter ridiculed the suggestion.

The days that followed made the mother more and more satisfied that the man's employer would be no other than her brother. She remembered what the man had said, and to her daughter's husband's alarm she announced her intention of going to see. All opposition was in vain, and by borrowing the balance of her train fare she set out, with a few belongings, from Spencer-st. It was a long ride in the train before it reached the destination where she was to get out, and when she did alight, she was the only person on the platform. The train pulled out of the platform, and for the first time she realised how lonely one could be. She didn't know where to go nor how to get to her destination, nor even how far it was. Instead of the crowded houses of Richmond, there was only

one building in sight—the store. She seriously wondered if, after all, she had made a mistake.

However, the afternoon was advancing, and she couldn't stay on the station, so she picked up her little bag and walked over to the store to ask where the man lived she had come so far to see. Just as she reached the building she saw a young man sitting in a jinker, and decided to ask him instead. "Yes," he replied, "he's my father. Are you going there?" She said she was, and he invited her to get up alongside him. "I'm only waiting for my brother to come, he won't be a minute; got to get the mail, y'know," he said brightly. The younger boy soon appeared, and they all drove off. On the way the eldest boy asked, "Is father expecting you?" She had to reply, "No." In her poor clothes she didn't want to tell them she thought she was their aunt. The boys thought her to be a domestic trying to get work by personal application. But although the conversation was meagre on that long trip, and all had mixed feelings of one kind and another, the drive ended at the big gate of the homestead. And holding that gate open for the jinker and its occupants was Mr. Warden, the boys' father, all the time looking hard at the old lady they had brought. Then, as if something suddenly happened to him, he hurried to the side of the jinker, exclaimed, "Mary! after all this time," and helped her to alight, and embraced the sister so long lost; and both wept for joy before two astonished boys. He was rich now, made her stay with him four months, came to Melbourne and bought her a large house, the rent of which would be an income for the remainder of her life.

Happily beyond words as she told me all this, she was dabbling up the tears as she reached the end, and she finished the story, "And all because the good Lord sent a drunk to my home for a meal."

I don't quite know how I felt that day. I had listened to something far more than a story, and it has remained vividly since as one of the jewels of my life.

## Trophies of Grace at Cummeragunja.

At the close of the preaching service in the chapel at Echuca, Vic., on July 9, an impressive service was held. Five converts from the Cummeragunja mission, where Bro. W. B. Payne labors, were immersed into Christ. During the whole meeting there was a spirit of expectancy, and a young lady confessed her faith in Christ. After Bro. Wigney briefly explained the significance of the ordinance, Bro. Payne entered the baptistry followed by a fine, upstanding native whose white attire contrasted pleasingly with his dark skin. Standing in the water, this brother, in quaint, broken English, asked all to close their eyes while he thanked the Lord for the privilege of being permitted to obey him, and in a simple prayer called on the Lord Jesus Christ to give him victory over sin.

One other brother and three sisters were baptised. The whole service was orderly and most impressive, the large congregation remaining perfectly quiet and reverent. Bro. Payne's solid teaching and faithful sowing are bearing a bountiful harvest. These converts are among the first-fruits. Much prayer is needed for them, as temptations are many, chief of which is a hotel directly opposite the station on the Victorian side, where the natives can purchase any quantity of intoxicating drink. It may interest readers to know that in New South Wales, where the station is situated, the natives are not allowed to have drink sold to them, the law being strictly enforced; yet by crossing the

river at their very door they can buy freely. One wonders just why the hotel is allowed to remain in such proximity to the station. It is time Christians interested themselves in such things.—W. A. Wigney.

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## News of the Churches.

(Continued from page 457.)

### Victoria.

**Draconeira.**—Senior Christian Endeavor celebrated anniversary on July 9, when Mr. and Mrs. Sandells delivered helpful messages. On July 11 the chapel was filled when Mr. Sandells delivered a splendid lantern lecture.

**Swan Hill.**—On July 16 the church observed a minute's silence and offered special prayer for Bren. A. Cameron and G. Andrews, their last two preachers, in the loss by death of their wives. At the gospel service a young lady confessed Christ. Bro. Pratt is preaching a series of sermons on Revelation.

**Gardiner.**—Bro. R. K. Whately was morning speaker on July 16, and Bro. Patterson preached at night. A boy was baptised at evening service. The church has suffered a loss by the removal of Bro. and Sister Sones and family to Bentleigh. Bro. and Sister Jos. Adams and daughter are at present in Queensland.

**Surrey Hills.**—Splendid attendances at all meetings during past few weeks, particularly at gospel services. Foreign Mission collection well over quota asked. The church is about to enter upon another year of service with Bro. B. J. Combridge. Interest shown by young people of the church is very encouraging.

**Malvern-Caulfield.**—Average attendances for June were: communion 149, gospel services 175; two additions by faith and baptism during month. Sister Mrs. Chandler recently celebrated her 88th birthday. Very good attendances on July 16 for 44th anniversary of church. Splendid addresses by Bren. A. L. Gibson and Graham.

**Croydon.**—On July 12 a meeting was held to inaugurate a C.E. society. Bro. J. E. Thomas gave an inspiring address on Gal. 2: 20. Mid-week services are well attended. One young man has decided to unite with church. Bro. Ridge has been appointed church secretary. Much interest has been aroused by the efforts of Bro. Russ.

**West Preston.**—Bro. Beaumont was the speaker on July 16; 67 met for worship. At night he preached on "Tragedy Averted." £46 has been raised by direct giving for building fund since December. Meetings are held in Progress Hall, and the work is carried on under somewhat trying conditions. F.M. offering amounted to £4/11/-.

**Coburg.**—On July 9 two were received by letter at morning service, and the gospel meeting was well attended. On July 16 three were baptised, and there was one confession. On July 15, 35 young people gave a surprise party to the preacher and his wife, and a delightful evening was spent. Prospects just now are very promising.

**Fairfield.**—One has confessed Christ, four have been received into fellowship, and on July 8 four were baptised. J.C.E. and the Y.P.S.C.E. are growing in numbers, and are having splendid meetings. Bro. J. Northeast preached the gospel on July 2, Bro. Dow being at Geelong in interests of Foreign Missions. July 16, five received into fellowship.

**Newmarket.**—Excellent meetings on July 16, Bro. Black addressing both services. In the evening a memorial service was held for our late Sister Ravenhall, a faithful servant for the Master for some 60 years. The service was very impressive. Ladies' guild held a pleasant afternoon on July 11, and forwarded a parcel of gifts to social service. All auxiliaries are working splendidly.

**Ballarat (York-st.).**—Weather and sickness have interfered with attendance. Numbers were better on July 16, when Bro. Ballely, of Dawson-st., presided, and Bro. W. Feary spoke on "Christ the Author of Eternal Life." Bro. B. Feary preached to a good audience at night. C.E. lately made a gift of £7/12/- to the church at their share towards providing baptistry in new building.

**East Kew.**—Attendances have increased during present month, as a result of a "Go-to-church" campaign for July. One young man, baptised at Fairfield, was welcomed into fellowship on July 2. In spite of serious financial problems in local work, the F.M. offering is a record, viz. £9/10/3. On July 16 Bro. T. Fitzgerald's address to the church was greatly appreciated.

**Newport.**—Interest is well maintained, and numbers are increasing. On July 9 Bro. Everett addressed the church on "The Holy Spirit in My Life." Gospel service well attended. Cottage prayer meeting had 15 present. F.M. offering exceeded all previous years—£3/14/-. July 16, fine spiritual meetings, Bro. Everett continuing previous Lord's day's subject. Fair attendance to hear gospel message; a young married woman took her stand for Christ.

**Northcote.**—Good meetings continue, and services are enjoyed. Messages have been given by Bren. G. J. Andrews and Sandells. Five have been received into fellowship, four by faith and obedience, and one by letter. After the gospel address by Bro. Saunders on July 16, there were four decisions, and six persons were immersed. The church sympathises with Bro. G. J. Andrews and the family of Bro. Jos. Collings in their recent bereavement.

**Carnegie.**—A successful C.E. drive was held on July 15. Every available seat that could be found had to be utilised to accommodate the large meeting in the evening. The services were addressed by Mr. W. Jones and Mr. Walter Betts, of Fitzroy. Mr. Dyer led the singing in the evening. Services on Sunday were very well attended. J. E. Shipway was the speaker for the day. Sister Mrs. E. Holland, of Yering, has been present for last two Lord's days.

**Brighton.**—Meetings are well attended, and deep interest maintained. Visits from and addresses by Bren. A. A. Hughes, W. G. Graham, R. Baker and F. T. Saunders have been enjoyed. On morning of July 16 Bro. R. T. Pittman, B.A., gave a thoughtful address to a good audience on "Seeking Things Above." Bro. Webb at evening service spoke on "Saved by Grace." Anthem by choir was appreciated. A lady was recently added to church by faith and baptism.

**Pyramid Hill.**—Very satisfactory attendances marked the return visit of Bro. Gale on July 9. Sister Mrs. Yate, senr., was present at morning service after indisposition. Bro. Gale spoke to church, and also addressed Bible School. At evening service there was a good attendance. After Bro. Gale's inspiring address two who had previously made their decision for Christ were baptised. At recent annual business meeting of the church the officers were all re-elected.

**Melbourne (Swanston-st.).**—Good meeting last Sunday morning, and excellent sermon from Bro. Dawson. Reference was made to liberal offerings from churches for Foreign Missionary work, and the Doxology was sung. Bro. and Sister Hoel, of Los Angeles, were again present. Good wishes for their safe return home were expressed, and greetings sent to Hollywood Christian church. Bro. Hoel made suitable response. Helpful message given at evening meeting.

**Geelong.**—W. Gale, Home Mission secretary, and G. Andrews, of Shepparton, were among visitors present on July 16. Bro. Clipstone spoke on "The Need of a Revival at the Morning Service." It being C.E. anniversary, the gospel service was in the hands of Endeavorers. It was a testimony meeting, and some impressive talks were given. Mr. E. Simper rendered a solo, and Misses V. and D. Dunn a duet. One young lady made the good confession. To date Foreign Mission offering is nearly £19.

**North Essendon.**—Prospects are very bright, much interest being shown. Bro. R. P. Williams holds attention with his messages. Bro. Fitch, from the College, gave an appreciated address at morning service on July 2. Belas' and Kappas' first social on July 12 was successful, proceeds being given to church land fund. A block of land is being purchased in a central position. Sister Mrs. Sell has been received by letter

from Essendon. Junior Christian Endeavor is doing a fine work, and growing rapidly.

**Red Cliffs.**—On July 9, after the evening service, two Sunday School scholars made the good confession, and during the week two more followed their example. The four were baptised on evening of July 16, and two more confessions were taken. At the annual business meeting held on July 15, favorable reports were received from all departments. Appreciative remarks concerning the work of Bro. Robinson were made, and an optimistic spirit prevailed. Foreign Mission offering reached £5/8/-, a big increase on last year.

**Thornbury.**—Meetings are well attended, and helpful messages have been given. On July 9 Bro. Saunders, Northcote, addressed the church. At the gospel meeting Bro. Andrews, of Shepparton, delivered the gospel message in absence of Bro. W. Jackel, who was speaking at Shepparton. C.E. meetings are splendid. Mr. Reeves, Congregational church, gave an excellent message at consecration meeting. Bro. Jackel addressed both meetings on July 16. The message at night was on "How We Got Our Bible." Two were immersed. One young man accepted Christ.

**Harcourt.**—Bendigo brethren continue to give faithful service at morning meetings, and Bro. Byard conducts evening and week-night service. Young People's Club is creating great interest. F.M. offering was largest for many years. The church mourns the loss of Sister Mrs. W. Maddern, a member of over 30 years, who received the home call on June 24. Her remains were laid to rest in Harcourt cemetery on June 26. Bro. Earle conducting services at house and graveside. An in memoriam service conducted by Bro. Byard on July 9 was largely attended.

**Prahran.**—During past weeks enjoyable messages have been received from visiting brethren. After gospel message from Bro. Fitch on July 9 a Sunday School scholar decided for Christ. A musical club under leadership of Miss Dixon has been formed, and arrangements are being made for a concert. Recently men of the church conducted the gospel service, and messages from Bren. Michael, Hosking and Jordan were enjoyed. Bro. Morgan, a regular attendant at evening meeting, passed away on July 14. On July 16 Bro. Fitch, from the College, spoke at both services. After a splendid gospel message there were four decisions.

**Yarravonga.**—The work makes steady progress. Splendid services on July 16. Morning, Bro. Searle gave a fine message on "The Hallmark of a Christian." In the evening his message was on "The Incomparable Christ." The church held a social in honor of Bro. Arthur Smith and his wife, who have returned from Melbourne after their wedding. A presentation of a drawing-room clock was made by Bro. Searle on behalf of the church. Mulwala Bible School presented to Bro. Smith on July 16 a silver cake dish. Sister Mrs. Smith was welcomed in from Fairfield on July 16. The ladies' guild, at which three new members have been welcomed, is having splendid meetings. Before each meeting a devotional meeting is led by Bro. Searle. Foreign Mission offering to date is £11/7/-. Four new young worshippers have been enrolled.

**Parkdale.**—Church decided to make special effort by penny-per-week fund to reduce building overdraft. Financial side of work brightening; good messages by Bro. Stephenson to deepen spiritual life. Y.P.S.C.E. has made arrangements enabling its members to give weekly gifts for Home and Foreign Missions. July 15, 15/- was raised from social evening at Bro. and Sister Burris' for sunshine committee's funds. Y.W.L. decided to enter competition beginning August. Bro. Bryce, senr., has not yet regained his usual health. On July 16 Mr. and Mrs. Gouldthorpe celebrated their golden wedding; members of church and Y.P.S.C.E. visited them, offering congratulations and best wishes, and enjoyed a time of spiritual singing. Bro. and Sister Brooker and family were present afternoon and evening; Bro. Brooker led song service and sang a solo.



### South Australian News-letter. J. Wiltshire.

Last week, with a few fellow-workers, I motored to Quorn, just north of Pt. Augusta. The crops for the most part are very backward, and Quorn district was as dry as in mid-summer. Since then we have learned that 47 points of rain have fallen—this has changed the outlook slightly. The compensation given for these prospects are the beautiful days. The winter is passing like a bright warm spring.

The promotion to glory of a good woman, my eldest brother's beloved wife, accounts for my being at the time of writing in Portland, Victoria. Life is so fragmentary. In Christ is the completion of his people and their work. When will "the saying that is written" be fulfilled, "Death is swallowed up in victory"?

#### Bro. Fitzgerald.

Our present word is complementary of a hope expressed in last letter that a valuable brother from the East was being sought by the church at Maylands. Bro. Fitzgerald will find a larger sphere than Maylands awaiting him. One with his evangelistic gifts is needed in special efforts in many places. The Home Missionary Committee hopes to secure him for a tent mission at Victor Harbour in March of next year.

#### Other Brotherhood Activities.

For some years kindergarten workers have felt the need of a monthly training class in Adelaide—the Bible Schools Department has recently met that need. Under the attractive and efficient leadership of Mrs. Beiler this promises to become a valuable institution.

Bro. Frank Hollams, who has spent three or four years in pioneering work on Eyre's Peninsula, will leave his vast field for a more restricted ministry in September. He will commence in October to serve the church at Cottonville.

Bro. J. T. Train has entered into a two-years' engagement with the Forestville brethren. Bro. Train's ripe experience and consistent labors will greatly stimulate this church.

#### General.

Sir Edward Lucas submitted for the endorsement of the council a very fine petition on the aborigines question. It is hoped that this will be very representatively signed and submitted to Parliament. Almost if not every aspect of this sad matter is dealt with.

We have been very encouraged to think that our persistent appeals are not in vain. At Swan Reach it is likely the natives will in a few weeks be comfortably housed in suitable huts.

At the moment we fear that the Royal Commission on gambling is about to bring in a recommendation for the licensing of bookmakers. This much has been forecasted. We are confident that at least one member of the cabinet will not favor such legislation. The Christian church should pray that his hands may be mightily strengthened.

Our city council is being invited by certain of its members to propose to parliament the establishment of a State lottery. It is complained that too much money is going out of South Australia, drained by lotteries elsewhere. It is hard for a weak community to resist these wretched devices while stronger States on each side give way. We hope, however, that a majority will see that it is better to lose a little money than our good name. We record with pride that our own Bro. E. W. Peet is challenging the evil in the council.

#### South Australia.

Milang.—Foreign Mission offering has reached £30, the best yet. Endeavor Society visited Pt. Start on July 12 when a good meeting was held. Bro. Wilson's addresses are appreciated. Good morning meetings; evening meeting rather small.

Henley Beach.—Good attendances on July 9, Bro. Manning speaking morning and evening. At morning worship on July 16 Bro. Reg. Lampshire gave a helpful message. Sister Mrs. Platten was received into fellowship from Croydon. Young men assisted at gospel service, when Bro. Manning spoke on "Champions Every One."

Kensington.—Work in all departments is vigorous. A successful tent mission closed on July 12, with 13 confessions. On that date a baptismal service was held at Grote-st., when eleven were immersed. July 16, at morning service, 42 broke bread and ten were received by faith and baptism. Evening service, large attendance. Bro. P. R. Baker preached a splendid sermon.

Semaphore.—Men's Fellowship had a wonderful lantern lecture on the "Ruins and Churches of Rome," by Mr. French on July 10. The message of Mrs. A. L. Read, president sisters' conference, to ladies' guild on July 11 was greatly appreciated. On July 16 Bro. Brown gave a helpful exhortation to the church. At night Bro. Beiler gave a blackboard address on "The Dispensations of Time."

Nailsworth.—Attendances are well maintained. On July 2, 156 broke bread; 138 were at evening service. July 9, morning service, 143; evening, 150. Helpful addresses have been given at all services by Bro. G. D. McKie, who is in much better health. Church finances are much healthier than at this period last year, building fund being only £4 behind for half-year, and church general fund showing slight credit. All auxiliaries are prosperous.

Glenside.—Good attendance at annual business meeting on July 11, also at anniversary services, continued on July 16. Inspiring address by Bro. A. E. Hillingworth at morning service, and by Bro. Theo. Edwards at night, when two anthems were rendered by choir. Average attendance at breaking of bread last year was 95, increase of eight for the year. There has also been a small increase in church membership. Good work done by the auxiliaries of the church.

Queenstown.—July 16 was the anniversary of Bro. Brooker's coming to Queenstown 28 years ago. He has labored faithfully and well. In the evening a special service was held. Fourteen young men, all members of church and football club, took part, announcing hymns, praying and reading, and three interesting addresses were given, Bro. A. Holmes on "The Past"; Bro. L. Partington on "The Present"; Bro. Brooker on "The Future." The building was packed. On July 12 the sunshine club held its first annual meeting. Reports and items made an enjoyable service.

Adelaide (Grote-st.).—Good meetings on July 9. At close of Bro. Wiltshire's address a young man stepped out for Christ. On July 12 Mr. J. Page, of United Aborigines Mission, gave a lantern lecture to a good audience, after which Bro. P. R. Baker baptised eleven candidates, converts of Kensington mission. On July 16 Bro. and Sister McLean and daughter Margaret were welcomed to fellowship, having been immersed recently. Bro. McLean has been a minister of the Presbyterian church. At evening service a young woman stepped out for Christ, result of the ministry of Mrs. White, a member of Nailsworth church and a worker among the aborigines who stray into the city.

Unley.—Two additions by faith and baptism and three by statement. "The Ministry of the Holy Spirit" has been the subject of Bro. H. R. Taylor's Sunday morning addresses. Foreign Mission offering to date, £166, an increase on last year. At ladies' mission hand annual meeting Miss Parsons, of Poona and India Village Mission, gave an address. Large gathering at half-yearly business meeting on July 12. T. E. Yelland presided, and interesting and progressive reports from officers and auxiliaries were presented. The meeting agreed to the officers' unanimous recommendation that Bro. H. R. Taylor, B.A., who had served the church faithfully and well for six years, should be invited to remain for a further two years.

#### New South Wales.

Enmore.—On July 16, Bro. Paternoster spoke in the morning on "Stewardship," and at night on "Redemption Through the Blood." Both meetings were good. Two sisters of Moreland, Vic., were visitors at the school and night service. F.M. offering is now over £150.

Canley Vale.—On June 29 another faithful pioneer, Sister Mildwater, passed to her reward, aged 92. The church mourns with the bereaved. Bro. W. Boys, secretary, who underwent an operation in hospital, is progressing favorably. Meetings are keeping up well, especially at Loftus Park, with Bro. Clydesdale's help. Sister Clydesdale is home again from Melbourne.

Erskineville.—On July 9 Bro. Lewis, of Marwickville, gave a very helpful exhortation. Bro. Stitt preached on "Christian Boldness." Mrs. and Miss Abbot and Mrs. Stitt gave messages in song. A presentation of two books was made to Bro. Jas. Rosser, who has been connected with Bible School for 12 years, and who has accepted evangelistic work at Canterbury. Beale Stitt has been appointed secretary of Bible School. Four new scholars were present on July 9.

Lismore.—On morning of June 25, after an address by Bro. Riches preparing for F.M. offering, eleven members of the Y.P.S.C.E. signified their intention of devoting their lives to service in the foreign field should opportunity offer. Attendance on morning of July 2 was the largest for some time. Bro. and Sister Anders have returned to Toowoomba after a lengthy stay in Lismore. On July 5 the sisters held a successful afternoon meeting. Preparations are well in hand for the North Coast annual conference, which is being held in conjunction with the 49th anniversary of the church.

Rockdale.—On July 8 a happy social, arranged by officers and teachers of the Bible School, was held in honor of Messrs. W. Black, sen., and A. Coomber. Bro. Coomber, who was presented with an inscribed Bible by Bro. Black, was secretary of the school and an enthusiastic worker. His removal from the district is much regretted. Bro. W. T. Coles (superintendent) presented Bro. Black, sen., with a travelling rug in appreciation of his splendid service as a teacher in the school since its commencement. Our brother has been associated with Rockdale church for at least 40 years, and has greatly assisted both church and school. Bro. F. E. Aclorn spoke in appreciative terms of both the guests.

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#### WANTED

The church at Gore-st., Fitzroy, Vic., desires to purchase some copies of "Psalms and Hymns." The church would be grateful if any congregation could lend them a number of copies for their Back-to-Fitzroy services on July 30. Any church desiring to sell or to lend the books is asked to correspond with R. L. Shephard, 60 McKean-st., North Fitzroy, N.Z.



### Sisters' Auxiliary, South Australia.

The devotional session of auxiliary meeting, held at Grote-st. on July 6, was ably led by Mrs. J. Turner, who read an interesting paper on "Keeping Our Lives in Tune." Mrs. Jas. Gordon rendered a pleasing meeting. The president (Mrs. A. L. Read) presided over business meeting. The resignation of Mrs. P. Smith, Dorcas superintendent, was accepted with regret. The committee will carry on until Conference.

The treasurer's report showed receipts: Home Missions, £36/4/5; Foreign Missions, £33/14/7½; General Fund, in hand, £1/18/6.

Home Missions (two months).—Two meetings, held at Queenstown and Cowandilla, were splendidly attended. Amount received: June, £3/5/10; July, £10/0/1.

The Foreign Missionary Committee visited several churches during May and June. Money received for May and June, £3/12/8 and £11/19/2.

Prayer Meeting.—Four cottage meetings were held with our sick folk—Mrs. Shill, North Adelaide; Mrs. Coulls, Croydon; Mrs. Bowden, Prospect; and Mrs. Lunn, Croydon. These meetings were greatly appreciated.

Dorcas Committee reported visits paid to Maylands annual meeting, Nailsworth, Grote-st., Cowandilla, York, Hindmarsh, Glenelg, Unley and Saint Morris; also parcels to distressed cases.

Parcels of reading matter have been forwarded to hospitals, homes and missions, also to "Kalyra," in response from wireless appeal.

The usual books and magazines, flowers, fruit, etc., were taken to various hospitals and institutions, and thankfully received.

The following sisters have received the home call: Mrs. Porter, Sister Parker, Mrs. Gray, Mrs. Jacobs, and Miss E. Tonkin (Unley); also Sister Webb was called on to part with her father.

Collection for afternoon amounted to £1/3/10½. 78 sisters were present, 52 being delegates. Next meeting is to be held on August 3. Miss Norman is planned as leader of devotions, and Miss Lucy Robinson as speaker.

Sisters are reminded that the treasurer's books will close for Home and Foreign Missions on August 31.—A. Brooker, assistant secretary.

### Victorian Women's Exec tive.

There was a large meeting on Friday, July 7. Miss Ellis, president, presided. Devotions were led by Mrs. Seambler. All visitors were cordially welcomed, including the speaker, Mr. Deniston, who gave an interesting address on "The Significance of the History of the Jews."

Minutes and treasurer's statement presented and received. Apologies, Mrs. Brough, Mrs. Collings, Mrs. Oliver, Mrs. Jackson, Mrs. Emmerson. The garden fete on Saturday, October 28, at College of the Bible, will be held afternoon and evening.

Home Mission Committee paid a visit to W.M. Band, Box Hill; a bright and interesting meeting was held. Prayers are asked for the work of Home Missions at this time.

Prayer Committee visited Middle Park and South Yarra churches. These meetings were well attended. May we realise more fully the value of prayer.

Women's Mission Band Committee visited Glenferrie, Northcote, Thornbury. All meetings large and enthusiastic. Mrs. Wilson spoke at a mothers' meeting at Hartwell, and Mrs. Mitchell at a similar meeting at Essendon. Merbein and Mildura have organised bands.

General Dorcas Committee had a very busy time. Parcels sent to benevolent home, hospital committee, Bourverie-st. kindergarden, Eye and Ear Hospital, Social Service Committee, and six private cases. 75 garments, 2 lengths of material and a quantity of crockery were distributed. 12 other cases assisted through Margaret Goudie Fund with winter comforts. Several sisters have sent useful garments. £17/10/- received from Margaret Goudie Fund, gratefully acknowledged.

Hospital Visitation.—63 visits paid to various institutions. Comforts of many kinds distributed, letters written for the patients.

Thanks to General Dorcas, Swanston-st. Bambera-rd., Mrs. Oliver and to all who have remembered the "Inasmuch."

Social Service during the month received 1,056 garments, £2/7/2 groceries, distributed 458 garments, £2/5/10 worth groceries and other comforts. Ladies have been busy making and mending garments. 10/- received from a lady (Kaniva); Lygon-st. sisters sent money for blankets; cash received from recent competition, £6/14/10. Grateful thanks to all who have helped.

Next meeting of executive, August 4. Devotions, Mrs. Robbins. A representative from League of Nations will speak.—Miss Rometch secretary, 11 Florence-ave., Kew.

### Obituary.

ASHLIN.—Mrs. W. E. Ashlin, sen., passed away on Sunday morning, July 9. Three months ago she was stricken with a fatal illness. She suffered with patience and Christian fortitude. Our sister, who was in her 75th year, was a foundation member of the church at Geveston, Tas., having accepted Christ under the preaching of Bro. Way. Her home was as an open door for cottage prayer meetings and hospitality to the early pioneer preachers. Her husband and eight children remain, with many grandchildren. Our sister was respected and loved by all for her constancy to Christ and the church whose service and fellowship she loved. Her work and gifts for Foreign Missions will be long remembered. All will miss her. The burial took place at the Cairns Bay Cemetery.—A. H. Stanford.

#### FOREIGN MISSIONARY OFFERINGS

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Should be sent to the Treasurer, D. E. Pittman, 430 Elizabeth-st., Melb.  
All general correspondence to A. J. Ingham, secretary, 11 Gladstone-st., Kew, E.A.

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## Proposed Reduction of Duty on Spirits.

The following letter has been sent by the Victorian Prohibition League to the Prime Minister of the Commonwealth:—

To the Hon. the Prime Minister,  
Mr. J. Lyons, M.H.R.,  
Parliament House, Melbourne, C.I.

Dear Sir,—

It is with serious regret that the associated temperance societies of Victoria have noted the possibility—as reported in the press—of the Customs duty on spirits being decreased. With earnestness and with respect, we beg to submit the following to your consideration:—

1. That it is regarded as a prime duty of serious statesmanship to minimise the consumption of alcohol, particularly of alcohol in its more concentrated form, as in whisky, etc. The effect of an import or excise duty—seriously considered—being only secondarily to raise revenue, but primarily to restrict the amount of alcohol going into public consumption.

2. That an increase in the consumption of alcohol is never a cause for satisfaction, as there is such a constant and proven connection between the use of alcohol and accidents, poverty, sickness and public disorder.

3. That in the present abnormal times, the deflection of the spending powers of the community from the necessities of life and the encouragement of luxury-spending, particularly in the more concentrated forms of alcoholic beverage, would be a grave blunder.

4. That, as a corollary, the contemplated lowering of the duty on spirits, with an expected increase in public expenditure on whisky, would proportionately seriously affect the trade in other commodities which relate to the comforts and necessities of life.

5. That an increase in the amount of money sent out of the country for the purchase of whisky is not in the interests of economy.

It is therefore respectfully urged that no reduction of duty upon imported spirits be made, as any encouragement of larger spending upon alcohol is against the best interests of the community.

Yours faithfully,

(Signed) R. Ambrose Roberts,  
General Secretary.

### TRANSLATED IN TWO WAYS.

Mr. Edwin W. Smith, the new editorial superintendent of the British and Foreign Bible Society, tells that it is now possible to read some verses of the Bible in at least 900 distinct languages. Mr. Smith, formerly a Methodist missionary, is a notable Central African linguist and a leading anthropologist. "I made a practice," he says, "of sitting down wherever I heard natives talking—such as at their courts. I used to have a notebook in which to write down what words I could. But that upset the court, and the natives would crowd round to see what I was writing. So I started wearing a white jacket and I would scribble the words on the sleeves, until one of the natives saw me doing it. That was how I earned one of the native names by which I came to be known. The word can be translated in two ways. My wife translates it as 'the wise silent man.' I say it means 'the quiet cunning devil,' and I think I am more right than my wife is."

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Representative in Victoria: A. R. Lyall, Royal Park, Melbourne.

Representative in South Australia: General S. Price Weir, 2nd Avenue, East Adelaide.

Representative in Western Australia: D. M. Wilson, 33 Carr-st., Perth.

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1st. To assist financially Aged and Infirm and Retired Preachers.

2nd. To control and manage an Endowment Fund to which Preachers may contribute.

In order to do this effectively, the Committee needs the practical sympathy and support of all the churches and brethren throughout the Commonwealth.

Please forward contributions to W. H. Hall, 113 Pitt-st., Sydney, N.S.W., making money orders and postal notes payable at G.P.O., Sydney. Contributions may also be sent to A. R. Lyall, S. Price Weir and D. M. Wilson.

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