

# THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND

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## Changing Preachers: A Baptist Problem.

AT the annual meetings of the New South Wales Baptist Union recently held, attention was directed to the losses which the Union has sustained through ministers leaving the church for other denominations. In several issues of "The Australian Baptist" this question has received prominent mention. The contributor to the "Listening in New South Wales" column put the matter in the following pertinent way:—"A perusal of the White Book issued in connection with the General Assembly of the Presbyterian Church of Australia, sitting this week in Sydney, would justify the ordinary outsider in imagining that the Baptists were going out of business in Australia, and that their ministers were flocking into the Presbyterian church. Petitions were heard from no less than six erstwhile Baptist ministers, praying to be received as ministers of that church." To show how serious the position is, at the Union annual meetings "members of the churches, it was urged, were becoming very dissatisfied at having to support the Baptist College when ministers trained there were leaving to go to other denominations."

### An attempted explanation.

A possible explanation of some of the withdrawals has been found in the small allowances granted to ministers. In response to a statement that the ministers leaving were seeking better stipends, one faithful minister who has given his life to the work said that "this had a considerable bearing on the subject. Was it not, after all, that their ministers were finding that they could not continue under the conditions forced upon them? He himself had served the church for over 30 years, and during that time had averaged £4 per week. If he had to retire to-day he would be forced to enter a home. He urged that consideration should be given to the interests of the ministers in the country. On the salary that they received they could not buy the books they required and keep pace with

the times. They had convictions, but the conditions under which they labored were too much for them. For the sake of the young men whom they wanted and needed to retain, they should look into this matter." Another, supporting this speaker, said he "had served for 13 years, well and honorably, as a Baptist minister, and during that time had received something in the vicinity of £2,000 for the whole period. If they averaged that out, they would discover how some of their ministers had been crowded out

referred to. Whether it be our own work or that of others which is being considered, we ought to see that sufficient allowance be granted to enable the preacher to do his work without undue embarrassment.

### Why leave the church?

If a preacher find that he cannot on the amount he receives provide things honest in the sight of all men, then he may be justified in seeking work of a kind which will enable him to do so. In some cases brethren may wisely ask if they have not made a mistake and if they should not seek secular employment. We associate ourselves, however, with the earnest appeal made by Mr. J. E. Thomas at Adelaide, as reported in last week's "Christian." We would add that the preacher cannot and should not expect the emoluments of professional and business life. To make the demand, to be dissatisfied with less, is to degrade and not to elevate his calling. It is useless to talk of a vocation as opposed to a profession unless the preacher recognises that in giving himself fully to the work he has voluntarily surrendered the opportunities of money-making which others are seizing.

But why leave the church? The N.S.W. Baptist President mildly said: "I should be sorry to think that any minister left our ministry for a bigger salary." No man should be a minister in any church unless he is whole-heartedly in sympathy with the doctrine and practices of the church. He is a preacher by conviction, if he is worth his salt. If his convictions change, then perforce as an honest man he will change his job. If he is sure that Presbyterianism is right, he will become a Presbyterian whether or not he receives a preaching appointment. If his convictions do not change, he cannot be a true man and preach a contrary faith. That a preacher should sink convictions or consent not to preach what he believes to be truth merely because a very high salary is offered to him would be dreadful. Whatever the price, the

### Friends.

The dearest gifts God gives to us are friends—  
just friends.

The flowers will fade—the birds will die,  
The stars may vanish from the sky,  
The lust of gold will pass away;  
Earth riches only last a day,  
But love will live and God will give,  
With heav'n's eternity bye and bye,  
Our friends restored—our dear, dear friends.

—Mary Dillon Ferguson, in "Western Christian Advocate."

of the bread-line. He had been on the bread-line for ten years. At least ministers ought to be above the living wage. There were many other ministers doing the same. Had he not been able to do some business outside his church work he would never have been able to continue. As it was he had lived through 13 years of drudgery."

Men who have been willing to give years of faithful service under circumstances so arduous and calling for such self-sacrifice merit our admiration. But how can churches in these days retain their self-respect while their preachers are receiving less than £4 per week? When we consider the wages of tradesmen and artisans, and also the high cost of living, it is shocking to think that preachers should receive such hopelessly inadequate allowances as those



selling of the soul and its honor for it is a bad bargain.

Some Baptist writers have in their church paper been putting the issue very clearly. Mr. A. Jolly, of Northcote, Vic., says:

"These erstwhile Baptist ministers' can only be admitted into the Presbyterian church on the disavowal of their former beliefs regarding believers' baptism. As Baptists, we claim to believe that among the things we can never drop, without recreancy, are those simple fidelities and loyalties to the mind of Jesus Christ for which Baptists stand. We teach that Christ in his great commission gave the ordinance of baptism to every disciple to proclaim and practise among all nations and to every creature. Undoubtedly we claim to believe also, that immersion was the original, divinely commanded mode of baptism, and so in the light of this reported departure from the Baptist camp, big questions thunder themselves at us.

"Seeking service in another denomination such as the Presbyterian, they must be prepared to substitute for Christ's baptism, a baptism which, as we believe, was brought from the Roman Catholic church through reformation channels of a few centuries ago. And if so many ministerial brethren so easily forego baptism for rhanism, will it not appreciably weaken, and in a measure make a laughing-stock of that which we claim as a distinctive New Testament teaching?"

#### Lack of convictions.

It is possible that the ministers in question have neither acted in opposition to their convictions nor even changed them. They may all the time have held very loosely their Baptist beliefs. Without personal knowledge, we can say no more regarding them. We know that there are many churches and people called Baptists although they are extremely careless of the ordinance suggested by their name. There are many "open membership" churches, and therefore many "unbaptised Baptists." That some of such, or of the preachers who condone or believe in "open membership," should find themselves turning to Presbyterianism seems to us a very natural thing.

Appreciating the good things in Baptist church history, and with the kindest of feelings to the many fine Christians in the churches, we regret their increasing lack of a distinctive and definite witness. This may in part explain why their numerical advance is so small in the States of the Commonwealth. In New South Wales last year their church membership showed a decrease of 208, leaving the present total of 6261. In Queensland, though, according to "The Australian Baptist," the delegates at the recent annual meeting heard with joy "that the tide has turned," the increase of membership was 73. At the Brisbane meeting, a motion by the Newmarket Baptist church asking that "all churches in the Association be composed of baptised believers," was negatived. Possibly this throws some light on the statistics. From the point of view of Scripture authority, "open membership" has no warrant and is unjustifiable. From the point of view of policy, it is not commending itself. Some Baptists may seek for churches with a more definite witness. Some preachers may be led to think that Baptist churches with baptism left out are not to be preferred to Presbyterianism.

A study of the situation as revealed in the pages of our Baptist contemporary encourages us to advise churches wearing the

New Testament name to stand, be true to the Book, and give clear and definite teaching to the people.

## Salvation By Hope.

We are all of us favorably disposed towards hope. I am not sure, however, that we commonly reckon it among the moralities of life. Says Dean Inge: "No other religion before Christianity ever erected hope into a moral virtue. 'We are saved by hope' was a new doctrine when it was pronounced." And it has all the more weight, has it not, when we remember that the pronouncement was by the great protagonist of salvation by faith?

#### Consciousness forward-looking.

It is surely worth looking into, this "new doctrine." The psychologists, to begin with, are with Paul here. Consciousness, said William James, is in its essential nature forward-looking. That is to say, just as we are obviously built to walk forwards and not backwards, so evidently are we made to think forwards and not backwards!

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"Thy work with beauty crown, thy life with love;  
Thy mind with truth uplift to God above:  
For whom all is, from whom was all begun,  
In whom all Beauty, Truth and Love are one."  
—R. Bridges.

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Such is apparently the normal and healthy way of life. Yet how many are, in this regard, abnormal! Some do not look forward because they are frightened to do so, people for whom to-morrow or next year is a thought of fear and perhaps of terror. Others, not so much because they are frightened, as because they do not seem to have any spare energy left from the demands of the present. Such have never learned the great lesson that while a future without hope is truly a burden, a future with a hope is a very powerhouse of energy and inspiration.

But what is hope? Some seem to imagine that it consists in shutting your eyes to facts and relying on animal spirits. That is not hope but credulity. And, however cheerful in an aimless sort of way such people may be it is worth remark that they seldom achieve anything really big or memorable. Others confuse hope with a Micawler-like expectation of "something turning up." It is true that an alertness of mind to the possibility of things turning up is in itself a useful thing. But it is another story to have nothing else than that for the very foundation of your life. Such an attitude has among other defects this, that it misses some of the great lessons of life, notably the lesson that many of the best things in

life never do turn up unless we go and turn them up for ourselves.

#### Founded on fact.

In contrast to these things the distinctiveness of the Christian hope is that it is founded on fact. It is founded altogether on the fact of God, God as we know him in Jesus, in history, in our own experience. It is experience that worketh hope. At least Christian experience does: other kinds of experience more often work . . . well, something very different. Founded on fact; and so it is written: Hope maketh not ashamed. I like that phrase. It suggests the hope of a man who faces life with open-eyed honesty, foursquare to all its facts and forces.

We have probably never fully realised how much Jesus himself relied on hope, never fully noticed how essential a part it was of his whole attitude to life, never fully recognised, in particular, that it was the main force and driving power in his work. "Who, for the joy set before him" Surely we need not be ashamed to employ what he so freely employed, to rely on what he so definitely and unreservedly relied upon. The basis of our hope is, may be, ought to be, exactly the same as his . . . the God and Father who marks the fall of the sparrow and who thought the least of his children worth a cross.

#### A question.

We might do worse than ask ourselves the question: Do we look forward easily, naturally and hopefully? If not, it can only be because we have not taken to ourselves the fulness of our salvation, it must be because we are only half-saved after all. We must be missing that which gave its final touch of glory and triumph to the faith of the saints. And we may remind ourselves that it may be ours as it was theirs, for it does not at all depend on what we are or on what we have done. It depends entirely on what God is and what God has done for us. There is no happiness in life without security, without some anchor of unassailable certainty. And that anchor, you remember the fine figure, is fixed in front, within the veil. A sure hope.

Ah, surely here again Christianity was right, right when it proclaimed this "new doctrine," new enough still, for most of us have yet to learn it to any real purpose. Surely, Paul, you were right, and most pertinently and practically right, in this. For if men such as we are to be saved in a world such as this it can only be by a salvation which includes hope as its dominant note. And truly, by hope are we saved—J. Marshall Robertson in "The Christian World."



# Eternal Life.

Joseph Pittman.

This subject is of transcendent value to man. If there is no hope beyond the grave—if eternal life is a myth—the present life is vain, useless, worthless. It is like a match struck in profound darkness. As compared with the eternal ages, past and future, it is "but for a moment." The joys of the present are like a morsel of meat to a starving man, only to leave him in greater anguish to perish with hunger; and those joys, being mixed with so much pain and sorrow, are not worth living for. Indeed, in that case, man is in worse case than the beasts of the field; for they have no mind for the future. Their mental vision is only in those things which they see, feel and taste. But man is formed with a mind which must persist in quest of the unknown and the eternal. How wretched, then, is our case if our search into the future must end in utter failure! A man in a dark prison, feeling all round its walls for a crevice or a possible way out, and then throwing himself hopelessly on the damp floor of the cell, is but a faint picture of our state if there is no such thing as eternal life. Millions, it is true, live so like the brute that they can "eat, drink and be merry," "without God and without hope in the world," but that only shows their foolishness and ignorance. They are like the fettered madman who gloried in his kingship. Most pitiable.

But eternal life is a *reality*, and to those who possess it this life, with all its joys and sorrows, is the school in which they are educated and prepared for the life to come. They rejoice in all its tribulations, for they are taught to believe that the great Father makes all things subservient to their everlasting welfare.

## Where is it to be found?

Not in Nature. Spring, with its new life and beauty, is by some regarded as an indicator of eternal life. But that cannot be, as all its new life is doomed to perish as the year advances. In fact death, preceded by decay, is written on all sensuous things.

Is it to be evolved from human reason or instinct? Philosophy, at its best, has only produced a faint shadowy hope, without any substantial basis; which may have arisen out of man's natural longing for immortality; or possibly, in part, from the holy race through whom the Almighty has graciously made known his will.

The Bible alone reveals eternal life. This is, perhaps, the greatest proof of its divine authorship.

In what part of the Bible is eternal life to be found? I have searched the Old Testament, and have found only one passage in which eternal life is clearly promised to God's people. That is in Daniel 12: 2, 3: "Many of them that sleep in the dust of the earth shall awake, some to ever-

lasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." But notwithstanding this silence, the Old Testament is full of implications and necessary inferences of the fact of eternal life. What other motive could have given such courage and strength to the great host of God's faithful people in those pre-Christian times who suffered even unto death for his sake? Abraham, we are told, "looked for a city . . . whose builder and maker is God." And all those with like faith "died in faith, not having received the promises, but having seen them afar off." They regarded themselves as "strangers and pilgrims on the earth," seeking "a better country, that is a heavenly." Here we learn that "promises" of a "heavenly" country

## His Voice.

My God, permit me not to be  
A stranger to myself and thee;  
Amid a thousand thoughts I rove,  
Forgetful of my highest love.

Call me away from flesh and sense;  
One sovereign word can draw me thence;  
I would obey the voice divine,  
And all inferior joys resign.

—Isaac Watts.

were made to those ancient saints, although the record of their lives is silent concerning them. Inspired by the hope of eternal life, their noble characters are to the Old Testament what the stars are to the heavens on a cloudless night.

## The New Testament.

It is when we read the New Testament that we come, as it were, into a blaze of light concerning this question. We learn that it is the gift of God. "The gift of God is eternal life through Jesus Christ our Lord," that it is the gift of Christ: "I give unto my sheep eternal life;" and that Christ brought "life and incorruption to light through the gospel." We are struck with the prominence given to this matter in our Lord's teaching and in that of the apostles and writers of the New Testament. The fact of eternal life was so impressed upon the minds of the disciples by the teaching of Jesus that when he asked them, "Will ye also go away?" as some were doing, they answered him, "To whom can we go? Thou hast the words of eternal life."

As we read further we find this theme so absorbs the attention of writers and speakers that all mere earthly concerns fade into insignificance. Those things which are so

prominent and important to most of us—riches, home comforts, worldly honors, social advancement—are almost entirely ignored. They lived on a higher plane. Their atmosphere was heavenly. Their eyes were on things eternal.

May we enquire into the

## Nature of eternal life?

What is it? Who can answer? Our natural life is a mystery. How then can we hope to explain eternal life? We can only know what is written. We know it is not natural to man; nor must it be confounded with man's spiritual being. If it is the gift of God and of Christ, it must be added to what we possess naturally. Our Lord says, "This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." God, through Christ, is the source and fountain of eternal life. Hence the more we know of God and of Christ the deeper we drink of this living stream. "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; he that hath not the Son hath not life."

Is eternal life a present possession? There is a sense in which it is. Jesus teaches it in plainest terms. "He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed from death unto life." But in many passages it is put in the future. For instance, Rom. 6: 22, "But now being made free from sin, and become servants of God, ye have your fruit unto sanctification, and the end eternal life." The explanation is that we, being "heirs," live on the produce of our inheritance, so to speak, in this life, but the actual inheritance is reserved for the future. "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who, by the power of God, are guarded through faith unto a salvation ready to be revealed in the last time."

What that life will be none can tell. We know by the foretaste that it will be sweet beyond all thought. "It doth not appear what we shall be, but when he shall appear we shall be like him, for we shall see him as he is." Joyful anticipation can go no farther than to "be like Jesus, and to see him as he is."

It seems quite impossible to convey to our very limited minds the future state in reality; hence God has employed figures which we know and understand. The last two chapters are fittingly filled with these figures. Gold (nothing so mean as silver), pearls, also precious stones form the streets and walls of the city. What, then, must be the palace of the King—the home of the saints? The truth taught in these figures is that the things which men and women think of as most desirable are as the ground on which we tread as compared with "the glory which shall be revealed."



# Through the New Testament Together In 1925.

A. M. Ludbrook.

All true spiritual revival must have for its basis the Word of God. It was our divine Lord's own emphatic declaration, simple yet profound: "The words that I speak unto you, they are spirit and they are life." That there is sore need for such revival in these days of materialism and undue pleasure-seeking, all devout souls will agree. If these be indeed "the last days," as many believe, how it behoves us to be as "faithful and wise servants" ever heedful of the Master's instructions. Any practical suggestion to that end should surely have our patient and prayerful consideration.

A little bit of autobiography will best lead up to our proposal. Many years ago—when, where, or how procured, has entirely passed from memory—this present scribe pencilled in his pocket Bible dates, Jan. 1 to Dec. 31, through each of the Testaments. After a few years' use, that particular volume, the print being small, was laid aside and almost forgotten. A year or two back, however, deciding to pass on the book to his son at college, the writer transferred the dates to a copy of the Revised Version, and last January began their use afresh in family worship.

It was in this line of circumstance, wherein perhaps the hand of providence should be recognised, that a few months ago two phrases, occurring either in the "Australian Christian" or in the "Christian Advocate" of our British brethren (possibly in both), arrested my attention: "Biblical education" and "directed reading." The latter expression had reference to general literature, but together they evolved an idea which has been simmering in my mind ever since. It is, that a trial be given to a scheme for concerted and consecutive reading through the New Testament within the year. This idea has primarily in view individual devotions and family worship. One may, however, express the hope that many of our teaching and preaching brethren, as such, will find it interesting and profitable to keep step with the daily readings.

"That's a very simple notion," someone may remark. So it is, but remember that some of the simplest things are the most necessary in common life, such as bread, and water. The idea of "barbed" wire was a very simple one, but it brought the inventor a huge fortune and almost revolutionised certain fields of enterprise, both in peace and in war. Some of the simplest things have changed the destinies of men and of nations. Who can tell what may eventuate from this?

After careful revision a plan of the dated New Testament has been drawn up for general use. It will only mean, speaking generally, half a chapter or less in the gospels and Acts, and one chapter (less, if lengthy) when we come to the Epistles and Revelation. Something might be said for alternating gospels with epistles, also for observing chronological order—and these methods, either or both, might be tried in later years. But it seemed advisable to take the simplest course the first year, and go straight through the New Testament, especially as many will desire to date their own Bibles accordingly. The Old Testament might be taken instead every third or fourth year; this would mean longer daily portions for private reading, but with selected passages for family worship and other use also indicated.

Surely such a simple, systematic and simultaneous reading, and in some measure study, of the sacred writings, and firstly of the new covenant Scriptures, emphatically the Christian's guide-book, should engage the interest and enlist the co-operation of the whole brotherhood. And surely such a daily reading, thoughtful and unhurried, is possible and practicable in the case of every Christian home or individual. Oh! the hours that many spend in the desultory and aimless perusal of newspapers and novels, mainly

to pass the time and tickle the imagination, and the Book that treats of eternal realities lies dust-covered and neglected. We read of men like Sir Henry Havelock and General Gordon, even in the midst of their campaigns, devoting an early morning hour to the Word of God and to prayer, and shall we grudge 10 or 15 minutes to such God-honoring purpose? Think over the project, brethren! Turn it over and over in your mind. Get a grip of the idea, and it will grip you as it has gripped me. "Whilst I was musing the fire burned."

"Too mechanical" does someone say? Only a few weeks ago I was sorry to hear a denominational minister, probably with some such thought in his mind, express the hope that none of his hearers belonged to any Bible reading and prayer union—a most unwise remark, as it appeared to me. "Too mechanical"—that is the objection urged by many to the frequent observance of the Lord's Supper, and might equally be made against weekly public worship and daily devotions; as if, forsooth, the less regularly practised, the more sacred and edifying they would be. Any stated religious observance may become formal, but that has to be guarded against, like declension of any other kind.

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*"Yea, as the shell found on some foreign shore,  
And carried many a thousand miles away,  
Retains in its recesses evermore  
The modulations of its native sea,  
So in this heaven-born Book th' instructed ear  
The music of eternity may hear."*

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"Through the New Testament together." Oh! there is an attraction and power in unity of thought and action beyond calculation, such as must have been in the Saviour's mind when he prayed: "That they all may be one . . . that the world may believe." It is a favorite word and thought of the great apostle's, the "togetherness" of God's people. "Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

It may be queried whether this proposal is "only in the air." We hasten to add that the Editor of the "Australian Christian," the conductor of "The Family Altar," and the compiler of our almanac, have considered the project and have agreed to co-operate. The complete plan of the dated New Testament will be published in due course, and next year notes on the daily portions will doubtless be found very helpful.

And why not in the mother country and in the daughter dominions, on foreign shores as well as at the home bases, churches and isolated brethren, the young people in our Bible schools and "the strangers within our gates" rally to the cry:

*Through the New Testament Together in 1925.*

Would it not assist in conserving and "building up" new converts and young disciples?

Would it not aid in lessening the big "leakage" in our churches that we so much lament?

Would it not tend to weave individual, family and church life together—"a threefold cord that cannot be broken"?

Would it not, if widely taken up, help to focus the attention of students simultaneously on particular passages of Scripture, and so serve to an increased elucidation and emphasis of the truth?

Would it not be a source of joy and strength to our missionaries and their converts in the far-flung battle-line to know and to feel that they were marching daily line abreast with us in the home lands through fields of Holy Writ?

Would it not give all an increased sense of fellowship with one another, and help all into closer touch with God?

Who can tell whereunto such an enterprise may grow? Who can place any limit on its possibilities? Let us pray, and let us labor, that it may tend to a genuine revival—alike of the reading and love and practice of God's Word.

## The Text on the Prince's Wall.

Mr. F. C. Spurr, while in Canada, was motored out to the Prince of Wales' ranch at Calgary. His first impression was of the modesty of everything. "The rooms," he says, in a letter to the "British Weekly," "are scarcely larger than my own rooms in Birmingham. The lounge, indeed, is not so capacious as mine. In all there are three or four quite small bedrooms and a couple of bathrooms. The dining-room table has place around it for six or seven guests. The furniture is of the simplest description. Upon the dining-room wall hang photographs of the King (in the centre), the Prince himself, and an intimate friend of his.

"And above the bookshelf stands an ordinary, unframed text, 'As for me and my house we will serve the Lord.' The whole place is lighted with electricity, generated in a shed close by. The house is built of logs and planed wood. It is no more than a glorified 'log cabin.' We saw it at its best, with the flowers in full bloom and the creepers embowering the entire verandah. From the front door a great and wondrous vision offers itself. To the right are the Rocky Mountains, some fifteen miles away. Immediately in front of the house is a fine knoll, from the top of which an extensive view is gained. Near the house are the farm buildings, a shallow, noisy brook, and a spring of delicious pure cold water. And gathered around the house on the north side is a circle of trees, beneath the shade of which the Prince and his friends drink their tea and play some of their games.

"When one sees this ranch, its situation, and the appointments of the house it is easy to understand why an overworked Prince, whose nature inclines him to simplicity rather than to splendor, should seek refuge in so wonderful a solitude from the strife of tongues and the glare of trappings. He might, however, have brought to this place strange and exotic luxuries. In place of that he brings his simple spirit, which is content with simple things. Now that I have seen his ranch and his Canadian home, my respect for the Prince is more profound than ever. He is not the less, but rather the more royal because for the time he has courage to shed the trappings with which others load him and to steal away to the heart of Nature. . . . We were his guests at lunch, by the courtesy of his steward. Around his table we sat, and at the close of a meal we drank his health in tea prepared by a Chinaman, his cook. And afterwards we drove back through clouds of dust to civilisation—and a bath—and with a happy impression of the Her to the Throne as a true child of Nature."

## Revelation.

An idle poet, here and there,  
Looks round him; but, for all the rest,  
The world, unfathomably fair,  
Is duller than a witling's jest.

Love wakes men, once a lifetime each;  
They lift their heavy heads and look;  
And lo, what one sweet page can teach  
They read with joy, then shut the book.

And some give thanks, and some blaspheme,  
And most forget; but, either way,  
That, and the Child's unheeded dream,  
Is all the light of all their day.

—"North China Herald."

October 9, 1924.



# Jubilee Celebration, North Fitzroy, Victoria.

A series of services in celebration of the jubilee of the church at North Fitzroy, Vic., began on last Lord's day, and will be continued on October 12.

On March 9, 1873, twenty brethren of the Lygon St. church met in the school-room at the corner of Reilly and Fitzroy Streets, and in May a church was organised, the members consisting of twenty-one from Lygon St., four from Colling-

wood and two from Richmond. The next important step was to remove to the Temperance Hall, Rae St. The first meeting for worship in the new building was held on September 28, and on October 11 a Sunday school was commenced with about twenty-five children. The brethren also determined to publicly proclaim the gospel. The pioneer preacher was Henry Peck, who at the request of the brethren undertook to preach for three months. This period was extended to six months, our brother also following his daily occupation. Another of the early preachers was Russell Dick. In November 1874, the church purchased the building they had hitherto rented. The name of F. Illingworth appears in the records as preacher during part of 1878, giving his services through the Missionary Committee.

Others who have helped in proclaiming the gospel at various times may be mentioned: C. Watt, W. J. Joiner, A. B. Maston, D. A. Ewers, H. Berry, E. Bagley, T. Bagley, W. Wilson, F. M. Ludbrook and H. Swain.

A long roll of names could be mentioned of those who, by their faithful service, have been pillars of the church, and contributed in a great measure towards its strength as a spiritual force; among these will always be remembered the names of T. H. Cowley, W. Forbes and A. Millis. Then there have been the unobtrusive faithful, who, by their quiet consistent lives, have helped to build up the church in years gone by. North Fitzroy has also reason to be thankful for the great number of godly women it has constantly had in its membership. To all those whose names have been mentioned, and the great number of those who, in the years gone by, have been members and workers in the church, a tribute is paid in this year of Jubilee.

One of the greatest enterprises ever undertaken in connection with the work is the Bible school hall, which is now in course of erection at the corner of Brunswick and Reid Streets. When completed, this building will cost nearly £7,000, and will probably be the most up-to-date



Chapel, St. George's Rd., North Fitzroy, Vic., erected in 1887.

Bible school in or around Melbourne. This edifice has been made possible by the unselfish consecrated work of the women of the church in past years, the generosity and interest of J. W. Baker, and the magnificent bequest of Mary Kelly. The opening of the building is expected to take place early in the coming year.

## Prayer Meeting Topic

October 22.

### Habakkuk's Prayer for Revival.

(Habakkuk 3: 1-19.)

Horace Kingsbury.

Habakkuk was one of the twelve minor prophets. His prophecy relates chiefly to the invasion of Judea by the Chaldeans, ch. 1; and the subsequent punishment of the Chaldeans themselves, ch. 2; and concludes with a striking poem or prayer, ch. 3.

In this comparatively unfamiliar book of Habakkuk several familiar verses occur. "The passage 2: 4, 'the just shall live by his faith,' furnished to Paul the text for his Epistle to the Romans." How often have we heard quoted in prayer and sermon the passage 2: 14, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." And how frequently have we been subdued and brought into reverential mood by seeing or hearing the passage 2: 20, "The Lord is in his holy temple; let all the earth keep silence before him."

Bishop Lowth says of the third chapter: "This anthem is unequalled in majesty and splendor of language and imagery." We are chiefly concerned just now with the petition in verse 2, "O Lord, revive thy work in the midst of the years."

Prayers usually precede revivals of religion, and invariably accompany them. Things happen when people pray. It was after the apostles gathered in the upper chamber, and with one accord continued steadfastly in prayer, that they were all filled with the Holy Spirit, and the Pentecostal revival was experienced. God hears and answers prayer.

The very day these notes are written there appears in the Melbourne press the digest of a sermon on "Spiritual Springtime," wherein a man of God, just returned from an extensive tour abroad, sets forth his impressions of present world conditions. There are observations to make one sad, as might be expected, but there is also this note of optimism, "The church is feeling the breath of new life, and a spiritual springtime is near at hand."

Now, not all will agree with this diagnosis, but one wonders what would result if all the members of the body of Christ wholly separated themselves from sin, and took up in real hard earnest Habakkuk's old-time prayer for a revival. God knows how sadly one is needed, and he is more than ready whenever his people are ready.

The world may be nearer the church to-day than it was in the days of the apostles, but unfortunately the church is nearer the world now than it was then. The bars are down and the sheep are straying. If our grandfathers were strict, their grandchildren are lax, and may be guilty of things that would not have been countenanced in the early church whose doctrines and life they are set to restore. But people who live in glass houses should not throw stones, and so I desist.

There is a prayer we sometimes sing, "O Lord, send a revival, and let it begin in me." Will you join me in that prayer? You and I, and others like us, must first be revived, and then—well, only God knows what would result. A spiritual membership means a spiritual church, and no other than a spiritual church will ever be an effective witness for Christ in this world, or an open channel through which his blessings will flow.

"Revive thy work, O Lord!  
Exalt thy precious name!  
And may thy love in ev'ry heart  
Be kindled to a flame!"

Suggested Hymns—Sankey's Collection.

- 328—Hear us, O Saviour!
- 582—My Prayer.
- 309—Revive Thy Work, O Lord!
- 577—I Need Thee every Hour.

J. W. Baker, Preacher of North Fitzroy Church since 1901.

A second and larger Temperance Hall had been built a few doors from the first one, and, coming into the market for sale, the church in July 1880 sold the building they had hitherto occupied and purchased the new one for £700, and removed into it in August of the same year. It was now decided to engage an evangelist who could give his whole time to the work. About this time W. T. Clapham and W. Spurr rendered most valuable help in preaching the gospel both in the Temperance Hall and in the new church building, after it was opened.

In November, 1882, the church started a cause at Brunswick, the outcome being the formation of a church in that district. In January, 1887, the church removed to the chapel in St. George's Rd., the building and land costing about £2,000. A. H. Bryant accepted an engagement as evangelist, commencing his labors in October, 1887. G. B. Moysey's name also appears as preacher from 1890 to 1891. Following these brethren, W. J. Way labored with the church for about twelve months in 1892. A. H. Bryant entered on a



# The Home Circle.

Conducted by J. C. F. PITTMAN

## "I Hear Thee."

I hear thee in the thunder, and I hear thee in the rain!  
I see thee in the lightning flash upon the window-pane!  
I feel thee in the silences which follow on the storm!

Lord God Almighty!

I hear thee in the dropping of the diamond facet dew!  
I see thee in the glory of the roses' varied hue!  
I feel thee in the sunshine of the day that's born anew!

Lord God Almighty!

Lord, help me hear thee back of any discords in my life!  
Lord, teach me how to harmonise the discords and the strife!  
That I may make thee music, bursts of song, of praise to thee,

Lord God Almighty!

—Mrs. Willett Bevan.

## The Squirrel and the Wren.

Mother Wren was tiny. She wasn't half so big as half a robin; she wasn't half so big as half a blackbird; but she did something one day that made a little girl laugh. The little girl decided after she watched Mother Wren that there is something that counts more than size.

On a fence-post near a summer cottage in the Mackinaw woods was a tin dish in which crumbs were kept for the birds. Many different birds used to eat there; it was their dining-room. One bird had as much right to the crumbs as any other bird, and they most politely took turns eating dinner.

One day a young squirrel found the picnic dinner on the fence-post. Two robins were there, but the squirrel ran along the rail to eat with them; he didn't wait to be invited. He couldn't possibly have eaten the robins, because they were too big; besides, it was their dining-room. But they were afraid of him, and both robins flew away.

The squirrel ate a few crumbs, and then he ran away. Soon down came a big blackbird to have a bite of dinner. The squirrel saw him and went with a leap and bound to try to scare him. When the blackbird saw who was coming, away he flew.

After that the squirrel scared away every big bird, and every little bird that came for crumbs, and he was nothing but a baby squirrel. The little fellow had a fine time until he ran along the fence-rail in the direction of Mother Wren's house on a spruce-tree.

Down came tiny Mother Wren straight toward the young squirrel. If she had been an elephant after him, the squirrel couldn't have been more frightened. There was a pile of poles on the ground. The squirrel ran under the poles, and there he stayed, while Mother Wren scolded and scolded.

When she stopped scolding, he poked his head out and looked around. Mother Wren saw him. Out of sight under the poles he went. For some time Mother Wren played hide and seek like that with him. At last she seemed to forget him and went about her business.

Timidly the squirrel crawled out. In a few minutes he was as gay and full of mischief as ever, and scared away more robins and blackbirds from the dining-room. Then he made another mistake. He skipped over and ran up a pole to peep into a deserted wren-house. No one was living in the house.

Out from the front door across the way darted Mother Wren. That time the squirrel couldn't get away. The minute he reached the ground Mother Wren landed on his back, and she whacked

his head and whacked his head and picked at him with her bill until he must have had a headache for two or three hours afterwards.

The little girl who watched it all was sorry for the mischievous squirrel, but even so she couldn't help laughing.

"Perhaps," she said when she told the story, "the brave little wren didn't stop to think how small she was. She just had to drive away her enemy, because she had to protect a nest full of little wren children."—Margaret Fox, in the "Continent."

## Brothers.

I sit in a quiet corner  
And watch the crowd go by,  
With a whirl and a rush,  
With a push and a crush;  
Not I!

And still from my quiet corner  
I watch the crowd go by;  
With a cry and a groan,  
With a wail and a moan;  
And who brings it comfort?  
Should I?

No more from my quiet corner  
I'll watch the crowd go by;  
For I am off in the rush,  
In the midst of the crush,  
To live for my brothers—  
Good-bye!

—James Skiles.

## If I Were You.

It is easy to say the quick, sharp word  
That will hurt him through and through—  
The friend you have always held so dear—  
But I wouldn't, if I were you.

It is easy to spread an idle tale  
That perhaps may not be true,  
And give it wings like the thistledown,  
But I wouldn't, if I were you.

To words once spoken, if harsh, unkind,  
You must ever bid adieu,  
And though you may speak them if you wish,  
Yet I wouldn't, if I were you.

—"Boys' Weekly."

## So Near and Yet So Far.

One afternoon a stranger debarked from a train at a hustling town in the West and headed up the street. Finally he met a man who looked like a native. "Pardon me," said the stranger, "are you a resident of this town?" "Yes, sir," was the ready rejoinder of the other. "I have been here something like fifty years. What can I do for you?" "I am looking for a criminal lawyer," responded the stranger. "Have you one here?" "Well," said the native, reflectively, "we think we have, but we can't prove it on him."—"Washington Herald."

Neighbor: I understand that your son got his B.A. and his M.A.  
Father: That is so; but it is still his P.A. that supports him.

A woman whose pastor asked after her health replied dolefully: "I feel very well; but I always feel bad when I feel well, because I know I'm going to feel worse afterward."

# The Family Altar.

J. C. F. P.

## SUNDAY.

Thou art my rock and my fortress; therefore for thy name's sake lead me and guide me.  
Psalm 31: 3.

"God give me guidance in my ways  
To do the things I should;  
God give me strength and length of days  
To do the things I would."

Reading—Psalm 31: 1-5.

—John Fin

## MONDAY.

Therefore let us also seeing we are compassed about with so great a cloud of witnesses, easily beset us.—Hebrews 12: 1

It is related of the two great French preachers Bossuet and Fenelon, that when the people heard Bossuet, they said, "What a splendid sermon! When they heard Fenelon, they said, 'May God give us grace to sin no more!'"

Reading—Hebrews 12: 1-4.

## TUESDAY.

Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven, and thou upon earth: therefore let thy words be few.—Ecclesiastes 5: 2

"When a man lives with God his voice shall be as sweet as the murmur of the brook and the rustle of the corn."—R. W. Emerson.

Reading—Ecclesiastes 5: 1-3.

## WEDNESDAY.

"Abide in me."—John 15: 4.

"Still, still with thee, when purple morning dawneth,  
When the bird waketh, and the shadows flee,  
Fairer than morning, lovelier than the daylight,  
Dawns the sweet consciousness, I am with thee."

—H. B. Stowe.

Reading—John 15: 1-7.

## THURSDAY.

"Let not sin therefore reign in your mortal body."—Romans 6: 12.

"A young woman stood looking at what she had intended to be a wonderful flower garden. Now it was overgrown with rank weeds. Only a few sickly looking flowers were to be seen. 'I am afraid that is a good deal like my Christian life,' she said. 'I failed to uproot the weeds when they appeared, and then went away and left my garden to itself.' Old habits and unwholesome associations were stronger than the high purposes with which she started."

Reading—Romans 6: 1-14.

## FRIDAY.

"Encourage thou him."—Deuteronomy 1: 38.

Your pastor gets discouraged sometimes. He may feel that he is doing no good. If he has helped you let him know it. A brotherly word will greatly cheer him. It is told how Dr. Dale, once in an evil mood of despondency, was passing along one of the streets of Birmingham, when a poor but decently-dressed woman, laden with parcels, stopped him and said, "God bless you, Dr. Dale." "Her face was unknown to me," said Dr. Dale, "but what is your name?" "Never mind my name," she answered; "but if you could only know how you have made me feel hundreds of times, and what a happy home you have given me! God bless you!" The mist broke, the sunlight came, and I breathed the free air of the mountains of God.

Reading—Deuteronomy 1: 34-40.

## SATURDAY.

I know that my Redeemer liveth.—Job 19: 25

"God liveth ever.  
Wherefore, soul, despair thou never!"  
—Lyra Germanica.

Reading—Job 19: 21-27.



# Our Young People.

Conducted by W. CALE

## Victorian Bible School Examination, 1924.

Explanatory.—In order to secure a pass, one must gain not less than 60 per cent. of the maximum marks obtainable; a certificate not less than 70 per cent.; a certificate of merit not less than 80 per cent.; a prize (other than first), not less than 85 per cent., and a first prize not less than 90 per cent. Only the highest four in scholars' divisions, the highest three in teachers' divisions "A," 8, 9, and the highest two in teachers' division 10, shall be entitled to prizes. A fourth prize shall not be given in any division unless there are at least 12 competitors, a third prize will not be given unless there are at least 8 competitors, and a second prize will not be given unless there are at least 8 competitors. There are 695 scholars and teachers included in the list this year. These represent 60 schools. 37 gained prizes; 160 merits; 166 certificates; 156 passes. 175 failed. Any correction in the spelling of names should be sent to the Acting Secretary, William Gale, 122 Mitchell St., North Brunswick.

The Bible School Committee take this opportunity of thanking those who kindly acted as adjudicators.

### DIVISION I.

#### 8 Years.

First prize, Nellie Chipperfield, North Richmond, 95.

Second prize, Jean Violet Hancock, North Richmond, 88.

Third prize, Alma Myrtle O'Malley, Lygon St., 85.

Third prize, Frank Lancaster, Castlemaine, 85.

Merit Certificates.—Verna Galley, Burwood; Norma Fricker, Hampton; Ronald Quaife, Preston.

Certificates.—Gordon Hare, Balwyn; Alice Jean Kerr, Bet Bet; Oswald Jenkin, Brunswick; Enid Smith, Gardiner; Enid Lewis, Honor Caddy, Malvern; Stanley Robertson, South Melbourne; Mena Trask, Rosa Davies, South Yarra.

Passes.—Nellie Austin, Balwyn; Wilbur Courtis, Brighton; Bob Morrison, North Richmond; Mabel Washbourne, Preston.

### DIVISION II.

#### 9 and 10 Years.

First prize, Jessie Seaton Morgan, Parkdale, 95.

Second prize, Donald Verco Thomas, Balwyn, 94½.

Third prize, Edna Bice, Preston, 94.

Fourth prize, Dulcie Zelda Kenner, Parkdale, 93.

Merit Certificates.—Alfred Bailey, Alfred Gladman, Lorna Connor, Ballarat; Nellie Ratford, Eric Mahony, Herbert Smartt, Balwyn; Florence Scantlebury, Hilda Sewell, Bet Bet; Eric Jenkin, Brunswick; Ruby Phillipson, Burwood; Stanley Prittie, Lygon St.; Winifred Hall, East Camberwell; Audrey Warrell, Fitzroy; William McCann, Gardiner; Unity Catron, Geelong; Joyce Agnes Scarcebrook, Frank Kemp, Hawthorn; Agnes Leng, Horsham; Donald Williams, Kaniva; Gwen Mitchell, Malvern; Ivan Cameron, Mildura; Ruby Gray, Marjorie Chipperfield, North Richmond; Mavis Sunderland, Thelma Mackay, Oakleigh; Geoffrey Bryce, Parkdale; Gertrude Kelly, Port Fairy; Geoffrey Garth, Preston; Elsie Morgan, Ringwood; Howard Stewart, Shepparton; Joyce Davies, South Yarra; John Dickson, Kenneth Luke, Surrey Hills; Dora Baird, Windsor; Alfred Causon, Burnley.

Certificates.—Mavis Rundle, Jean Baker, Lloyd Morris, Ballarat; Mavis Burton, Balwyn; Ken-

neth Ruffle, Bamba Rd.; Mollie Funston, Berwick; Campbell LePage, Carnegie; Victor Anderson, Essendon; Gordon Munro, Fairfield; Gwen-dolen Rowe, Ronald Strongman, Gardiner; Ivan Reid, Geelong; Grace Fricker, Reg. Rose, Hampton; James Ellis, David Kemp, Hawthorn; Harold Bowman, Maryborough; Alice Cooper, Mildura; Thelma Payne, North Richmond; Phyllis Butler, Oakleigh; Eric Meredith, Parkdale; Thelma Edwards, Preston; Gwen Muddford, Surrey Hills; John Elliott, Warrnambool; Ellen Buckingham, Windsor.

Passes.—Evelyn Hawkesford, Ballarat; Marjory Hare, Vera Head, Balwyn; Grace Holt, Bamba Rd.; Lillian Casley, Bendigo; Jim Alderson, Bet Bet; Eva Genat, Box Hill; Laurel Ford, Brunswick; Winifred Smith, Cheltenham; Doris Lewis, Colac; Harold Jeffery, Louis de Clifford, East Kew; Evelyn Flower, Echuca; Edna Anderson, Fairfield; William Thompson, Gardiner; Carson Stevens, Geelong; Laurence Millar, Horsham; Jack Kerley, Violet Bennett, Malvern; Harold Ashton, Maryborough; Joyce Watson, Merbein; Maggie Mair, John Carrick, Middle Park; Ethel Macdonald, Mildura; Philip Cadman, Eric Benjamin, Ethel Chipperfield, Marjorie Phillips, North Richmond; Ruby Foran, Nessie Patterson, Oakleigh; Willie Chandler, Prahran; Edward John Evans, Charles Williamson, South Melbourne; Stanley Davies, South Richmond; Leslie Cox, South Yarra; Roy Plymin, Margaret Murray, St. Kilda; Cliff Cairncross, Surrey Hills; Norman Bramstedt, Warragul; Doreen Wheat, Windsor.

### DIVISION III.

#### 11 and 12 years.

First prize, Bessie K. Chipperfield, North Richmond, 96.

Second prize, Mary Clipstone, Kaniva, 90.

Third prize, Nancy Baker, Ballarat, 89.

Fourth prize, Annie Mary Ratford, Balwyn, 88.

Merit Certificates.—Edward Price, Alan Speedie, Thomas Daniel, Ballarat; Winifred Smartt, Ruth Thomas, Leiton Sharp, Balwyn; Jean Collings, Bamba Rd.; Eunice Streader, Bendigo; Lila Hargreaves, Berwick; Elsie Allan, Elsie Ferris, Box Hill; Jessie Hughes, Edna Jenkin, Brighton; Winifred Bishop, Lygon St.; Arthur Brammer, Castlemaine; Ian Gillespie, Cheltenham; Cyrus Kaaden, Minnie Wimpney, Collingwood; Erma Brown, East Camberwell; Freda Thompson, Clifton McCallum, Gardiner; Edna McDonough, Albert Barnes, Geelong; Melba Toy, James Manning, Hawthorn; Nance Mitchell, Malvern; Laura Knyvett, Mildura; Rita Hannaford, Northcote; Edna Pfeifer, Francis Earle, Alexander Beddome, Florence Benn, North Richmond; Ivy Mackay, Violet Loughlin, Russell Boak, Oakleigh; Charles Bice, Bernard Ratcliffe, Preston; Morgan Morgan, Ringwood; Maisie Davies, South Richmond; Elizabeth Cox, South Yarra; Robert Brown, Isobel Gibbs, Eileen Allen, Surrey Hills.

Certificates.—Hilda May Witton, Evelyn Dare, Ararat; Jean Payne, Balwyn; Enid Gray, Bamba Rd.; William Clements, Berwick; Mary Hawksley, Bet Bet; Mary Sharpe, Frederick Buller, Arthur Russell, Box Hill; Florrie McMinn, Brighton; Beatrice Harbert, Burnley; Richard Vines, Burwood; Violet Barton, Ivy Barton, Lygon St.; Lois Ryall, Vivienne Parker, Carnegie; Ronald Andrews, Castlemaine; Violet Paproth, Ronald Andrews, Castlemaine; Doncaster; Mar-collingwood; Leila Cameron, Doncaster; Mar-jorie Park, East Camberwell; Horace Broderick, Kew; Eileen Barber, Fairfield; Horace Broderick, French Island; Edith Brown, Gardiner; Mavis Scarcebrook, Hawthorn; Lola Priscott, Kaniva; Jean Holloway, James Murray, Phyllis Scott, Hazel Elder, Dorothy Bennett, Malvern; Lilian MacDonald, Mildura; Gordon Bardwell, Northcote; Thelma Cadman, Campbell Payne, North Richmond; Jack Thomson, North Williamstown; Mavis Dale, Jean Manypenny, Oakleigh; Edna

Sumner, Port Fairy; Elva Garth, Preston; Florence Bowring, Red Hill; Grace Waters, Ringwood; Vera Harvey, Shepparton; May Young, Elsie Harrison, South Melbourne; Jean Findlow, South Yarra; Leslie Collings, Surrey Hills; Gladys Pederson, Warragul; Elaine Smith, Castlemaine.

Passes.—Alfred Hall, Ararat; Walter Hainke, Muriel Purton, Balwyn; Thelma Green, Dorothy Everett, Bamba Rd.; Edward Meyer, Berwick; Olive Alderson, Bet Bet; Ronald Peters, Lois Henley, Thomas Ellis, Box Hill; Freda Thompson, Stanley Johns, Brighton; Matthew Owen, Burwood; Ronald Hodges, Walter Burnham, Lygon St.; Vera Robertson, J. Carnegie; Lylie Keir, Cheltenham; Mavis MacPherson, East Camberwell; Charlie Watt, East Kew; Linnaeus Anderson, Essendon; Morris Lewis, Fitzroy; Edna Chipperfield, Harry Warrell, Gardiner; Audrey Thomas, Malvern; Margaret Brown, Maryborough; Nancy Long, Doreen James, Vernon Hall, Middle Park; Mary Biesse, Mildura; Myrtle Wilson, Northcote; Edna Brodie, Sidney Ballard, Joyce Phillips, Nancy Ley, North Richmond; Clarence Foster, Prahran; Thelma Garth, Preston; Evelyn Holmes, Robert Holland, Red Hill; Peter Peterson, Mary Sykes, South Melbourne; Evelyn Steele, South Yarra; Nancy Best, Raymond Scott, Warrnambool.

### DIVISION IV.

#### 13 and 14 Years.

First prize, Nellie May Allen, Surrey Hills, 97.

Second prize, Colin Verco Thomas, Balwyn, 96.

Third prize, Noni Clarice Rainsford, Gardiner, 93.

Fourth prize, Edith Jean Bailey, Ballarat, 92.

Fourth prize, Ivy Edith Pinner, Shepparton, 92.

Merit Certificates.—Gwendoline Tydell, Ararat; John Price, Roland Wilkie, Murray Morris, Ballarat; Barbara Payne, Grace Amy, Allan Smartt, Balwyn; Jean Gray, Maisie Everett, Beryl Dillon, Erica Doering, Elsie Hosking, Bamba Rd.; Daphne Meyer, Berwick; Emma McDowell, Blackburn; Eunice Henley, Honor Sleeth, Box Hill; May Morris, Brighton; William Newham, Burnley; Thelma McCance, Sylvia O'Malley, Elva Prittie, Edna Casson, Lygon St.; Lila Brown, East Camberwell; Alice Watt, East Kew; Ernest Northeast, Fairfield; Jean Lilburn, Gardiner; Constance Leng, Joyce Miller, Horsham; Hazel Sando, Northcote; Iris Phillips, Mabel Schultz, Alma Wentworth, Allan Pfeifer, Stanley Chipperfield, Alma Chipperfield, North Richmond; Annie Kelly, Port Fairy; Dorace Cooper, Prahran; Shirley Edwards, Preston; Merley Corin, Raymond Hattwell, South Richmond; Horace Lee, South Yarra; Daphney Plymin, St. Kilda.

Certificates.—Geoffrey Emmett, Gladys Dare, Elsie Halls, Ararat; Lily Bonsak, Ballarat; Joseph Halls, Balwyn; Hilda Ades, Bamba Rd.; Myrtle Sewell, Bet Bet; William Ellis, Box Hill; Clarence Newham, Burnley; Ernest Andrews, Castlemaine; Marjorie Gillespie, Cheltenham; Ian Selwood, Edna Wheadon, Colac; Edna Wimpney, Collingwood; Dorothy Hall, Wilbur Robbins, Florence Hall, East Camberwell; Blanche Tonkin, East Kew; Britta Anderson, Essendon; Ronald Atkinson, Fairfield; Ian McCallum, Gardiner; Jean McGregor, Phyllis Watt, Muriel Catron, Geelong; Daisy Quenault, Albert Miles, Hampton; Gwenneth Adams, Janet Ross, Hawthorn; Richard Williams, Kaniva; Marjorie Mitchell, Vera Gerrand, Malvern; Nancy Skelton, Mildura; Doris Wilson, Myra Hing, Northcote; Eric Cook, North Richmond; Ellen Kendall, North Williamstown; Edith Hill, Marjorie Mitchell, Winifred Meredith, Parkdale; Jean Harrison, Port Fairy; Edna Mary Kent, Prahran; Linda Garth, Albert Quaife, Preston; Leonard Butler, Red Hill; Leslie Skurrie, Ringwood; Marjorie Stewart, Elizabeth Pinner, Shepparton; John Dennis, South Yarra; Phyllis Brook, St. Kilda; Rose Frazer, Surrey Hills; Tom McCullough, Warrnambool.

Passes.—Sophia Cox, Balwyn; Thomas Bryant, Bet Bet; Hilda Sleeth, Donald Anderson, Box Hill; Edna Goodin, Brighton; Cecil Jorgenson, Isobel Millis, Lygon St.; Roy Johnstone, Lottie

(Continued on page 658.)



## Foreign Missions.

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

### A Message to Our Australian Bible School Children.

Are you getting ready for Children's Day, November 2? Last year our Australian Bible school children gave 108,953 pennies—a splendid offering, being 19,139 pennies more than 1922. This year we are asking for 120,000 pennies, as we want to use some of it to give food to the starving Indian children. Thousands of them are living on one meal a day, other thousands on half a meal a day. You have three meals a day, and sometimes play-lunch in the mornings, and some bread and jam when you come home from school in the afternoon. Will you not try and help us to give your Indian brothers and sisters one meal a day, then they would have only one and a half or two meals a day, and not as large meals as you have. Australian mothers often worry because their children do not eat enough, but Indian mothers worry because their children want so much more than they can give them. Will you not give and collect as much as you can, and deny yourself of something to answer the cry of the hungry and almost starving Indian children?

### Gifts to Children Gathering Money for Children's Day.

Buttons have been prepared of Mr. and Mrs. Anderson, our pioneer missionaries to Hweilichow, China, and Miss Cameron, who "mothered" our orphan boys for many years, and now is "mother" to our orphan girls. A large number of foreign stamps are in hand, also a number of foreign post-cards and foreign coins, so this year as soon as the money is received the gifts will be sent.

1. Every child who collects less than 1/- will receive a post-card of some foreign country.
2. Those collecting 1/- and under 2/6 will receive a button of Miss Cameron and three foreign stamps.
3. Those collecting 2/6 and less than 5/- will receive buttons of Mr. and Mrs. Anderson and Miss Cameron, one foreign coin, and six foreign stamps.
4. Those who collect 5/- and over will receive buttons of Mr. and Mrs. Anderson and Miss Cameron, three foreign coins, and twelve foreign stamps.

In addition to the personal gifts to children who give and collect money for Children's Day, the following school gifts will be presented:—

1. To the school with less than 100 scholars giving the largest offering with the minimum of £3, a life-size enlargement of one of our missionaries.

2. To the school with more than 100 and less than 200 scholars giving the largest amount (£6 minimum), a life-size enlargement of one of our missionaries.

3. To the school with over 200 scholars giving the largest offering with a minimum of £9 a life-size enlargement of one of our missionaries.

The successful schools can choose the missionary whose picture they would like, as schools may have some local reasons for choosing a particular missionary whose photograph they desire for hanging in their school-room.

### Medical Work at Hweilichow.

Dr. Ray Killmjer writes: I have just been adding up the statistics of our medical treatments from Feb. 26, when we arrived at Hweilichow, until May 30. I find we have averaged 82 cases per week, 1 operation under anaesthetic per week, over 2 opium poisoning cases per week, and have received in fees about \$10 per week. In addition

we have always had a few daily dressings to do. The following are the figures:—New cases, 407; re-treatments, 661; operations, 13; obstetric cases, 2; opium poisoning, 30; breaking off opium habit, 3; money received in fees, \$122.05.

The pleasing thing indicated by the above is that the people trust us. The large number of re-treatments shows how many were willing to come back many times, thus enabling us to give them proper treatment. There are a few, of course, who expect to be healed after the first sip of medicine.

We have had no trouble in obtaining the consent of patients or their friends to operations. This is very remarkable considering that Chinese medicine knows nothing of anaesthetics. We have only to suggest we want to cut a certain thing and tell them we will give them some "sleep" medicine, and they come readily on the day appointed. The most startling thing, I suppose, is the number of people who poison themselves by swallowing opium pills. It is always the result of a quarrel. One party commits suicide in this way in order to bring punishment on the other. Some of the cases were children who had been scolded by parents and had revenged themselves by taking opium. Unfortunately we cannot find out whether they live or die, so cannot give statistics regarding this.

The Victorian F.M. secretary, Bro. J. E. Allan, has received from a young sister of a suburban church the sum of £10, portion of the proceeds of sale of a block of land. The committee appreciates such generous giving.

### Indian Famine Fund.

W. A. Sister Promise . . . . .	£5	0	0
Mr. & Mrs. Riches, Park St., Unley	2	0	0
	£7	0	0

### State Foreign Mission Secretaries.

Please send offerings to the following:—  
Victoria—J. E. Allan, 51 Watts-st., Box Hill.  
N.S.W.—J. Clydesdale, 9 Grand-par., Brighton-le-Sands.  
S.A.—L. R. Fisher, 74 O'Connell-st., Nth. Adelaide.  
W.A.—W. Clay, 393 Bagot-rd., Subiaco.  
Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.  
Tas.—J. Foot, jr., 14 Balfour Pl., Launceston.  
Federal Secretary—G. T. Walden, M.A., 74 Edmund-av., Unley, S.A.

### Offerings for Foreign Missions from Victorian Churches and Members will be thankfully received by

J. E. ALLAN, Sec., 51 Watts-st., Box Hill.  
Phone: Box Hill 452.

## Great Gospel Tent Mission

Evangelist, Bro. P. R. Baker (S.A.)

Commencing NOV. 9

Cor. Hawthorn & Glenhuntly  
Roads, Caulfield.

Watch for further announcement.

### Federal Conference.

Following are the chief meetings planned for by the Federal Conference Executive:—Lord's day, Oct. 18, 3 p.m., inspirational service at Enmore Tabernacle, and President's address by H. G. Harward. Business sessions, Monday, Tuesday and Wednesday, Oct. 19 to 21, in City Temple, Campbell St. A great Foreign Mission meeting will be held in Enmore Tabernacle on Monday evening, Oct. 20. "An evening in the Home Fields" is planned for Enmore on Tuesday, Tuesday, Oct. 21. We note with pleasure the carefulness of our Federal Executive in seeing that at all of above-mentioned meetings representatives from the various States are announced to take part. For Wednesday evening, Oct. 22, the N.S.W. Bible school and Young People's Department has arranged for its annual demonstration to be held at Enmore Tabernacle.

### COMING EVENTS.

OCTOBER 11.—East Camberwell sisters are holding their Sale of Work on Saturday, Oct. 11, in the school hall, Aird St., to be opened by Mrs. C. Gill, Pres. of Women's Conference, at 3 o'clock, and will continue during the evening. Wattle Park tram passes chapel door. Get off corner Riversdale Rd. and Aird St. Call and see us on above date.

OCTOBER 12.—Malvern-Caulfield S.S. Anniversary. 11, L. C. McCallum, M.A.; 3, H. B. Robbins; 7, A. E. Illingworth. Scholars' Demonstration Tuesday evening. Everybody welcome all meetings.

OCTOBER 12, 13 and 15.—Wedderburn church Diamond Jubilee. Sunday, Oct. 12, speaker, Bro. Stuart Stevens. Monday, 8 p.m., children's demonstration. Wednesday, Tea and Public Meeting. All welcome.

OCTOBER 12 and 15.—Carnegie Bible School Anniversary. Sunday, Oct. 12, afternoon, Kinder Display; evening, P. A. Dickson. Wednesday, Oct. 15, Tea Meeting, Demonstration, Distribution of Prizes.

OCTOBER 12, 14, 19.—North Williamstown Bible School Anniversary, Oct. 12, 3 p.m., speaker, C. Schwab; 7 p.m., L. Johnston. Oct. 14, Entertainment by Scholars. Oct. 19, 7 p.m., speaker, J. I. Mudford. Special singing assisted by orchestra.

OCTOBER 16 (Thursday).—In Coburg Town Hall, 8 p.m., Grand Sacred Cantata, "Faith Triumphant," rendered by combined choirs of Moreland and Coburg, 80 voices, leading artists assisting. Admission, 1/-; Children, 6d.

OCTOBER 17 and 18.—Essendon Church of Christ, Buckley St. East. Monster Sale of Work in aid of new church building fund. Anything and everything may be bought. Downright honest at value given. Opens Friday afternoon, Oct. 17, at 3 p.m., and continues Friday evening, Saturday afternoon and evening, Oct. 18. You will be welcome. Admission free.

OCTOBER 19 and 22.—Sunday School Anniversary services, Lygon St. Sunday, 3 p.m., H. Swain, senr.; 7 p.m., E. Bagley. Special orchestral music and singing by school. Wednesday, 22nd, Tea 6.15; Grand Demonstration and Distribution of Prizes, 7.45.

OCTOBER 28, etc.—Back to Brunswick. The biggest thing by far. Commencing Tuesday, Oct. 28; lasting one week. Tuesday, young people's department. Wednesday, clubs. Thursday, choir. Past and present members. Saturday, re-union. Speeches by old members. Gossip and supper. Sunday, special services all day. Watch coming events for further notices.

NOVEMBER 16.—Nailsworth Gospel Tent Mission. Starts November 16. Brother, sister, will you help us? Missioner, Ira A. Paternoster.

### FOR SALE.

Twin J.A.P. and Side-car, latest make, perfect order, just overhauled; also extra Side-car Body, screen and cape. Bargain. Spares, overalls, etc. Apply E.M., 20 Station St. Moreland.



## Here and There.

Bro. and Sister C. H. Pratt arrived from Tasmania on Saturday last. Bro. Pratt is under engagement to the Victorian Home Missionary Committee as song evangelist. He becomes a member of the Hinrichsen mission party, and will have an important part in the mission commencing at Warracknabeal on Sunday next. Bro. Pratt received training at the College of the Bible.

Bro. W. C. Brooker, preacher of Queenstown church, S.A., had the first wedding of his family on Oct. 1, when his daughter May was married to Bro. H. M. Hall. Bride and bridegroom are both members at Queenstown and have faithfully served the church in many capacities. They are of the same age within a day, and were baptised

Churches and brethren are urged to pray earnestly for definite blessing on the Federal Conference, Sydney, October 18-22. Preparations are complete. Homes are open. An inspirational programme has been prepared. Large delegations are en route to Sydney. We anticipate a Conference of spiritual power, with quickened faith, and sacrificial service. To God be the glory.—H. G. Harvard, president.

A social gathering to welcome Bro. and Sister Hunt and family was held at Kalgoorlie, W.A., on Sept. 30. There was a large attendance. Vocal items were rendered. Brief addresses were given by Mr. Saunders (Presbyterian), Mr. C. W. Finch (Congregational), Mr. Hollands and Mr. Moore (Wesleyan), Mr. Prior (British and Foreign Bible Society and Church of England), Mr. Sullivan (Preachers' Fraternal), Adjutant Wishart (Salvation Army). Bro. Banks gave the new preacher and his wife the good wishes of the church. Bro. and Sister Hunt were presented with a number of useful kitchen articles, a practical welcome from the members. Bro. and Sister Hunt were greatly surprised, and thanked all who had so heartily welcomed them to their new field of work.

In order to assist the widow and four children of the late Bro. A. J. Wedd, M.A., an honored preacher of churches of Christ, an appeal has been issued by the Western Australian Conference Executive. Sister Wedd has been left without provision for the future; her family is very young, the eldest 9 years and the youngest a babe of 5 months. The church at Box Hill, Vic. (Bro. Wedd's last field of labor) is co-operating with the W.A. Conference in this worthy effort, and an appeal is being made to the Victorian brotherhood by the preacher, J. E. Allan; secretary, R. Ward; and the treasurer, C. Gill. Bro. J. E. Allan has been appointed treasurer of the Victorian fund; his address is 51 Watt St., Box Hill, and contributions will be most gratefully received. The three brethren named will act as trustees of the fund, until the money is added to the result of the Western Australian appeal. The Victorian Conference Executive and Home Missionary Committee has endorsed the appeal of our W.A. Conference Executive, and expresses the wish that our Victorian brethren will send moneys to Bro. J. E. Allan as suggested above.

Special references were made to the splendid voluntary and gratuitous services which have been given to the H.M. work and the office for the past year by Bren. W. B. Blakemore, W. Gale, L. C. McCallum, R. Enniss, and H. Kingsbury, all of whom in turn have kindly assisted the Committee. Extra work, too, has been willingly undertaken by other members, especially the Tent and Finance Committee. They have not only, one and all, given their services freely and lovingly for the sake of the cause, but also out of love for Bro. Bagley. They have moreover paid their own out of pocket expenses. The H.M. funds have thus been conserved to the utmost of our ability. We think the brethren will be pleased to know these facts, and will readily supplement these earnest and self-sacrificing labors in a most generous fashion at the annual offering on Dec. 7. We are now making preparations for that offering. The fine work that has been done, and is being done, both in the office, by our mission team, and all our workers all over the State, plus the prospects of a good harvest, encourage us to anticipate a "record offering" in this diamond jubilee year of our conference and our organized work. We would be pleased if all preachers and officers would encourage the churches to give to us an exceptionally good return this year to our annual appeal.



# Victorian Bible School Examination.

(Continued from page 655.)

Maloney, Castlemaine; James Lewis, Cheltenham; Alma Osland, Collingwood; Olva Gyles, Ronald McPherson, East Camberwell; Thelma Taylor, Yvonne Anderson, Essendon; Ernest Lewis, Fitzroy; Laura Benton, Gardiner; Alma Meyer, Geelong; Elsie Ellis, Hawthorn; Mercia Thomas, Thelma Stanford, Malvern; Norman West, Merbein; Nancy Jerome, William Amear, Middle Park; Gladys Mackrell, Charles Brodie, Mona Simpson, Myra Ley, Charles Porter, North Richmond; Charles Brentwood, David Paterson, Oakleigh; William Glendenning, Nellie Morgan, Parkdale; Gladys Cornish, South Melbourne; Marian Barrett, South Yarra; Dora Waters, Warragul; Gordon Crisp, Jack Letts, Harold Russenberger, Wedderburn.

## DIVISION V.

15 and 16 Years.

First prize, Vera Rose Rasmussen, Fairfield, 95.  
Second prize, Merlyn Clay, Doncaster, 94.  
Third prize, May Russell, Bet Bet, 93.  
Fourth prize, Marjorie Constance Cowderoy, Malvern, 91.

Merit Certificates.—Beryl May, Ararat; Alan Thomas, Balwyn; George Runston, Werwick; William McDonald, Bet Bet; Reginald Clark, Brighton; Thomas Vines, Burwood; Albert Huntley, Jessie Syme, East Kew; Edna May Rasmussen, Fairfield; Marjorie Warrell, Edward Gough, Gardiner; Winifred McCracken, Hawthorn; Kathleen Seater, William Leng, Horsham; Doris Sharp, Malvern; Dulcie Kynvett, Mildura; Queenie Marr, Ruby Chipperfield, North Richmond; Dorothy Skurrie, Ringwood; Edna Luke, Surrey Hills.

Certificates.—Edna Tydell, Sylvia Erwin, Ararat; James Daniel, Ballarat; Leslie Hudson, Balwyn; Mildred Ellis, Box Hill; Bertram Lanaway, Brighton; Kathleen Booth, Lygon St.; Olive Hutchins, East Camberwell; Vida Trezise, East Kew; Ella Sawyer, Echuca; Thomas Northeast, Fairfield; Kitty Lee-Archer, Gardiner; Elsa Miles, Hampton; Alice Ellis, Dorothy de Gille, Hawthorn; Olive Mackrell, Keith Payne, North Richmond; Edith Sumner, Port Fairy; Alma Bell, St. Kilda; Dorothy Keen, Warragul.

Passes.—Eva Abernethy, Pearl Traynor, Ararat; Arthur Thompson, Nell Petterd, Bambra Rd.; Robert Turner, Bendigo; Alice Eccles, Bet Bet; Eileen Neil, William Hughes, Brighton; J. F. Somerville, Echuca; Essie Andrews, Fitzroy; Bessie Holland, Gardiner; Stella Wentworth, Eva Brodie, Irene Gray, North Richmond; Annie Sumner, Port Fairy; Adeline McLure, Beryl Sheehan, Prahran.

## DIVISION VI.

17 and 18 Years.

First prize, Hazel Jean Wines, Middle Park, 99½.  
Second prize, Maud Mary Bowman, Maryborough, 98.  
Third prize, Emily Elizabeth Freeman, Echuca, 95.

Fourth prize, Jean Gillespie, Cheltenham, 90.  
Fourth prize, Alex. Mitchell, Malvern, 90.  
Merit Certificates.—Violet Lanaway, Daisy Rooke, Brighton; Phemia Denmead, Colac; Jessie Mill, Middle Park; James Gray, Elizabeth Loxton, North Richmond; John Morgan, Ringwood.

Certificates.—Ina Hughes, Brighton; Marjorie Thompson, Horsham; Gordon Gray, North Richmond; Thomas Venn, South Yarra.  
Passes.—Eupheme Ellis, Box Hill; Dorothy Rudd, Doncaster.

## DIVISION VII.

19 Years and Over.

First prize, Sophie Richards, Bet Bet, 92.  
Second prize, Elizabeth Annie Sanders, Blackburn, 89.  
Third prize, Nellie Lanaway, Brighton, 87.

# THE AUSTRALIAN CHRISTIAN.

Third prize, Gertrude Mathieson, Prahran, 87.  
Fourth prize, Ida Joyce Littlefield, East Kew, 85.  
Merit Certificates.—Bride Vernon, Dunolly; Alma Bullen, East Camberwell; Helen Miller, Malvern; Rita Roberts, Maryborough.  
Certificates.—Mrs. Ethel Wakeley, Mildura.  
Passes.—Gladys Bryant, Maryborough; Rixford Heazlewood, Merbein; Nellie Quelch, Prahran.

## TEACHERS' DIVISION "A."

First prize, Alison Elizabeth Murray, Malvern, 90.

Second prize, Ada Lovell, Preston, 85.  
Merit Certificate.—Lilian Esther Greenhill, South Yarra.

Certificates.—Doris Gillespie, Cheltenham; Ivy Mackrell, North Richmond; Ivy Sear, South Yarra.

Passes.—Eric Buckmaster, Box Hill; Margaret Bodle, Dorothy Davies, Mildura; Herbert J. Cook, North Richmond; Gordon Newell, Preston; Eleanor Parker, Windsor.

## TEACHERS' DIVISION VIII.

First prize, Augusta Dorothea Schultz, North Richmond, 96.

Second prize, James Henry Sunderland, South Melbourne, 91.

Merit Certificate.—Freda Rhoda Smith, Prahran.

Certificate.—Dorothy Campbell, North Richmond; Tyrrell Turriff, South Melbourne.

Passes.—Ethel May Crouch, Horsham.

## TEACHERS' DIVISION IX.

Second prize, John T. Smith, Fairfield, 89.

Merit Certificates.—Daisy O'Neil, Middle Park; Elizabeth Dixon, Prahran.

Certificates.—Mrs. Alice Kerr, Bet Bet; Ida Graham, North Richmond.

## TEACHERS' DIVISION X.

Merit Certificate.—Edith May Smith, North Richmond.

Certificate.—Isabel Mitchell, Malvern.

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## Religious Notes and News.

### The Tomb of the Resurrection.

"The Times" recently published an account of an interesting discovery which has been made near the entrance to the garden tomb outside the Damascus Gate of Jerusalem.

Some loose stones were being removed from the ground in front of the entrance of the tomb in the process of tidying up the garden when one of them attracted the attention of Miss Hussey, who is in charge of the tomb, owing to the fact that it had markings upon it. She had it removed, partially cleaned it, and reported the find to the Government Department of Antiquities.

A few days after its discovery it was viewed by Professor Brandenburg, who was commissioned by the Berlin Society of Palestine a year ago, and whose reputation is admittedly high. He immediately and without hesitation identified it as a shrine of the goddess Cybele or Aphrodite (Venus), with the column and tree of Adonis beside it, declaring that such shrines were found in the temples of Venus.

The importance of this discovery lies not so much in itself as in its association with the garden tomb. This tomb is regarded by many as perhaps the very Tomb of the Resurrection. It is a well-known fact of history that in the year A.D. 135, when on the suppression of the revolt of the self-styled Messiah Barchochba the second and more complete Roman destruction of Jerusalem took place, the Emperor Hadrian built a new Roman city, named Aelia Capitolina, on the ruins, and among other things erected a Temple of Venus over the Tomb of the Resurrection with the purpose of completely desecrating it.

Outside the garden tomb are the distinct traces of a large building. On either side of the door are the springs of two arches cut into the rock, and above the door are three columbaria or recesses usually found in heathen temples. A stone pavement and a column also exist.

Those who view this tomb as the possible scene of the resurrection have always regarded these traces as those of this temple of Venus erected by Hadrian, but it was felt that further proofs of identification were needed. If the identification of this stone as a shrine of Venus be finally established, it will naturally provide very strong additional evidence for this conclusion.

### Premiers and Temperance Reform.

It is interesting to compare the answers of the three Labor Premiers in Victoria, South Australia and Western Australia, to the deputations which waited on them in regard to the liquor traffic. Mr. Gunn, Premier of South Australia, who was asked for a referendum on the question, refused, on the ground that the "referendum" had not been included in the platform upon which the party had won the election, and as yet had not been included. Therefore, he was not bound by it, and could not grant a referendum on the liquor question.

The Premier of Western Australia, Mr. P. Collier, in replying to the deputation asking for a simple majority vote on the liquor question, stood on his principles. He said: "That the Labor Party stood for the democratic principle of Government by a simple majority vote. He was sympathetic with the deputation's views, and would consult his colleagues to ascertain if amending legislation along the deputation's line could be passed this session. If not, next year's liquor poll would probably be postponed one year, as with the present provisions, the poll was a foregone conclusion to the liquor interests."

The Hon. G. M. Prendergast (the Premier of Victoria), in replying, said: "The ministry stood solidly for the enforcement of the law." Mr. Prendergast stated his belief that strict operation of the law might lead to serious results, which appeared to have followed the drastic law of America. "The Labor Party stood for temperance," said the Premier. "The majority of parliamentary members of the party in Australia were teetotal. The Victorian party had not adopted any particular attitude in parliament be-

cause of any pressure from any outside interest or party. They realised the underlying evils of the drink traffic. The big question was how these evils could be abolished." Regarding "simple majority" decision, the Premier said: "There are laws you cannot enforce with a simple majority. In abolishing the liquor trade you have to go step by step, and be sure of your position. As to the local option, the ministry would have to consider their policy, but he did not think local option helped in the slightest degree. Hotels in delicensed districts did a greater business, and so business was only transferred from one place to

another. Figures proved that drunkenness was decreasing."

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## News of the Churches.

### Western Australia.

At Subiaco all meetings on Sunday, Sept. 28, were well attended. Bro. W. H. Clay spoke at the evening service on "Our Great High Priest." The young men's evangelistic band continues to conduct open-air services each Lord's day prior to the gospel service. This work is helpful and inspiring to others, and the young men themselves derive much pleasure from it.

Attendances at Northam are being well maintained and good interest is shown. Bro. Roberts, of Balaklava, S.A., was a welcome visitor on Sept. 21. Bro. Hunt, preacher elect for Kalgoorlie, gave a lantern lecture on 24th, and spoke at the prayer meeting the following evening. The church appreciates his help. Sympathy is extended to Sister Roediger whose mother passed away recently in S.A. Sister Paine is seriously ill and suffering greatly. One decision since last report.

At Fremantle the gospel services have been particularly encouraging; fine audiences and good interest. Recently there was a parade of sea scouts at the evening service, and the following Sunday the Orange Lodges of Fremantle were present. Bro. Mudge spoke on "Authority in Religion." Many improvements to the interior and exterior of the chapel were recently effected, and others are to be made. The newly-formed Band of Hope is a live concern, and will be one of the strong organisations of the church. The sisters are preparing for a sale of work.

### South Australia.

Queenstown reports good meetings all day on Sept. 28, when the 55th anniversary of the church was celebrated. Q.Y.P.M., Sister D. Watkins spoke to the young people. At worship Bro. Garfield Rootes, of Semaphore, delivered a very helpful exhortation. Bro. Brooker's evening message on "Is it Worth While?" was powerful and appealing.

Semaphore Bible school anniversary services last Lord's day passed off most satisfactorily. The singing by the scholars, under the baton of Mrs. L. V. Mathews, A.L.C.M., was greatly appreciated. Speakers for morning, afternoon, and night respectively were Bren. G. McKie, B. W. Manning, and G. Rootes. Large meetings morning and afternoon, and a packed chapel at night with one confession—a lad from the Bible school.

On Sept. 21 Murray Bridge Bible school anniversary was held. Bro. P. R. Baker at all the services delivered splendid addresses. The singing of the children, under the leadership of Sister Marshman and Bro. Allison, was very creditable. On Sept. 22 at the public meeting the children again gave items, and prizes were distributed. The secretary, Bro. Marshall, gave a very encouraging report. On Saturday, 27th, the annual picnic was held at Swanport, and was a great success. Good services all day on Oct. 5. The school had a record attendance of 97. Bro. and Sister S. Swift were received into fellowship from Peterborough.

At Kadina on Sept. 14, in the absence of Bro. Filmer at conference, Bro. Stan. Cornelius took charge of the services, speaking very acceptably. At the gospel service Sister Miss Horman sang sweetly. Sept. 21 and 28, good meetings. Oct. 5, at the meeting for worship Bro. and Sister Storer, of Unley church; Sisters Thoday and Sobey, of Adelaide, were amongst the visitors. A sister received the right hand of fellowship. Splendid gospel meeting, when Bro. Filmer spoke on "One of the Things Christ Recommended." An anthem was rendered by the choir, and a male quartette. The Y.P.S.C.E. won the banner for country societies this year. One of the members, Sister Edna Woodward, is in hospital having undergone an operation.

At Grote St. on Sunday, Bro. A. C. Rankine spoke both morning and evening. The subject in the morning was "The Hope of Intercession,"

and in the evening "The Conversion of an Ethiopian Nobleman." The anthem, "The Radiant Morn," was rendered well by the choir; and at the invitation one man confessed Jesus Christ. In the morning, at the meeting of the Grote St. Christian glee club, special reference was made to the three years' work by Bro. H. E. Mortimer (who is being transferred to Mile End church). Bro. W. Tripp, who takes his place as superintendent, on behalf of the club presented Bro. Mortimer with a beautiful concordance Bible, and thanked him for his faithful service. Five new members were welcomed at the meeting.

During the last fortnight the Bible school scholars have been the great source of attraction at Croydon. Their anniversary services were concluded on Sunday, Oct. 5, when the scholars again acquitted themselves well. In the afternoon they rendered the cantata, "The Choicest Gift," which they had also given on the previous Thursday evening. Bro. A. E. Forbes exhorted the church in the morning, and gave an inspiring address, "A Message from the Flowers," in the evening. On the previous Sunday Bro. F. Collins preached in the morning and Bro. Ira Paternoster at the afternoon gathering. A surprise visit was paid to the church in the evening by Bro. S. Price Weir (president of the Conference), who congratulated the members on the progress they had made in the Bible school and church. Bro. Forbes spoke on "There is a Boy Here." Mr. John McEwin conducted the singing at all the services. On Sunday, Sept. 20, a "Lily Service" was held, when an appropriate address was given by Bro. Forbes and a solo by Mrs. J. V. Pickering. At each of the evening services the building was filled. The distribution of prizes was made on Tuesday, Sept. 30, when Bro. Bart Manning addressed a large gathering.

### Tasmania.

Work at Invermay is progressing satisfactorily. All auxiliaries are working well. Bro. Pratt's gospel addresses have been much appreciated. The church kindly released Bro. C. H. Pratt a few weeks before the expiring of his period of service in order that he might act as song leader for Bro. E. C. Hinrichsen's missions in Victoria. The church regrets to lose Bro. Pratt, and is seeking to secure a successor.

Bro. A. E. Heard, of Hobart, has undergone a serious operation successfully. Sister Miss L. A. Murray, who has gone to Melbourne for a while, received a splendid social evening, and tokens of loving esteem from the church, Senior and Junior C.E. of which she was founder and superintendent. The 52nd Bible school anniversary took place on Sunday and Wednesday. The children sang delightfully under the baton of Bro. E. R. Levett, assisted with a nice orchestra. One pupil confessed Christ. About 500 people crowded the building and others were unable to gain admission. It was a time of great rejoicing because all of the five new branch schools—West Hobart, Cascades, Collinsvale, Goodwood and Dromedary sent delegations with greetings to the parent school.

### Queensland.

Zillmere had a nice meeting for worship on Sept. 28. Bro. Aderman gave a fine address on "Walking with God." The church is looking forward with pleasure to the coming of Bro. H. H. Ball to conduct a three weeks' mission.

On Sept. 27 over 40 were in attendance at Gympie improvement class. The help of Miss Elsie MacFarlane, of Brisbane, was much enjoyed. On 27th, despite wet weather, splendid attendance at service, and 54 attended Bible school. The address at night, "The Human Eye and Enterprize school reports two new scholars. Building fund now £38.

Chinchilla mission started on Sunday, Sept. 21, with Bro. H. H. Ball as missionary. The building that was secured by the brethren of the district hall. It was opened on Sunday morning, when all the members of Wombo Creek church, and Bro. and Sister Simpson, of Burnclint, journeyed to Chinchilla to be present at the morning service. Bro. Ball gave a very inspiring address. At night he preached to a good audience. Singing is bright and cheerful under the leadership of Bro. Spratt. Bro. Vanham is helping as a personal worker.

In West Moreton circuit, since the Ball mission, which accounted for nine additions and two restorations, Marburg reports one confession, and all meetings having splendid average attendance. Y.P. class shows increased zeal and enthusiasm. Sister Ivy Hohnke is home from hospital. Marburg and Rosewood Y.P. classes are preparing for a concert social, the proceeds to go towards re-covering hood of circuit car. All are glad of Sister Gladys Berlin's recovery and home-coming, but sorry that Bro. Zeehen is stricken with rheumatic fever. Mt. Walker church reports good meetings. Three confessions on Sept. 14. The Y.P. class, combined with Rosevale Y.P. class, gave a concert social in aid of the covering for car hood, the proceeds realising £6/7/3. Rosevale reports good meetings, with Y.P. class showing marked improvement. Rosewood reports fine meetings, but much sickness among members. The evangelist's eldest girl is in the isolation hospital with scarlet fever, and Sister Hines is expected home from hospital after appendicitis operation.

A strong young people's institute has been formed at Maryborough; it meets every Friday night. On Sept. 12 the institute held a surprise party at Bro. Price's residence. On 5th, Bro. Stacy left for his home in South Australia, accompanied by Bro. E. Maikie, secretary of the Urraween church, who left on account of health reasons. Sister May Pascoe, who recently left the district, and also Bro. Stacey, intend if possible to qualify for foreign mission work. Bro. Stacy whilst in Maryborough was superintendent of the Croydon Junction Bible school, which position has since been taken by Bro. W. H. Dakin, Hart St. secretary, Maryborough church. This school has entered for the three months' tournament now being held, and for the first month, September, they increased their membership by 10, now having 35. The school has now a good adult class, and on 21st a breaking of bread service was commenced for each Sunday after the Bible school at 4 p.m. Some children are coming to school from about four miles away. The church in Maryborough has been having good meetings lately.

### Victoria.

Last Lord's day at Swanston St. several visitors were present, including Sister Miss Murray, from Hobart. Bro. Robbins, of East Camberwell, delivered a good address, having exchanged with Bro. Shipway. At the evening service Bro. Shipway's sermon was well received.

On Oct. 1 and 2 a sale of work was held at Ballarat East under the auspices of the Dorcas Society and sunshine club for church and benevolent purposes. The sale was opened by the Mayöress, Miss Levy, at 3 p.m., on Wednesday, and proved a success, resulting in a profit of £30.

Good meetings at North Williamstown on Oct. 5. Bro. Johnston spoke splendidly at both services. In the evening the choir rendered well the anthem "King of Kings," which was sung under the leadership of Bro. Wilson. After Bro. Johnston's address on "Something to Glory About," three confessed Christ (one man restored, and a Bible school scholar and his mother). Shepparton Bible school anniversary was concluded on Sept. 29, when special singing and prizes were rendered by scholars, and prizes were distributed. Bro. W. H. Hinrichsen gave another fine message, and a young man made the third confession, this being the third confession during his visit. Again at the close of Bro. Stewart's address on Oct. 5, another young man came forward.



Paddington church celebrated its home-coming and Bible school anniversary on Sept. 28. Bren. J. Whelan, R. P. Arnott, and R. K. Whately delivered inspiring addresses. The Bible school, under the able leadership of Bro. Norman Fell, played a worthy part in the proceedings. Much credit is due to all who helped with arrangements. At the evening service the whole assembly stood in silence to confirm a resolution moved and seconded by Bren. Shearston and Goddard respectively, "That this meeting of past and present members of the Paddington church assembled at this great home-coming and thanksgiving service desire to express to Bro. Thomas Bagley their heartfelt sympathy and love in this his hour of deep trial and affliction. We pray that His arms of everlasting love may encircle him to sustain, comfort, and restore him to carry on the work dear to his heart." On Sept. 30 the Bible school gave another demonstration before a large and appreciative audience. A varied musical and elocutionary programme was given, and the cantata entitled "The White Garland," was tastefully rendered. Prizes were distributed.



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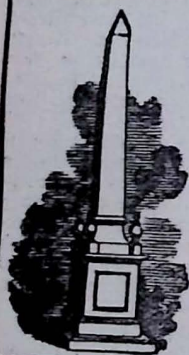
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