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## A Hoary Tradition.

"The Age of Poetry is dead"  
Our solemn pedants still repeat,  
For so Ionia's schoolmen said  
With Homer chanting down the street."

So does Arthur Gutterman in a recent verse express a thought which is well worth considering. The literary student will agree that the lines "hit off" well the common practice of belittling our own period by glorifying the past. We should avoid foolish extremes. We know a man who has had the hardihood to put into print the statement that he could find fifty men who could write Australian plays equal to the best efforts of William Shakespeare! This recalls Charles Lamb's well-known remark: "Here is —, who says he could have written Shakespeare's plays, if he had the mind." We need not, however, fly to the opposite extreme and ignore the great amount of excellent verse and prose which is being produced to-day.

It is not good to praise or blame extravagantly any one period. In some respects we are ahead of the mid-Victorian age; in some we may be worse. In any case, it is no new thing to extol the past to the detriment of the present. What father was it who first said, "Things were better when I was a boy"? Probably some one nearer to Adam than to Job.

Dispraise of our own age is akin to the distrust of our own associates. The prophet is without honor chiefly in his own country. It is well to cultivate a fair and open mind, so that we neither are led to appreciate too highly the mediocrity of the past nor depreciate unduly the good things of the present. We should "approve the things that are excellent" in any age or people.

Despite the manifest changes which go on, and the general progress which is made, one generation is very much like another. There are, it is true, ebbs and flows in the tide of life. But life itself, with its elemental needs, remains largely the same.

We may speak of ours as a "transitional period," or an "age of doubt," or an "era of progress," but it will not be difficult to find other times in the world's history to which such terms will apply.

The lesson was recently set forth in an excellent manner by Dr. F. W. Norwood, the Australian preacher of City Temple, London, who contributes a weekly article to the pages of "The Christian World." Some few weeks ago while travelling by train he overheard two men speculating as to what the world would be like a thousand years hence. Making this the basis of an article, Dr. Norwood describes how in anticipation he visited the City Temple in 2926. After hearing the preacher's sermon, he says:

"I sought him out at the close of his address and informed him that I wished to join the church. He grasped me by both hands. 'I am so thankful,' he said: 'we need you badly. We are living in a strange and perilous time. I question if in all history the work of the church has ever been more difficult. We are, in fact, passing through a period of transition.

"Science has brought new facts to light. The old dogmas are in the melting pot. There are those who insist upon standing by the old ways without alteration; there are others who are recklessly making changes. The church is being attacked from every angle.

"Many say that her day is over, and that the new wine has burst the old bottles. If we are to maintain the ancient faith we need the help of every man of good will. You are thrice welcome.

"Sir," said I, 'your words strike a responsive

chord within my mind. I feel as if I had heard them a thousand years ago."

Human joys and sorrows are what they were. The pleasures of the body, mind and spirit are common to every age, even if the means of satisfaction do not remain exactly the same. Sorrow, ill-fortune, remorse, sickness, death, are characteristic of every generation. The burden of life is not felt by everybody alike, but there is no need to suppose that its greatest weight is endured by us in this year of grace 1926.

The fact is that it is difficult to find any really new thing. We have a growth, a development, a change, but not something quite new. Much in the newest of modern thought has its counterpart in the teaching of ancient days. This is true both in science and religion. In each there are "ancient heresies in modern dress," and in each the good has at least its roots in the old.

In our religious life we often needlessly and foolishly repine. The degeneracy of the times is lamented—as if the golden age lay behind. The preacher may sigh because of a difficult field—as if there ever were easy fields. The zealous Christian may lament the leaving of "the old paths," and forget that the offence is a hundred generations old. We may speak of the plea being in danger, and forget that there never was a time when all Christians were true, and also that there will never be a time when all will become false.

In our experience we may find the Christian life hard. We excuse our failures because the temptations are great. But the Christian life never was easy, and there is no untried life. We are in no worse case than others. No temptation assails us but what is human (*anthropinos*)—such as is common to man or such as man can bear. In all the temptations of life there is the way of escape, and every Christian has the promised help of him who was tempted in all points as we are, yet without sin.

### Different Views.

*In all my neighbors I see faults,  
But in myself see none;  
My neighbors all, they see in me  
Of faults quite half a ton.*

*I think I'll turn the scales about—  
Good in my neighbors see,  
And then perhaps my neighbors, too,  
Will find good points in me.*

—M. Tulloch.

# The Turn of the Tide.

## A Study in Revivals.

[Following are extracts from a remarkable address recently delivered by the Moderator, Dr. Geo. H. Morrison, before the United Free Church General Assembly, as reported in the "British Weekly."—Ed.]

I propose to speak to you for a little on the great theme of spiritual revival, and I choose that subject for two reasons. I choose it because a genuine revival is the great need of the church to-day. I choose it because of my profound conviction that this revival is at hand. Never was the church more richly organised than she is at the present hour. Her ministers were never more thoroughly equipped for the proclamation of the gospel. Yet who does not feel that there is something lacking, some large and heavenly baptism of power, to give authority to those who preach, and reality to those who hear? I recall a remark Sir Walter Scott once made as he stood before a portrait of Robert Burns. He looked at it a moment and then said, "Yes, the lustre is there, but it is not lighted up." And it seems to me that what Sir Walter missed in the portrait of our national poet is what we all miss in our national ecclesia. The lustre is there, of method and efficiency, of able preaching and devoted service, yet somehow, if I see things aright, that lustre is not lighted up, and nothing will light it up except revival.

One of the many lessons which I learned from my old Professor, Dr. Lindsay, was that the story of our Christian faith is really the story of revivals. With his unequalled knowledge and his various learning, he was fond of insisting upon that. Our Christian faith, he would say, has not come down the centuries like a steadily expanding river. There have been times of deadness, seasons of inertia, long ages of a weary formalism. And then always, at the appointed hour, has come the opening of heaven's windows, and an awakening to lost simplicities. So was it with St. Francis. So was it with the Reformation. The Reformation was not a thing of politics; at its heart it was a spiritual revival. So was it with John Wesley; so has it been in our own land, with every secession and disruption. No secession is just ecclesiastical. At its deepest it is spiritual. It is the protest of the heart—the challenge of the soul—the trammelled spirit breaking through to God. The history of Christianity is one long chequering of light and darkness, and "the light is always nigh unto the darkness." Just when everything seemed lost, the battle was on the point of being won. A hundred times the extremity of man has proved the opportunity of God. And to-day, when we seem to have tried everything, and still lack the authentic mark of power, taught of history we reasonably hope that the hour of our redemption draweth nigh.

### Objections to revivals.

I pass on to consider one or two objections that are commonly urged against revivals. And first, and perhaps especially in Scotland, there is the deep dislike of their emotionalism. The pride of the Scotsman is to repress emotion. We are naturally of the Stoic school. No sober Scotsman is ever quite at home in the exhibition of excited feelings. And when we find, as we generally find, that revivals are times of very great excitement, that alone is sufficient to discredit them. Very often feeling is so tense that it leads to hysterical phenomena. There are cryings, and swayings of the body, and seizures and insensibilities. And that, to a people such as we are, schooled to the repression of emotion, is both objectionable and repugnant. With that attitude I have the greatest sympathy. I understand it thoroughly. Trained in the reserve of Scottish pieties, I am ill at ease with anything hysterical. Yet are there one or two considerations to be urged upon the other side which the thoughtful must never forget.

The first is that all great experiences have the power of profoundly moving men. Any psychologist will tell you that this is one of the touchstones of their greatness. Once I was living with a friend who was a candidate for an honorable post. To get it meant everything to him. All his future depended upon getting it. He got it, and all night long I heard him, sleepless, moving through his room, and then halting, and just saying *God*. Tell a mother that her son is lost, that his vessel has foundered with all hands; then tell her that a telegram has come announcing that he is miraculously saved. Tell it gently—break it to her tactfully—who will blame her if she weeps, or staggers and falls swooning to the ground? Such experiences are deep, and, being deep, they justify emotion. We do not judge. We call it natural. We should be surprised if it were otherwise. And what I want to know is, is it not just as natural when the experience is not the saving of a son, but the far more wonderful saving of a soul? Why justify emotion in the one case and frown upon it in the other? Why call it natural in shipwreck and condemn it as unnatural in soul-wreck? The intense emotion that accompanies revival, dislike it as we will, may be the signature of an infinite experience.

Then, too, we must seek to understand the office of emotion in religion. It is the very office which it exercises in every other sphere of human life. You may convince a man that a certain act is right, and yet he may be a laggard in the doing of it. But touch his heart, kindle his emotions, and immediately the thing is done. And that is the divine office of emotion, to make

men do, in the passion and the surge of it, things that in cold blood would be impossible. Now I want you to consider for a moment the kind of people affected by a revival. They may have years of backsliding and besetting sins. They have settled habits and besetting sins. And to change the lives of people such as these, what fitter instrument could the great Master use than what Newman calls the power of excited feeling? Men dare greatly when they feel intensely. Nobly excited, they will venture anything. Perhaps there is no venture in the world so magnificent as venturing on Christ. That is why, in seasons of revival, God uses the spur of the emotions as surely as the convictions of the intellect. Emotion is not permanent. It is transient; it passes. It is no more permanent than the fire upon my hearth that by nightfall may have sunk into its ashes. But while it lasts it leads. It laughs at obstacles. It leaps the parapet. And that is exactly what God wants.

Another common objection to revivals is that they are self-centred. Nothing matters but the individual; revivals are reckoned with him alone. . . . Yet the coldest historian admits to-day that Wesley did more than any man in England to save his beloved land from revolution. He did not hold conferences on the social order. He preached Christ to the sinner. He confronted each separate man and woman with the love of God in the Lord Jesus. And such is the genius of our religion that, doing so, he woke the national heart, and saved his country from social disaster. It is not selfishness that seeks the *one*. It is the wisdom from above that seeks the *one*. For one coin the woman swept the house. For one sheep the shepherd went a-seeking. Lord, give us a great revival speedily, intensely personal and individual, and it will permeate the fabric of society.

### Are revivals permanent?

But perhaps the strongest objection to revivals is that they do not last. They are evanescent—there is nothing permanent about them—they dissolve and leave not a wrack behind. On that there are two things I want to say.

The first is that it seems to me that all such judgments rest on a confusion. There is a confusion between emotion and effect. That the emotion passes is unquestioned. It passes because its work is done. Intense excitements never have any permanency; nor are they divinely intended to have permanency. But the effects produced by high emotion, whether religious or artistic, are as lasting as any facts in history. April showers do not last, nor does anybody expect that they should last. But when the April showers have passed away there is a thrill of greenness along every hedgebank. And the quickened emotion of revival-times passes, as the April showers do, yet issues in a thousand things of beauty. Has the Reformation proved a transient thing? Has the initial glow of it is gone?

not England, though the rapture has departed, been permanently influenced by Wesley? I venture to say that to this very hour one can trace the ethical effects of the revivals of Kilsyth and Cambuslang. Granted that in these seasons of excitement things are said and done that are regrettable; granted that not a few prove renegade who have only been emotionally touched—nothing is more certain, in the whole course of history, than the permanence of revival-issues in the individual, the nation, and the church.

The other thing I want to say is this. I call it the witness of the higher level. When there is decadence after revival-time it is never the same as that which went before. Allow me to illustrate that point. Men deplore the coldness of the church to-day. We are told that it is unspiritual and worldly. Nor can anyone, alive to spiritual things, deny that there is truth in the description. Yet to the student of history one great fact is manifest, and that is that the church in bygone eras fell to degradations and to depths which are inconceivable to-day. Find out what Italy was like when Francis came; find out what Europe was like when Luther came; study the religious life of England when the voice of Wesley rang across the land, and you discover things, depths of degradation, impostures, organised hypocrisies, which now are utterly unthinkable. The tide goes back after every great revival. There is a tidal element in history. But it never goes back to the old point of ebb. Something is gained never to be lost. There is a general heightening, a rise of level, a more sensitive conscience, a glimpse of new ideals, which persist even when deadness comes again. That is as true of painting and of poetry as it is of the renaissances of religion. Renaissances may disappear, but they leave something that never disappears—something that abides, more than a memory, a kind of bridling and controlling power, even when all the lights of heaven are dim and the winds of paradise have ceased to blow.

**Preparatory signs.**

Always, preparatory to revival, there has been a certain deadness in religion. Always, preparatory to revival, there have been unrest, dissatisfaction, and unsettlement. And always, I venture to say always, revivals have been given of God in periods of historical transition. Just as in individual life crises are associated with such periods, as when childhood is passing into youth, or youth emerging into manhood, so in history revivals come when things are waxing old as doth a garment, and the foundations of society are rocking. It is when new ideas are fermenting, and new thoughts swimming into the ken of man; when there are new conceptions of the social order, or when new classes are rising into power; when the older social groups are breaking up, and men dream of a reconstituted world—it is then you have the coming of revival. I cannot enlarge

on that. Time fails me. I simply refer you to the page of history. Francis, Savonarola, Luther, Wesley—that is true of the periods of them all. And, fathers and brethren, he must indeed be blind who cannot recognise these signs in the conditions of our life to-day. Unrest on every hand. Unsettling on every hand. Profound dissatisfaction with the state of things, both in society and in the church. New thoughts,

fermenting in the mind of millions, about the Bible and about the universe, as if we moved in worlds unrealised. I feel profoundly that the time is near when we shall be in the midst of a revival. History points to it with no uncertain finger. God is not capricious in his workings. For revival, as for spring and sunrise, there is a fulness of the time, and the fulness of the time is nigh.

**“This Babblers.”**

By Randall T. Pittman, B.A., Dip.Ed.

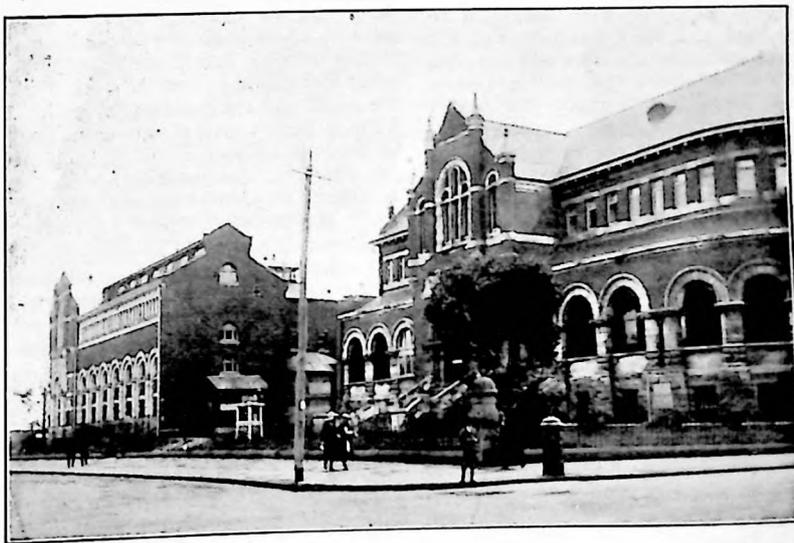
“What will this babbler say?” (Acts 17: 18).

In the very heart of Athens, “the classic University of the ancient world,” was the sunlit Agora. Surrounded by temples and colonnades, with their exquisite sculptures and statuary, it was rather a “quadrangle” than a market-place. Within a quarter of a mile towered the Acropolis, “clear cut against the bright background of an Attic sky,” while nearer still was the glorious Theseion and the rugged Areopagus. No wonder modern writers speak of the Agora as “tradition-haunted,” for here from time immemorial philosophers of all schools had met and debated, orators had swayed the people from its bema or rostrum, merchants had bartered their wares. Because of his teaching here and elsewhere, Socrates had been charged with bringing in strange divinities. Self-restrained Stoics and easy-going Epicureans had taught their doctrines to numerous disciples, and many, in doubt between rival theories, looked for “some new thing.” It was a meeting-place for men of all grades of culture, and on its

pavements stood visitors from all parts of the world.

Into the Agora came Paul the dauntless. Stirred to the depths of his soul by the innumerable evidences of idolatry all about him, he entered into discussion with those whom he met. He had commenced his teaching in the synagogue, but soon found that he could not remain silent among the citizens in the Agora. At length the philosophers entered into discussion with him, and a difference of opinion arose concerning him. Some challenged his credentials; others his message. “What will this babbler say?” cried some, as they sought to dismiss him with contempt.

What is the meaning of the word rendered “babbler”? That the term, which occurs in this passage alone in the New Testament, is difficult to translate becomes apparent when the various versions are consulted. In the margin of the Authorised Version, “base fellow” is given; Weymouth gives “beggarly babbler”; Rotherham has, “picker-up-of-scrap”; and Moffatt renders,



**Museum and Public Library, Perth, W.A.**

The Federal Conference of the Churches of Christ will be held in Perth from October 16 to 22 next.

—Block used by Courtesy of W.A. Government Printer.

"Whatever does this fellow mean with his scraps of learning?" Etymologically, the word *spermologos* suggests the picking up of seeds, and Aristophanes, the comic poet, uses the term of birds pecking up seeds from the ground. In his play, "The Birds," Aristophanes represents Peisthetairios, an Athenian citizen tired of law-courts, seeking his fortune in the kingdom of the birds. He is confident that the birds can occupy their Cloud-town in safety, and claims that if men on earth interfere

"Why then, like a cloud, shall a swarm  
Of sparrows and rooks settle down on their  
stooks,

And devour all the seed in the farm."

Plutarch, too, in his biography of Demetrius, says of certain people that their "partnership he said he would scatter asunder with a single stone and a single shout, as if they were a flock of *granivorous* (grain-devouring) birds." In a newly recovered papyrus the term is applied to the crumbs and scraps thrown out in the streets to dogs. Eustathius, a commentator on Homer, says that the Athenians applied the term to those who spend their time about the markets picking up scraps of food, and also in a metaphorical sense to "hangers on," "good-for-nothing fellows."

Demosthenes called Aeschines, a rival orator, *spermologos*, evidently meaning "parasite," or "hanger on." Other references in Greek literature give evidence of a usage of the word to describe those who make much sound but little sense, or "ignorant plagiarists" who retailed other men's thoughts. Shakespeare has a parallel in "Love's Labour Lost." Biron says of another lord:

"This fellow pecks up wit as pigeon's pease,  
And utters it again when God doth please;  
He is wit's pedler, and retails his wares  
At wakes and wassails, meetings, markets,  
fairs."

It seems, then, that some Athenians regarded Paul as a mere pretender to learning, or as a shallow plagiarist echoing some words he had picked up in his travels. Ramsay thinks that "probably the nearest and most instructive parallel in modern English life to *spermologos* is 'Bounder,' allowing for the difference between England and Athens."

It is well that not all who heard Paul treated him so contemptuously. Our immediate purpose, however, is to show how far astray the wisdom of this world may be. It is not enough to say that the Athenians at this time were degenerate. In the great age which produced Plato, Aristophanes, Thucydides and many other men of world renown, Socrates fared no better than Paul. If the cross of Christ was to the Greeks "foolishness," we need not be surprised that Paul was regarded as a retailer of folly. But what a tragedy it is! The pearl of great price is trampled upon by those who consider themselves anything but swine. When offered the bread of life, these self-satisfied worldlings regard it as a stone! And so Paul, champion of a philosophy which can change the world,

ambassador of the King of kings, skilled dialectician who can grapple with giants in intellect, is dismissed by some as a charlatan dabbling in things he does not understand!

"Truth for ever on the scaffold,  
Wrong for ever on the throne!"

## The Fateful Doctrine of Not-Worth-While.

The phrase is found in one of the novels of Henry Seton Merriman. The novelist is describing Sir John Meredith, a gentleman of the old school, in his day a man of treasured friendships and large interests, once, too, very sensitive as to his appearance; but now—"His head seemed to have shrunk, the wig did not fit at the back, his clothes always bearing the suggestion of emptiness, seemed to hang on ancient given lines as if the creases were well established. The clothes were old. The fateful doctrine of not-worth-while had set in."

It is indeed a fateful doctrine, but it has many champions in the days in which we are living. Sometimes, as with Sir John Meredith, the doctrine set in with advancing years. A man is the last survivor of the old group, his events are all in the past. Once his word was weighty, men listened eagerly to what he would say, now apparently no one cares. Once dear ones depended on him, now no one seems to need him; they go their way, and he goes his, feeling very useless, not knowing much of what goes on, not caring much. The fateful doctrine of not-worth-while has set in.

But long before old age the doctrine of not-worth-while has gripped many a man. He began as an idealist. For him no task was too heavy, no sacrifice too great. But things did not always go well. Nor was his work appreciated as it should have been. Plan after plan failed, one friend and another disappointed; now he asks, "What's the use?" and the question shapes his life. Faith in human nature is gone, and the joys of arduous effort. Cynical, disillusioned, he sinks more and more into himself with no greater aim than to pass the time as painlessly as possible. "Grey hairs are here and there upon him, yet he knoweth it not."

In the church, too, the fateful doctrine of not-worth-while is all too prevalent. Not long ago a prominent layman said to his pastor, "The preaching of you ministers has no real effect on the lives of your people; it goes in one ear and out the other." The conversation of some ministers indicates that they are consciously in a losing business. "Is there any future for the church?" one of them asked the other day. If one-half of our people were fully convinced that the great work of our mission boards was supremely worth while, we would hear no more of deficits or reduced budgets. Discouragements are everywhere for the man who is looking for them. That a substantial group of honest men, blind to

But stay, worthy Poet; no, not "for ever," for "hath not God made foolish the wisdom of this world"? and shall not we see the day dawn when the message which Paul preached shall be regarded as the power of God, the solution of all the problems that vex this sin-weary world?

the clear lessons of previous divisions, should care more for divisive doctrinal minutiae than for united effort in the church's great task is amazing and depressing. But before any man, because of such a situation, withholds from the church his very best in service or in gifts, let him consider carefully the implications of the doctrine of not-worth-while. It is really the supreme heresy, though no one threatens to turn its advocates out of the church.

For one thing, it is a denial of God. Mr. Gladstone used to speak of "the negation of God set up into a system of government." This is the negation of God set up into a persistent mood of life; it means that we have ceased to believe in God in any vital sense. Or it means that we believe in losing God, or an indifferent God, or an impotent God from whose hands the world has somehow escaped. The New Testament knows nothing of such a God.

Then the doctrine of not-worth-while involves a depreciation and dismissal of the best in ourselves, for surely the strong man, whom in our heart we honor, is not the man who lies down beneath his share of the world's burden, and cries, "Who will show us any good?" It is rather the man who, in the darkest night of gloom and peril, puts the best he has into the task assigned him, and, like that French private honored in the early days of the war, "constantly encouraged his comrades."

The preacher of the doctrine of not-worth-while is unfair to himself, but he is also unfair to others, especially to that great company of earnest men and women in the church and in the State who, in cheerful spirit, are every day filling some humble and difficult place brimful of thorough-going devotion, and who are proving by the courage and faith they build into daily duty that life is always, and ever more, worth while to the man who gives to it "the utmost for the highest."—Dr. Alex. McColl, in "The Presbyterian Advance."

### The Two Angels.

There are two angels that attend unseen  
Each one of us, and in great books record  
Our good and evil deeds. He who writes down  
The good ones after every action closes  
His volume and ascends with it to God.  
The other keeps his dreadful day-book open  
Till sunset, that we may repent; which doing  
The record of the action fades away,  
And leaves a line of white across the page.  
—Longfellow.

# "Good To Be Here."

Ira A. Paternoster.

John 17: 4.

The Transfiguration scene fills an important place in the life of our Saviour. It was not for the purpose of displaying power—something spectacular to impress the people. Jesus is nearing the end. The fact of the cross is looming large before him, and in this way he is strengthened in his journey on to Calvary. Peter felt the joy of the moment, and exclaims, "Lord, it is good to be here." Why did the Transfiguration scene so impress Peter? Possibly for some of the following reasons.

## I. It was the Meeting-place of Kindred Minds.

Moses representing the law, Elijah representing the prophets, and the Lord Jesus Christ himself the Gospel, have met together for a very definite purpose. They seem to have been united as they talked of the decease he was to accomplish at Jerusalem. What a conference! Kindred souls met on a common theme. What joy to meet brethren in conference. When the kingdom of God is uppermost in the minds of men all small things are lost sight of. In our great conference gatherings, when men lose sight of the kingdom, and think more of ways and means, seeking to press some pet view or other, then it is the spirit of disunion enters. What a blessed experience a church business meeting may be when the kingdom is uppermost. What a brawl it becomes when the best is subordinated and the human element predominates. Our morning meeting, when saints meet for communion, may be to many souls a transfiguration scene, for spirit with spirit meets, and great souls confer together on the affairs of the kingdom. Blest be the tie that binds our hearts in Christian love. The fellowship of kindred minds is like to that above.

## II. It was the Spot where God Owned His Son.

"This is my beloved Son, hear ye him." They had often been in the company of Jesus. Peter has already declared the spiritual conception they had of Jesus as "the Christ, the Son of the Living God," but here *God declares* Jesus before them as his Son. What a thrill this must have sent through those men as they heard heaven declare the sonship of Jesus. No doubt now could possess them. They are in the acknowledged presence of the Son of God. Surely it was good to be there. It is always a joy to realise we are in the presence of Jesus. As we assemble round the table of his love each Lord's day, God is ready to declare him again. In the bread and the wine we may see him as the glorified Son of God, and we may hear the Father say, "My Son, hear ye him." This should bring a thrill to our souls, and with fresh confidence in him, and greater determination to do his will, we press on.

## III. It was Here They Saw the Glory of God.

What a privilege this. Never before has anything like it occurred. It was really a glimpse into heaven. For a little moment they saw behind the veil, and the future glory of the unseen was revealed to them. Surely such a vision made them rejoice to be there. Yet may we not get such a glimpse? Have we not had our moments when it seemed as though the curtain has been withdrawn for a brief moment, and we have looked within? We can never forget those moments. Maybe it has been at the bedside of a passing saint. Again, it has been a preachers' conference after the hour of midnight has struck. We have listened to a great preacher whom God has privileged to draw the curtain. At times we have been permitted in a message of our own to see the invisible. If we would only live more often with Jesus we would the more often see beyond, for it is in the secret of his presence where the soul is able to see.

*IV. It was Following this Transfiguration Scene that the Minds of Their Understanding were Opened.*

Have you noticed this? "And as they came down from the mountain . . . his disciples asked him, saying, Why then say the scribes that Elias must first come? Then the disciples understood . . ." (v. 13). It is not until we have really seen Jesus—until the veil has been lifted, we are able to grasp the spiritual significance of much that Jesus has said.

God has abundant truth to reveal to us, but the promise is "To him that hath shall be given." Spiritual food for spiritual minds. It is in the divine order that we shall ask in order to receive. "Ye have not because ye ask not." "How much more shall he give the Holy Spirit to those who ask him." We are ready to ask when we feel our need of temporal things. The asking process is good. I like my child to ask me for the thing he feels he needs. It helps the one asking as well as the one asked.

Attention has often been drawn to the fact that the disciples who remained behind and who encountered the multitude had brought to them a case of healing which was beyond them. Is it not significant that having lost sight of Jesus they lost consciousness of their power. "Why could we not cast him out?" "Because of your unbelief!" Not unbelief in God. Not unbelief in Jesus as Saviour. But failure to recognise the power God had put within them.

Brethren, because of unbelief the church is helpless before the demon-possessed world. Helpless because of failure to see Jesus. The call to-day is to a fresh vision of Jesus. A transfiguration scene, arising out of our spiritual contact with Christ. Just for a moment leave your money-tables, your ledger accounts, your stocks and bonds, and come up on the mountain. Jesus will always go with his chosen ones, and will again lift the veil that you may see the glory of the Lord.

The dawn is not distant,  
Nor is the night starless;  
Love is eternal!  
God is still God, and  
His faith shall not fail us:  
Christ is eternal.

## Religious Notes and News.

### Mr. Will Moody Resigns.

Mr. Will Moody, eldest son of the late Mr. D. L. Moody, has, owing to continued ill-health, resigned the Presidency of the Northfields Schools, but has accepted the Chairmanship of the Board of Trustees. Mr. Elliot Speer, son of Dr. Robert E. Speer, has been appointed President in succession to Mr. Moody, who is now in Europe taking a rest cure.

### A Thousand Lepers Cleansed.

"The one-thousandth symptom-free leprosy patient was recently discharged from the Lepers' Settlement at Culion in the Philippines. Equally satisfactory results have been obtained at the Mission to Lepers Colony at Purulia in India, where the death-rate has been reduced from 25 per cent. to 8 per cent."—"World Dominion."

### Hindu-Christian?

Mr. Shoran Singha, B.A., speaking at the London Missionary Society annual meeting, said that we have got to realise the fact that we have got a class of Hindu to-day who may be described as Hindu-Christian: they have got the mind of Christ, and yet call themselves Hindu. The Hindu to-day, though he criticised Christianity as a system had for the Founder of the system, Jesus Christ, the utmost respect and affection. It seemed as if Christ had come to stay as an integral part of India's national life. India's heart was craving, not so much for political emancipation as for the satisfaction of a real spiritual hunger.

### Should the Church Advertise?

"The time has come when the churches must arrive at an understanding with the newspapers. The relegating of church announcements to the obscurest corners of advertisement columns must give place to something more calculated to stir the mind," writes W. H. Saturley, in the "Daily Express" (London). "The suggestion that the newspaper is the pulpit of the future leaves out of account the place which the orator holds in all democratic countries. The newspaper is not a voice, though it produces many of the effects of a voice, and apart from some mighty sweep of

revival, if the churches are to be filled it is the newspaper alone which will fill them. Cut St. Paul's, Westminster Abbey and the City Temple out of the public press, and it will not be long before they have lost their hold on the public mind. Publicity is involved in the whole idea of religion. The central word of Christianity is 'Come unto me.' Sanctity is not necessarily secrecy."

### British Solicitor-General on the Bible.

"We neglect the Bible at our peril. It is not enough to put it upon our tables or in our libraries. It is the chart and compass without which the path of any man or any nation is a perilous and disastrous adventure. It is a sword without which the powers of darkness cannot be fought and defeated, and it is not enough to distribute ten and a half million copies of the Scriptures, though that is good; we must not be content until once more this Book is the Book of our people and those people are the people of the book."—Sir T. W. H. Inskip, C.B.E., K.C., M.P., at the annual meeting of the Bible Society, England.

### Dr. Horton on the League of Nations.

"There are strong interests in the world, all committed to war and the continuance of war. There is ignorance, the worst of all the foes of progress; there is the pessimistic view that people adopt so easily, that war is inevitable, just as an earthquake or a volcano is inevitable, and it is no use trying to stop it.

"All these great obstacles are in the way. How are they to be overcome? By every man and woman who has a tongue and a brain and a heart determining to make the great experiment of the League of Nations successful, determining not to listen to the detractions, not to point out so pitilessly all the failures, but to press on until at last the League of Nations becomes what it ought to be, the great agent bringing to pass the unity of mankind.

"As Lord Grey points out to us so forcibly, we must make the League of Nations or something like it take the place of war, for the alternative is the destruction of civilisation and the reversion of man to barbarism."—Dr. R. F. Horton.

## The Home Circle.

Conducted by J. C. F. PITTMAN

### On the Way to the Wood.

"There is nothing for me here,  
Nothing on earth for me."  
"So I shall go into the gloom of the wood,  
Green silence will shroud me," she said,  
"And just the red leaves when they drop like blood  
Will know that there's some one dead."

But towards the wood a sweet-briar caught  
In its little bright hand her gown;  
And a stone with a soft eye kindly thought  
To stay her and tripped her down;

And a lark flew over her hair with a song  
And a daisy kissed her knee—  
"I think my heart has told me wrong,  
There is something for me," said she.

—Martha Ostenso.

### The Very Bright Child.

Once upon a time, not so very long ago, there was a Very Bright Child. (And in America "very bright" means exceedingly brainy.) She was very bright in lessons and in games. She was all that her father said of her to the other men in his office, who listened without enthusiasm, for their children had nice dispositions without being very clever. Her father said: "Although I say it—and I suppose, being her father, I shouldn't—she's All-Round Bright." And he did not listen to the other fathers who told stories about their children. But this is not a story of Proud Parents, but of the Very Bright Child.

I am very sorry to say the Bright Child was conceited. Of course, we all are conceited about something—our eyes, or ankles, or brains, or temper. But we try to hide it, if possible. This is called Fine Modesty. The Very Bright Child had no Fine Modesty. She was not greatly beloved at school. It is so difficult to love the very bright when they love themselves as much as she did. But an adventure befel her, and that is the real part of my story.

The Very Bright Child got a nasty knock on the head, owing to showing off on her bicycle. She was unconscious for a short period. From the moment she banged her head she remembered nothing. But she suddenly realised that she was no longer in her own familiar surroundings. She was outside a Great Door. She was wondering where she was, when a Kind of Angel came up to her and said, "Are you the Very Bright Child?" "I was," answered the Child, "but I don't know what I am now." "I've been looking for you," said the Kind of Angel. "Beyond this Door there is a Place of Confusion. Everything needs straightening up. People are quarrelling and fussing and crying. Children can't do their lessons. It's a World of Little People trying to grow Big. We need help." "I'll come," said the Very Bright Child at once.

So the Kind of Angel touched the Great Door, and it swung open. What a place it was inside the World of Little People! Queerest of all was a huge mountain of rugs just inside the Door. "Whatever is this?" cried the Bright Child. "Oh! that," said the Angel, very casually, "is the Little Task." Everybody who helps here has first to perform the Little Task. "Little!" cried the Very Bright Child. "What is it?" "It's the pile of rugs you have kicked up during your short, very bright life," said the Angel, kindly. "Why, the maids or mother or somebody always tidied them up at home," said the Very Bright Child, offishly. "Yes," said the Angel; "but here everyone does her own nasty work—even the Very Bright."

Rather scornfully, the Very Bright Child began to straighten the mountainous muddle of rugs. She felt it was beneath her. It took hours to do, and she was awfully hot and cross before it was

finished. The Kind of Angel came to see how she was getting on. "In polite society I shouldn't be doing this," said the Child, very brightly. "Politeness is partly in bearing your own burden," answered the Angel. "But you said I had to help others," cried the Very Bright Child, smartly. "Ah! yes," said the Angel. "You have a double share of brains, and therefore can do double work." The Very Bright Child thought this was in her own language, "going some"; but she went on with the Little Task, and at evening time she was Ready to Help.

The Kind of Angel took her to some French children in a group. They were crying because they were home-sick. "You speak French, don't you?" asked the Angel. "Yes," said the Very Bright Child; "I got a prize for it." "Then will you help them and make them happy?" said the Angel. The Very Bright Child went scarlet. She said nothing. The French children looked at her with dark and tearful eyes. She said nothing. "I think you said you spoke French?" said the Angel. "But I can't say anything about being happy," said the Very Bright Child. "I haven't learnt that. Besides, I don't like the look of French children." "But what is the use of a language if you can't say anything good in it?" said the Angel.

"There are some other children over there," said the Kind of Angel. "Perhaps you can help them." The Angel and the Very Bright Child went on to where two lots of children were playing a game. The game was nearly over. It ended with a yell. The side which had lost sat down and cried. "Will you try to make the losing side feel better losers?" said the Angel. "Tell them how to say, 'Well, we played our best, and it was a good game.'" "Gracious!" cried the Very Bright Child, "I never learnt that. You see, I've always been a winner." The Kind of Angel looked sad. "I thought you would be able to help us," she said. "Such little things we ask of you!" The Very Bright Child looked up hopefully. "Give me Something Big to do," she said. The Kind of Angel looked sadder than ever. "No," she said. "The Great are only great when they have learned to do the Little Things of the Heart supremely well. You will have to go back and learn how to be Very Bright in the Ways of the Heart." And in silence they went back to the Great Door. The Angel pushed the Very Bright Child through the Great Door. At that very moment a voice said, "She's coming to! She's opening her eyes!" And a loving face bent over her. Her mother said, "Do you feel better, darling?" The Very Bright Child nodded as well as she could. "I've had such a stupid dream," she said.—"The Christian World," London.

### Making Sure.

"Mother, can I have those apples on the side-board?"

"Yes, dear!"

"Oh, I'm so glad you said yes."

"Why, are you so hungry?"

"No—but I've eaten them already."

### Cutting Them Down.

A minister who lived in the suburbs said during his discourse:

"In each blade of grass there is a sermon."

Late in the following afternoon a member of his flock discovered the good man pushing a lawnmower about his garden and paused to remark:

"Well, parson, I am glad to observe you engaged in cutting your sermons short."—"Epworth Herald."

## The Family Altar.

— J. C. F. P. —

MONDAY.

At even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons.—Mark 1: 32.

"Christ for the world! we sing;  
The world to Christ we bring  
With loving zeal;  
The poor, and them that mourn,  
The faint and overborne,  
Sin-sick and sorrow worn,  
Whom Christ doth heal."

Reading—Mark 1: 23-45.

TUESDAY.

And when they could not come nigh unto him for the crowd, they uncovered the roof where he was; and when they had broken it up, they let down the bed whereon the sick of the palsy lay.—Mark 2: 4.

"We have three ascending degrees of faith, manifesting itself in the breaking through of hindrances which would keep from Christ the paralytic, the blind man at Jericho, and the woman of Canaan. The paralytic broke through the outward hindrances of things merely external; blind Bartimaeus, through the hindrances opposed by his fellowmen; and the woman of Canaan, more heroically than all, through apparent hindrances even from Christ himself. These in their seeming weakness were the three mighty ones, not of David, but of David's son, that broke through the hosts of the enemy, until they could draw living water from the well of salvation."

Reading—Mark 2.

WEDNESDAY.

And he saith unto them, Is it lawful on the Sabbath day to do good, or to do harm? to save a life, or to kill?—Mark 3: 4.

"The ability to do good imposes an obligation to do it."

Reading—Mark 3: 1-19.

THURSDAY.

And when his friends heard it, they went out to lay hold on him; for they said, he is beside himself.—Mark 3: 21.

"The charge of *derangement* on account of attention to religion has not been confined to our Saviour. Let a man be made deeply sensible of his sins, and spend much of his time in prayer, and have no relish for the ordinary amusements or business of life; or let a Christian be much impressed with his obligation to devote himself to God, and act as if he believed there was an eternity, and warn his neighbors of their danger; or let a minister show uncommon zeal, and waste his strength in the service of his Master, and the world is not slow to call it derangement."

Reading—Mark 3: 20-35.

FRIDAY.

Hearken: Behold, the sower went forth to sow.—Mark 4: 3.

"Sow in the morn thy seed,  
At eve hold not thine hand;  
To doubt and fear give thou no heed,  
Broadcast it o'er the land."

Reading—Mark 4: 1-20.

SATURDAY.

The cares of the world, and the deceitfulness of riches, and the lusts of other things enter in, choke the word, and it becometh unfruitful.—Mark 4: 19.

Of the dangers of prosperity Shakespeare wrote: "It is the bright day that brings forth the adder, and that craves wary walking."

Reading—Mark 4: 21-47.

SUNDAY.

And when he (the man with an unclean spirit) saw Jesus from afar, he ran and worshipped him.—Mark 5: 6.

"This," says Albert Barnes, "was an acknowledgment of his power, and of his control over fallen spirits."

Reading—Mark 5: 1-20.

# Prayer Meeting Topic.

August 18.

## Things Which Accompany Salvation.

(Hebrews 6: 4-9.)

F. J. SIVYER, B.A.

"We are persuaded better things of you, and things that accompany salvation." The writer of this epistle was not satisfied with the spiritual progress being made by the Christians to whom he wrote. "For you have grown dull of hearing," he wrote; "though by this time you should be teaching other people, you still need someone to teach you once more the rudimentary principles of the divine revelation." In a word, unresponsiveness was the failing of these Hebrew disciples. They were like a plot of ground, which although well prepared, well planted, well watered, yet kept on producing nothing but thorns and thistles. Such ground stood in danger of being cursed and discarded. He expected, however, something better from them—"things that accompany salvation"—signs of a hearty responsiveness to God's grace. The following are some such evidences that might reasonably be expected from those "who were once enlightened and have tasted of the heavenly gift."

### CHANGE.

Change in the spiritual realm as well as in the physical is, as a rule, an unmistakable evidence of life. When a man professes conversion, we have a right to expect some change in character and conduct. Where one has previously led a respectable and good life, the change is not so noticeable as where one has led a thoroughly sinful life. In every case, however, some change should be evidenced. C. H. Spurgeon, while interviewing a young housemaid concerning baptism, asked what change had taken place in her conduct since her confession of Christ. The girl replied, "Please, sir, I now sweeps under the mats." A greater care in the small, as well as in the big tasks of life, an awakened conscience to one's own shortcomings, a turning from questionable pleasures, a desire for the higher things of life, a love for God's house, and God's people—these frequently are the outward signs of the inward change.

### GROWTH.

It is reasonable to expect when one has been a professed follower of Christ for some time, that there will be growth in Christian character. Such faults as ill-temper, evil-speaking, lying, deceit should definitely be left behind, and such positive virtues as joy, peace, patience, gentleness, love, should in some degree be manifested. Growth of all kinds is one of life's mysteries, no less in the spiritual than in the physical world. Our Lord beautifully illustrated this in the parable of the seed growing secretly. Although secret, growth is sure and certain, if the right conditions are observed. If a man will seriously give himself to prayer, Bible study, and to an honest and determined effort to overcome his faults and follow Christ, God will most certainly see to it that definite growth in grace follows.

### SERVICE.

One of the surest signs of Christian character is unselfish service in the name of Jesus. There is no better argument for the reality of Christ than the service which he inspires. The average man of the world is concerned primarily with his own interests. He might well say:—

"I lived for myself;  
I thought for myself;  
For myself and none beside;  
Just as if Jesus had never lived,  
As if Jesus had never died."

But when Christ takes hold of a man, he sees life from a different standpoint. Christ becomes the centre and source of his life, and to serve for his sake, becomes one of the greatest joys.

TOPIC FOR AUGUST 25—THE MESSAGE OF HABAKKUK.—Hab. 1: 1-17.

# Our Young People.

Conducted by Leslie C. McCallum, M.A.

## Geelong Band of Hope.

The Band of Hope Society connected with the Latrobe Terrace Church of Christ, Geelong, has just celebrated its thirteenth anniversary. During its thirteen years of history the society has made excellent progress, until now it is the largest society in the Band of Hope Union. Not only has the society the largest roll, but it also possesses many treasured certificates gained in competition with kindred societies in Victoria. Four hundred signatures to the temperance pledge have been recorded since the founding of the society in July, 1913.

Mr. Chas. Wickham was the special speaker on the occasion of the thirteenth anniversary of the society, and his subject was, "How to Catch Mon-



Ascot Vale J.C.E.

keys in Monkey Land." The address constituted the story of the capture, by means of a bowl of strong drink, in conjunction with their natural curiosity, of a family of five monkeys. Though captured the monkeys managed to escape and afterwards are imagined as expressing themselves as follows: Father monkey said, "Strong drink degrades a man"; mother monkey affirmed, "It robs his pockets"; brother monkey that "it injures his health"; sister monkey that "it numbs man's best feelings"; while baby monkey said, "It keeps him out of heaven." The address along with vocal and instrumental items and recitations provided a very interesting and helpful evening. Mr. S. Stevens is the president, and Mr. J. Eaton the secretary of this progressive society.

## Endeavor Convention.

PLANS FOR "MELBOURNE, 1926."

By the middle of July more than 700 delegates had been registered for the 16th Australasian Christian Endeavor Convention, which will be held in Melbourne during the second week of October. It was hoped that Wirth's Olympia would be available for the convention, but as that building is to undergo extensive alteration, the meetings will be held in the Hippodrome at the rear, which is being re-seated to accommodate 4,500 persons.

The Convention Office has been open for some weeks now, on the third floor of the Methodist Park Buildings, 288 Little Collins-st. The office hours are from 12.30 p.m. to 5.30 p.m., between which times enquiries may be made concerning the Convention. The telephone number is F 4332. Considerable difficulty has been experienced, particularly in the cases of Endeavor Societies recently formed, in obtaining correct addresses of society secretaries and superintendents. Any societies which do not receive regular information of Convention affairs should immediately communicate with the Convention Office.

By arrangement with the "Days of Prayer" Council, sessions of special prayer for the Convention will be held in the Assembly Hall, Collins-

st., on the fourth Tuesday in each month. The meetings are from 12.30 p.m. until 2 p.m., and it is particularly desired that a large number of Endeavorers should attend those prayer sessions, if only for a few minutes on each occasion.

Further district rallies to stimulate interest in the Convention will be held at Northcote (Aug. 16) and Malvern (Aug. 23).

Offers of accommodation continue to be received by the hospitality committee, which now has provided for over 300 delegates. The Convention secretary (Mr. W. Campbell), would be pleased to hear from any who will be able to accommodate delegates during the week of the Convention, and who have not yet been approached through the usual channels.

The Convention choir has commenced practice under Mr. C. H. Dyer. The first practice was held at Wesley Church, Lonsdale-st., on July 26, and thereafter the choir members will meet for practice fortnightly.

The president of the Victorian Christian Endeavor Union (Mr. W. Gale) is visiting Sydney, and while there he will take the opportunity to confer with the officers of the N.S.W. Union concerning "Melbourne, 1926."

## Ascot Vale J.C.E.

The Junior Christian Endeavor Society at Ascot Vale, Vic., is in its first year of existence. The young folk take great interest in the meetings, and consequently good work is being done. Recently the society made an effort to clear up some outstanding accounts. A special offering was taken that realised £20; this liquidated all accounts and left a credit balance. One picture shows a group of Endeavorers, while the other is a sight that would gladden the heart of any treasurer.

## Service.

Let's hollow out, beside the way

Where men fare to and fro,  
A spring that all their steps may stay  
Where cooling waters flow,  
And then go forth with more of grace  
And goodness in every face.

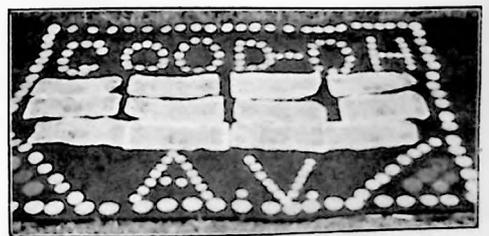
Let's plant a rose beside the road,

Where all the world goes by,  
That every pilgrim with a load  
May feast his happy eye  
Upon its beauty as he goes,  
And breathe a blessing on the rose.

What is true goodness? Who shall say?

Yet in his heart one knows  
That surely some of it have they  
Who plant a wayside rose,  
Or hollow out a spring whose song  
Is mellow music all day long.

—Selected.



A £20 Offering, Ascot Vale J.C.E.

## Foreign Missions.

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

### Notes and News.

Our Auburn, New South Wales, children, led by one of their 16 years of age, sent on £3 for the half-yearly amount for the support of their orphan.

At the British Churches of Christ annual meeting, Aug. 2-6, there were present six missionaries on furlough to tell of the work our English brethren are doing in foreign lands.

To help on the F.M. offering the Canley Vale, New South Wales, P.B.P.'s each took 1/-, bought material with it, and made and sold goods, and the result of their enterprise was £5. We congratulate our Canley Vale young people on the success of their enterprise.

We are glad to have a letter from Mrs. Anderson, giving additional news of the baby. Her name is Gwendoline Eva Anderson. She weighed 7 pounds 1 ounce at birth. She is a strong healthy baby. Mrs. Anderson is remarkably well herself. Gwen has long black hair, already beginning to curl. Mrs. Anderson speaks most appreciatively of the kindness and sympathy received from Dr. Killmier and his good wife, Gladys. Mrs. Anderson says, "Our baby has been born in China; we give her to China, praying that she may in the future be a great blessing to the land of her birth."

Bro. Hagger, treasurer of the Western Australian F.M. Committee, has sent me the complete list of money received from the churches for the annual offering and through the duplex envelopes. As the weekly payments of the envelopes are intended to provide a means for our members giving their Foreign Mission offerings in weekly amounts, we have included them in the totals. Bro. Hagger expects a few more pounds to be received from the F.M. offering from the four churches sending incomplete returns.

Armadale, £3/17/1; Bassendean, £22/13/1 (incomplete); Brookton, £9/12/6; Bunbury, £20/4/8; Chinese, £32/17/10; Claremont, £92/18/10; Collie, £15/15/-; Cottesloe, £13/18/3; Fremantle, £43/1/8; Harvey, £27/17/-; Kalgoorlie, £39/4/6 (incomplete); Kellerberrin, £2; Maylands, £54/17/10; North Perth, £22/18/10; Northam, £36/16/-; Perth, £169/10/7 (incomplete); Subiaco, £78/18/5 (incomplete); Victoria Park, £14/5/-; West Subiaco, £11/3/10; Inglewood, £8/2/6; York, £5/10/-; Geraldton, £6/10/-; Isolated Members, 16/-; Total, £724/9/5.

### News From New Hebrides.

Bro. and Sister MacKie and their little son, Melville, are in good health. Bro. MacKie has had the joy of baptising during the month of April 18 on Pentecost and 15 on Oba, making a total of 33 for the month. At the baptism of the 15 at Lorakaro, Oba, the Church of England missionary took part in the service. He said the service quite impressed him. It put him in mind of what it must have been in baptismal services in ancient times.

Bro. MacKie says: "Our teachers' school is beginning to show very good results. In this month's examination there were very few mistakes either in the spelling or the meaning of words. Their reading, writing and Scripture verses from memory were also very much improved. The work of training teachers is essential to success. An ignorant teacher will do more harm than good. It is no good sending out a teacher under four years' training. Six years would be better still. The scholars who have been with us for two years are only beginning to grasp the meaning of simple sentences in the English language. In Australia, we do not think eight years too long for our children to spend in schooling, and they begin their school life know-

ing how to speak English. These Pentecostians often do not know one word of English when they begin. It is impossible to teach them in their own language, for in the school here we have scholars who do not understand each other. We have about twelve different languages on Pentecost. So you see it is necessary that we have a common language. The teacher who can read and write English is more respected by his heathen brethren than the one who cannot.

"Despite the wet we have had very good attendances at all our services. Eighteen were added to the Lord in baptism this month.

"We have had a strenuous month in our medical department. A number came down from the hill districts for treatment. Their sores were terrible. Some of the poor people have to be carried here every day for treatment. One poor little fellow cries all the time that we are washing his sores. His is a bad case, but we can see a marked improvement in him. The little chap is very grateful for what we do.

"We thank the brethren for their prayers for our little boy, Melville. He is doing very well now. We are grateful to God for his goodness. We are sure that the prayers of the brethren everywhere have had much to do with his recovery.

"Pentecost report for April.—Meetings held Lord's days and week days, 28; addresses given, 28. In industrial work, plantation and buildings 25 have been employed. Additions by baptism, 18. Losses, nil. Present number of church members, 397."

### The Barrier of Caste.

Edgar Escott, the young son of Bro. and Sister Escott, has written a very interesting letter telling of an experience that he had recently at Diksal. I am sure that all our readers will be glad to see this letter. He says: "During the early part of March we were itinerating in and around Indapur. The farmers, working the field near the bungalow, were busy thrashing the grain. The little wife of one of the farmers, a girl of about 12 years of age (this farmer has two wives), spends most of the day near the bungalow minding her husband's goats. One day father said, 'Will you come to Diksal with us?' but the girl asked 'Who would care for my goats?' Father replied, 'Bring the goats with you.' Then she said, 'What about my bread?' Father said, 'We will give you bread,' but the girl replied, 'I shall be defiled. To take food from anyone they consider lower caste than themselves or from other than Hindus means defilement or breaking caste. Even little children are taught this. Truly the people are in bondage to caste. It is a great hindrance to many of them becoming Christians, but we know that in their hearts many believe that the Lord Jesus Christ is the true Saviour."

In India the gods are not always left in the temples. There the idols are taken out for an airing sometimes. Once a year, at least, the important idols are taken down to a river or "tank" (lake) for a bath. Occasionally the great car is brought out and the little idol placed on the top. Then it is dragged off to pay a visit to another idol in some distant temple.

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.

### MARRIAGE.

SHAW—DEWAR.—On July 6, 1926, at the residence of the bride's sister, "Bendigo," Amherst-av., North Norwood, South Australia, by F. Collins, evangelist, George F. S., son of late John and Martha Shaw, to Ellen Victoria, second daughter of the late James and Eliza Dewar, late of King-st., West Melbourne. Present address, 722 Mount Alexander-rd., Moonee Ponds, Vic.

### BIRTHS.

ROBERTS (nee Bayliss).—On August 4, to Mr. and Mrs. James H. Roberts, at their residence, 302 Park-st., W. Brunswick—a son (Keith Arnold).

SAUNDERS.—At "Kulki," The Grove, Moreland, Vic., on Lord's day evening, August 8, to Mr. and Mrs. A. G. Saunders—a daughter (Constance St. Clair).

### IN MEMORIAM.

DRUMMOND (on Active Service).—In loving memory of our dearly beloved son, Clifford Henry Drummond, 1st Machine Gun Battalion, A.I.F., killed in action at Harbonnieres, Somme, France, on August 9, 1918. Treasured Memories.—Inserted by his loving father and mother, J. H. and M. Drummond, 1 Stewart-st., Auburn, Vic.

HUNTER.—In cherished memory of our dear Reg., and dearly loved brother of Stan, Vic and Agnes, killed in action, Aug. 11, 1918.

So dear to us, so sadly missed,

But memory's golden chain

Will always unite our hearts in one

Until we meet again.

—W. and B. Hunter, Moreland.

MACDONALD.—In loving memory of our dear boy, Henry Butler, killed in France on Aug. 15, 1918.

Death doth hide but not divide,

Thou art but on Christ's other side.

—Inserted by his parents, brothers and sisters, Horsham.

### WANTED.

The young men of Fairfield Park church are desirous of entering a team in the cricket competitions. As the initial cost is great, perhaps some team has equipment to dispose of. Matting needed most. Please communicate with Mr. J. Northeast, "Canberra," Separation-st., Alphington

### Social Service Dept. of Victoria.

Employment is sought for willing workers on farms, gardens, in factories or houses. Needy cases will take a day's work.

Good homes are waiting the services of women and girls. Two smart boys, 15 or 16, wanted for warehouse office.

Wanted, 200 men to attend the Banquet, Monday, August 23.

### MEN'S BANQUET, Swanston-st. Lecture Hall.

Monday, August 23.

Under the auspices of the Social Service Dept. of the Churches of Christ.

Table Talks and Good Music.

Tables at 6.45 and 7.15.

Provisions have been kindly donated. Every ticket sold will help the Department.

Will H. Clay, Organiser.

**LAMP HOSPITAL** Motor, Railway,  
Household Lamps,  
Primus Stoves, Painters' Blow Lamps,  
Motor Radiators, Guards, Wind Screens,  
Copper-Asbestos Gaskets. Phone  
**MOTOR RADIATOR MFG. CO.** CENT. 5795  
(H. B. Robbins)  
LATROBE ST., 1 door from Elizabeth St.

## Here and There.

The usual monthly meeting of the Victorian Sisters' General Dorcas Class will be held on Wednesday next, Aug. 18, in Swanston-st. Lecture Hall, from 10.30 till 4 p.m. All sisters are welcome.

The August number of "The Rechabite" is a memorial number to the late Mr. John Vale, who was editor since the starting of the paper in July, 1906. Many fine appreciations of Mr. Vale's ability and sterling worth are given.

On Tuesday morning we received the following telegram from W.A.:—"Extraordinary revival Hinrichsen-Brooker mission Kalgoorlie; hundreds non-members attending; seventeen confessions Thursday, eighteen Sunday; fifty-two first fortnight.—Hunt."

Bro. A. Hutson has accepted an invitation to labor with the church at Inglewood, W.A. This is a new cause, and is a growing suburb of Perth. Bro. Hutson is being engaged conjointly by the West Australian Home Mission and Bible School Committees, and he will give part time to Bible School interests.

The Federal Executive will close its books for the Conference balance on August 31. All money intended for the Federal Evangelistic Fund, or for the Crown Fund for Canberra, should reach Perth not later than that date. Send to Thos. Hagger, 119 Aberdeen-st., Perth, or A. C. Stapleton, 73 Cleaver-st., West Perth, W.A.

It costs approximately £60 per week to maintain the College of the Bible, including the Ladies' Hostel. The College being a Federal Conference enterprise, the cost of maintenance should be spread over all the Commonwealth. If this were done, it would mean that every member would contribute 2/- per annum, or one half-penny per week.

For the re-opening services of Granville church N.S.W., on Saturday afternoon and evening, it was arranged that the Conference President, Mr. W. H. Hall, preside, and Messrs. A. L. Haddon, M.A., and J. Whelan be the speakers. The improvements to the building have been supervised by the preacher, Mr. W. J. Stow, who is an experienced carpenter.

Victorian churches, schools, clubs, etc., preparing parcels for our missionaries in China are reminded that the packages must be delivered at the Austral Publishing Co., 530 Elizabeth-st., Melbourne, not later than Friday, Sept. 3. Each parcel must contain a complete list of contents and statement of their lowest wholesale value. If possible a duplicate list in French should be attached.

By the end of August all but seven of our full-time preachers in New South Wales will have changed fields within three months. Twelve churches are affected. Mr. I. Paternoster (Norwood, S.A.) will commence at Enmore in November; Mr. A. E. Illingworth (Malvern, Vic.) at City Temple in October; Mr. E. P. Aderman, B.A. (Brisbane) at Auburn on August 22; and Mr. R. O. Sutton (Melbourne) at North Sydney at the end of the year. Mosman, Hurstville, Wagga and Inverell are seeking preachers.

The Victorian Department of Social Service is making a bid for the men at a men's banquet to be held in the Swanston-st. lecture hall, Melbourne. We understand that the provisions are being donated, and that the proceeds as far as possible from the sale of tickets will go to the department. Elaborate arrangements are being made with regard to speakers and music, and the Women's Conference Council assisted by the wives of members of the committee and representatives are undertaking the preparation of the tables. There will be opportunity given for discussion of the proposals to be presented.

Bro. T. Fitzgerald has completed over five years as honorary evangelist of the church at Fairfield, Vic. He has been very successful both in church and school work, and attendances have grown till it has been decided to enlarge the present building. Plans have been prepared, and the work is about to commence. During rebuilding Bro. Fitzgerald purposes holding a tent mission on land adjoining the chapel.

There has been a kindly response on the part of some brethren to the note of urgent appeal on behalf of the College of the Bible funds. With a bank overdraft exceeding £1,600, the Board will welcome help by prompt remittance of subscriptions. We are glad to report that another of the radiators needed has been provided, a Victorian sister sending the cost of radiator and point. So far all the response has been from Victorian churches.

Bro. J. H. Jackel writes of "A Worthy Example," and makes a helpful suggestion:—"Just recently a social was given at Castlemaine to parents of children attending the Sunday School who were not members of the church. The idea seems good and worthy of imitation, as it affords the church a chance of getting to know the parents and of extending to them a hearty welcome to the meetings, and in time a chance of winning them for the kingdom of Jesus Christ. By tact and by simple means much good may be done in bringing the church in touch with the world."

At Carnegie, Vic., on Wednesday, Aug. 4, Bro. and Sister J. E. Shipway were enthusiastically welcomed to their new field. The speeches and musical and elocutionary items were of a high order, and most helpful. Among the speakers were Messrs. E. W. Greenwood, M.L.A.; Councillor H. Lord (ex-Mayor), Sister Mrs. Hayward, Bren. R. Ennis, R. Lyall, C. Schwab, R. Gebbie, J. T. Mahony and Mr. Shackell (Carnegie Methodist church). Opportunity was taken to express the church's appreciation of the work done by Bren. P. A. Dickson and R. Sparks during their ministry at Carnegie, and suitable presentations were made.

At Castlemaine, Vic., on August 1, Mr. Clipstone commenced his thirteenth year of ministry with the church, special services being held. Bro. L. C. McCallum gave splendid addresses, the chapel being filled. He also spoke to the J.C.E. in the morning and the Bible School in the afternoon. On Monday night addresses eulogising the splendid work of Mr. Clipstone were given by Mr. A. Dunn (Presbyterian church), Mr. McCallum, and several members of church. The church presented Mr. and Mrs. Clipstone with a cheque, and the C.E. Society made them a presentation. A musical and elocutionary programme was rendered.

Bro. T. J. Bell writes from Inverell, N.S.W.:—"For three years and eight months Bro. Andrew Hutson has worked in this field as our evangelist. He has now accepted a call to the church at Inglewood, W.A., and will terminate his ministry here on September 12. He has endeared himself to all of our hearts, and we shall feel his departure very much. His addresses are full of meaty matter that indicates wide reading and as simulation of facts and figures; but, unlike some meaty matter, they do not give you indigestion, as they have passed through the logical oven and are homiletically dished up." Inverell church would be glad to hear of a suitable successor to Bro. Hutson.

Owing to difficulties arising out of the wash-aways on the railway line, the Hinrichsen-Brooker mission party had to open their W.A. Goldfields mission in the Egan-st. chapel on July 25. Al- campaign in the Egan-st. chapel on July 25. Al- most every member broke bread, and at night three stepped out for Christ. Monday's mes-

sage was also delivered in the chapel. The tent arrived, and was ready for Tuesday night, when two more confessions were recorded. The attendances steadily increased, and on Sunday night over 300 were in the tent. Four more, including a man and his wife, decided. Monday brought nearly 200 hearers, and four more adult confessions. On Tuesday a mother and daughter came to Christ together, making a total of sixteen to Aug. 3. This makes a wonderful opening, and gives promise of a great mission. Hundreds of people are hearing our message for the first time on the Goldfields. Questions and letters of inquiry are being sent in. Bro. C. H. Hunt writes: "Will brethren everywhere pray for us, and our fellow-citizens who so greatly need Christ?"

In 1899, at the home of Bro. J. Hunter, in Sydney, a small company of brethren were gathered in a social capacity one evening in the month of June. Federation was being discussed, and the need of a church being organised and a chapel being erected in the Federal Capital was emphasised. Those present each subscribed 1/- as a start for the fund for this purpose. Bro. Hunter, jr., being asked to act as treasurer. When the present Federal Executive began to appeal for Canberra, enquiries were made as to the fund that was started in Sydney some years ago, but nobody seemed to remember what had become of it. Bro. Hunter appealed through the church paper for further contributions at the time, and three other amounts were received, including 12/- from the church at Harvey, W.A. Bro. Hunter now lives in Wellington, N.Z., and noticing that an effort is now being made to get a start with the work at Canberra he has forwarded a cheque for the amount that was in his hands, with compound interest, and also a good donation from himself and his wife. The need for this work to be undertaken is now urgent, and every disciple in Australia should send at least a crown to help the good work. Please forward yours quickly.

### COMING EVENTS.

AUGUST 16.—7.45, Glenferrie Chapel. Great Combined Mission Band Rally. Special address, Mr. Scambler, B.A., Dip.Ed. Greetings from representative speakers. Musical and elocutionary items. Bright song service. Everyone welcome. Come.

AUGUST 22 and 29.—Balwyn Bible School Anniversary services. Aug. 22, speakers, 11 a.m., Bro. Gebbie; 3 p.m. (Balwyn Hall), Bro. W. Clay; 7 p.m., Bro. J. E. Thomas. Aug. 29, speakers, 11 a.m., Bro. J. E. Thomas; 3 p.m. (Balwyn Hall), Bro. R. T. Morris; 7 p.m., Bro. J. E. Thomas. All welcome.

AUGUST 24.—Hampton Church of Christ Ladies' Guild will hold an American Tea on Aug. 24, at 3 p.m. and 8 p.m. Good programme in the evening.

SEPTEMBER 5 and 12.—Collingwood Church of Christ, next Collingwood Station, Bible School Great Anniversary Celebrations, September 5 and 12. Decorations a feature. Orchestra assisting. Speakers, Sept. 5, 3 p.m., Mr. A. L. Gibson; 7 p.m., Mr. J. E. Thomas. Singing like you have never heard before. Come early to get a seat.

SEPT. 7 (Tuesday).—6 p.m., Lygon-st. Lecture Hall. Farewell Tea to Sisters Miss L. I. Redman, missionary returning to India, and Mrs. H. C. and Miss P. Ludbrook, leaving for visit to Yunnanfu, W. China. Reserve the date. Tickets 1/-. Tea arranged by the Vic. F.M. Committee.

SEPTEMBER 13.—Annual Concert by Students of the College of the Bible, Lygon-st. Chapel, Monday, Sept. 13, at 8 p.m. Mr. R. Lyall will preside. Good, varied programme of elocutionary and musical items. Tickets, 1/-.  

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# The Starting Point for a Revival.

W. R. Hibburt.

During recent years there has been a spirit of expectancy that has anticipated the coming of a great and far-reaching revival, but up to the present there is little to indicate its coming. There has been a watchfulness for some one to arise and usher in that revival. Earnest efforts have been made to stimulate a revival, but where success has attended the effort, it has been merely local and limited. May it not be that earnest people though desiring a world-wide revival have used methods which are purely short-cuts?

It would appear that the hope of a revival will be a forlorn hope unless we get men and women back to their Bibles and a thorough searching of the Scriptures. Have not revivals—a new birth of life—commenced in this manner? It was so in the reign of Josiah and in Ezra's time. Jesus when on earth read the Scriptures and based his teaching and conduct upon it. The apostles did likewise. The Puritans, the Reformers, gained their strength by this practice. Our missionaries to-day gain their victories by this method. Queen Victoria, handing a Bible to a native chieftain, said it was "the secret of England's greatness." John Richard Green, in his history, said in Puritan times that "England became the people of a book and that book was the Bible." He further added that "it was familiar to every Englishman; it was read at churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened, kindled a startling enthusiasm." Any application of the good Queen's words and Green's must be made with extreme caution in relation to the present time. The lack of Bible reading accounts for so many finding refuge in spiritualism, in crystal gazing, in speculative beliefs having the form of religion, and in abandonment to pleasure. A destructive criticism also has had an unwarranted popularity because we have been prepared to read what others say about the Bible instead of reading it and searching it for ourselves. We have allowed others to dictate a theology. The corrective for all this is to promote a simple revival in Bible reading, that is a reading with our own eyes, a searching of the Scriptures, and knowing things first-hand for ourselves.

The people known as churches of Christ should be foremost in creating a revival in an intense searching of the Scriptures, since the Word is their only and final authority in faith and practice. A weakness in their acquaintance with the Word means defeat in their aim of winning believers back to the original unity of the church of the New Testament by the acceptance of a basis already given in God's word. As a corrective against a growing weakness that has become apparent in recent years in comparison with the strength of those who pioneered the movement, the churches in Western Australia have put into operation a "Search the Scripture Campaign." The campaign is planned as a State effort, and each congregation is being rallied to jointly study and search the Scriptures. Studies covering in part the New Testament church in outline have been prepared in book form. The booklet gives no comments, but merely indicates the Scriptures, and the study circles will search for the passages in their own Bibles and study the theme purely from the texts. Members won in recent missions are being especially urged to take part. At the close of the campaign, the young men and women are engaging in a competition on the spelling-bee method, only in this instance it will be a matter of question and answer that will require a first-hand knowledge of the Scriptures involving chapter and verse.

The men of the churches at a special rally eagerly endorsed the idea. During the discussion and conference the following comments were made rebuking present-day tendencies in the life and conduct of our churches. (1) That it is not

a rare experience to be asked to conduct a Bible study and to find that the audience gathered together are without Bibles. (2) That there is a growing contentment to rely on the authority of the preacher rather than the Word. The Word and not the preacher is the authority. (3) That the familiarity with chapter and verse is vanishing. (4) That the Scripture lessons at the Lord's day morning service are apt to become an item on a programme. It is rarely that the reader requests the congregation to turn to the Scripture and follow the reading. These public evidences, it was considered, were only indicative of the laxity in the private reading and searching of the Scriptures.

Since claiming to be a people of the Book, surely we should be ready to heed it when it exhorts us to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Col. 3: 16 would have all so study that they become saturated with the Word. There is a yearning on the part of many to get Bible things done in the Bible way. The achievement of this is through Bible study. Bible study leads to Bible teaching, Bible preaching, Bible praying, Bible paying, Bible living. Let all join in a Bible revival as a means of achieving the best and quickest results for our Lord and Master.

## Prohibition in America

DID YOUNG PEOPLE DRINK IN AMERICA BEFORE PROHIBITION?

Gifford Gordon.

[The following from a personal letter to Mr. W. C. Craigie is of such widespread interest that we are glad to have the opportunity of printing it.—Ed.]

Twenty years ago Dr. Alexander Lambert, of Bellevue Hospital, New York, made a study in alcoholics. As a result of that study he tells us how 68 per cent. of the alcoholics became drunkards before they were 21, and how almost 30 per cent. of them became drunkards before they were 16. Twenty years ago, mind you. And yet there are hundreds of thousands of wets in this country to-day who are talking just as if such a condition never did prevail in America until she adopted prohibition. It is all cant and humbug.

The following testimony I heard read before the wet and dry hearing in Washington, D.C., some weeks back. It is from the pen of Professor C. Clarke, of Yale University, and reads as follows: "I am not a prohibitionist, and never have been. I will admit to you, however, that the effect of prohibition at Yale has been good. I know whereof I speak, for I have been a mem-

ber of the committee on discipline from a time dating back many years before prohibition. I know conditions intimately. I do not pretend that the students are prohibitionists or are not drinking. But the change has been simply revolutionary. In the old days our committee was constantly busy with cases involving intoxication and the disorders arising from it. Now we have practically no business of the kind to transact at all. Moreover, this is in spite of the fact that in the old days we rarely troubled ourselves about a case of mere intoxication if it had not resulted in some kind of public disorder, whereas now intoxication of itself is regarded as calling for the severest penalty."

Statements substantially in accord with the above was made by Frederic S. Jones, the outgoing dean of Yale College; C. W. Mendell, the incoming dean; and James R. Angell, president of Yale. This kind of testimony could be multiplied ten thousandfold.

On this same subject of drinking among Yale students, the Chief of Police of New Haven, Conn., makes this statement: "Speaking from the authentic records of the Police Department, there is much less drinking now than before the 18th Amendment went into effect. Yale undergraduates are much better behaved than then, and one of the direct benefits of prohibition is that their conduct has improved so materially."

It is my pleasure to stand before the young people of this country. I have stood before tens of thousands of them in the senior high schools and colleges all over the land. I have studied them carefully, and it is simply impossible for me to believe that the rank and file of them are taking liquor. I know it is not so. That kind of talk is purely wet propaganda.

The following I took from a British medical journal called "The Practitioner": "But the most unwelcome sign of the times is the great increase of alcoholic abuse among University undergraduates. We do not hesitate to recommend stringent control for those young men who demonstrate their disregard for college rules and common decency in appearing disgracefully intoxicated in public." Now, if they had prohibition in England, those opposing it would be pointing to those staggering young men and saying: "There, that's prohibition for you. We never did have such sights in the old saloon days."

That is exactly how the "wets" are talking in this country. Of course, they do not care what they say. I have travelled over 50,000 miles in this country in three and a half years, and in all that travel I have only seen three young men under the influence of liquor, and they were sailor boys. In all that travel I have only encountered one drunken person on the American trains.

Prohibition has had a very, very hard row to hoe. There has been so much against it. It really has not had anything like a square deal. And it is when I consider its results in the light of all it has had to go up against, that I consider those results nothing short of miraculous. It has a long, long way to go yet, before it will be the prohibition the "drys" have fought and bled and died for all these years. The "wets" are very, very active. They have so much money

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at their disposal. It is the wet propaganda that is sweeping the country not the dry. And when a thing is said and said and said, and people hear it day in and day out, it makes a dent. That is the method of the "wets." Thousands and thousands of church people are saying, "But just think how all our young people are drinking today." And they are doing nothing more than repeating the propaganda of the wets. I know this is so, for I have discussed it with so many church folk. Anyhow, the "wets" are not going to win. And it does not matter what you read in your newspapers out there against prohibition. You just take it from me that the Volstead Law will never, never be modified, and the Eighteenth Amendment will never, never be repealed, never.

**OBITUARY.**

**McKEAN.**—Much sorrow has been caused by the sudden home call of our aged Sister Mrs. McKean, at the age of 82 years. She was one of the foundation members at Collins-st., Hobart, joining the church in 1872. She was of a quiet, loving disposition, ever ready to help, and was a most regular attendant at the Lord's table. The loving sympathy of the church goes out to Sister Mrs. Poultney and Sister Miss A. Steinhouse in the loss of their dear sister.—A.E.H.

**HOLDEN.**—At the early age of 24 years Bro. Wilfred Holden, of Oakleigh church, passed away on July 5, after an illness of about three months. Baptised by Bro. C. R. Hall at Carnegie, our late brother joined the church there in June, 1915. When the cause was started at Oakleigh in September, 1916, he, with his mother (Mrs. Gracie), and sister (Miss R. Holden), became a foundation member, and was the first Bible School secretary. He fell asleep peacefully, and in full assurance of faith and hope. To sorrowing relatives and friends we extend our heartfelt sympathy.—R.O.S.

**CROUCH.**—The church at Doncaster has been called upon to part with one of its oldest members by the passing away of Harriet Amelia Crouch, wife of the late H. W. Crouch, at the ripe age of 79 years. In her young life she was connected with George-st. Baptists, and afterwards was a member of the Nunawading church of Christ. About 43 years ago she came to Doncaster and has taken an active interest in the church here. For several years she taught in the Sunday School. Three of her sons went to serve their country; one lost his life on the battlefield. Our sister loved the church, and gave liberally to the Lord's work. As her body grew weaker her faith seemed to grow stronger. She leaves a grown family of three sons and three daughters, who have the sincere sympathy of the church in their loss.—T.P.

**BLACKWELL.**—On Sunday, July 25, the first shadow of death passed over the church at Yarrawonga, when Sister Jessie Moriah Blackwell passed peacefully away at Merlin Private Hospital, Dandenong. Our beloved sister was 63 years at death. She had been for some weeks past confined to her bed through weakness following nervous prostration and heart failure. Throughout her life she was a valued worker in benevolent spheres, and a leading figure in the women's Orange Lodge. With her son Frank and his family she obeyed the Christian commands at the Hinrichsen-Pratt Yarrawonga mission. Our sister took an active part in the church work. The Lord has called her to his peaceful rest. Predeceased by her late husband, Jno. Oliver Blackwell, there are left to mourn their loss two daughters (Violet), Mrs. Raven, Dandenong; (Mary) Mrs. Egan, Port Darwin; four sons, John and James, Korumburra; Will, Dandenong; and Frank, Yarrawonga. The sympathy of the church is extended to sorrowing relations.—L.C.C.

**PETCHY.**—Many Christian people, both in Australia and England, will learn with sorrow of the death of Miss Mary Petchy, which occurred in Melbourne on 9th ult., after an illness of several years. Miss Petchy was born in

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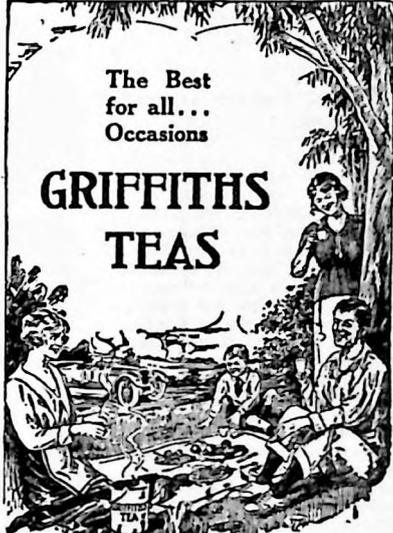
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London 87 years ago. At an early age she gave her life to Christ, and was baptised by a minister of the Baptist church. She continued faithful unto death. Our departed sister was a woman of great strength of character, and gifted with executive capacity of a very high order. For some 25 years she was matron in charge of the large Rescue Home at Eden Grove, Holloway, London, an institution for friendless and fallen girls. There the greatest work of her life was done. After coming to Australia, about 25 years ago, she was associated for some time with her sister, the late Mrs. Joseph Pittman, in work of a similar character at Armadale, Victoria. Miss Petchy blended in admirable proportions the graces of tact and faithfulness. As an unofficial church visitor, first at Hindmarsh, S.A., and later at Newmarket, Vic., she did a notable work. Her memory will long be cherished by many friends.—J. I. Mudford.

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## News of the Churches.

### Tasmania.

Launceston training-for-service class is doing excellent work, and includes Bren. A. Thompson and R. Edmunds, from Invermay church. The Y.P.S.C.E. social was a great success on July 27, over 60 young people being present. During the baptismal service of two sisters, another confessed Christ on July 28. Bro. N. G. Noble welcomed them into the church on Aug. 1. The choir is rendering valuable service under the leadership of Bro. Ronald Pitt. Miss Black, of Hawthorn, Vic., was a recent visitor.

### Queensland.

Three men and one woman confessed Christ at Bundaberg on Aug. 1. 38 were present at the "Loyal Bible Class." There is much sickness in the district; consequently meetings are somewhat smaller.

Mt. Walker reports good meetings of late. On July 28 the church gave an evening to Sister May Hinrichsen who recently resigned as organist owing to her approaching marriage to Bro. James Jensen. Bro. Aderman, on behalf of the members, presented her with a fine tea set. Bro. Jensen ably responded on her behalf.

Prospects at Sunnybank were never brighter. The church is happy and united. Under the leadership of Bro. J. Gager, a number of young men meet to take a course of Bro. Pittman's series on "Teacher Preparation." Bro. Woff has charge of a mutual improvement class. Bro. Young was present for both services on Sunday, when the services were well attended.

### Western Australia.

On Aug. 2 Bassendean Y.P.C.E. held its annual business meeting. The society is steadily progressing. On Aug. 1 Bro. Peacock spoke both morning and evening. Four were received into fellowship.

Victoria Park enjoys times of refreshment. Messages from Bren. Hagger, Stirling and Osborne have been enjoyed. Bro. Johnston is back from hospital, but Sister Mrs. Burke not yet. Bible School increases: roll now 160. The sisters' work has been called into being again. An effort is being made to organise K.S.P. and P.B.P. clubs, but lack of a chapel hampers progress. Two have been won to Christ since last report.

On July 28 Perth Sunday School anniversary celebrations were concluded with music and other items by the scholars. The building was packed. The scholars acquitted themselves splendidly. On Aug. 1 Bro. R. Ewers exhorted a large congregation on "The Heavenly Treasure and Earthen Vessels." Three scholars recently baptised were received into fellowship. About 180 broke bread. Mr. Harold Crouch addressed the men's class on "The Four Men." In the evening Bro. Hagger conducted the service of sacred song and story, "An Evening with Isaac Watts." One young scholar made the confession.

At Subiaco on Sunday, July 25, Bro. Lucraft's exhortation was appreciated. In the evening, at a young people's service, several young people gave sentence messages on "The Joy I Find in Serving Jesus Christ." Bro. Brooke's subject was "The Man of Joy." Sunday, Aug. 1, memorial services were held in honor of Bro. Evan, who passed away suddenly on July 28. Bro. Brooke spoke feelingly on "He was a Good Man." Sister Horne sang "Shadows." In the evening Bro. Brooke spoke on "A Christian's Departure." 170 partook of the Lord's Supper during the day. On Saturday, July 24, about 70 attended a young people's social.

### South Australia.

Nailsworth recently welcomed three by letter. Attendances are uniformly large. The growing Bible School is now taxing accommodation, there

being 144 in attendance on Aug. 1. Mid-week service is well attended; 34 at the last. The choir recently made a presentation of a Bible to Bro. Howell, a foundation member and a faithful worker. On Aug. 1 Bro. Raymond commenced a series of addresses on "Cases of Conversion." It was a great meeting. Two confessed their faith at the close—a man and a woman.

On Sunday morning at Croydon, Bro. Graham spoke on "A Storm Experience." In the evening his subject was "The Second Coming of Our Lord." The Ladies' Auxiliary this week contributed parcels of linen to the Protestant Orphanage Home, and parcels were also received at the Sunday evening service. At the week-night meeting Bro. Graham spoke to the Bible School teachers on the lesson.

At Queenstown morning service on Aug. 8, the chapel was filled; Mr. Coin exhorted. All were pleased to see again elder Bro. Flitcroft, who has been ill for many weeks, and also the organist, Miss McGargill, who has also been ill. The right hand of fellowship was extended to Mr. and Mrs. Jelley and Mr. Hedley Clutterbuck, who had letters from Semaphore. Sunday School attendance was good. In the evening the chapel was again crowded, when Bro. Brooker preached on "Temptation." One young lady came forward.

Several weeks ago Brooklyn Park and Cowandilla churches engaged Bro. Jas. Gordon, of Georgetown, as their evangelist. Bro. Gordon's ministry commenced on Aug. 1. He spoke at Brooklyn Park in the morning and at Cowandilla at night. On each occasion our brother made an excellent impression. At the gospel service Cowandilla chapel was crowded. Bro. Gordon spoke on "The All-Sufficiency of Jesus Christ." Five decided for Christ after the eloquent appeal. Three Bible School boys were baptised. Prospects are exceedingly bright.

Meetings at Mile End are still well attended and interest is good. The esteemed secretary, Bro. E. A. Riches, has been absent for the last few weeks having been ordered a complete rest by his physician; but we are happy to report that his condition is improving. Since last report two have been received by baptism, and two by letter. Bible School attendance is increasing, averaging 280. The teachers enhanced their usual quarterly meeting by engaging in a knife and fork tea. On Aug. 1 Bro. and Sister Stan. E. Riches, who are on their way to South Africa to engage in missionary enterprises, were received back into membership from New Zealand. Bro. Riches addressed both services.

At York on July 25 the 42nd anniversary of the church was celebrated. Bro. H. R. Taylor addressed the morning gathering, which was a large one, with a number of visitors. A permanent honor roll of men who served in the Great War was unveiled by Bro. W. Brooker. Mr. C. H. J. Warren spoke to a large audience at night; special singing by the choir. On Wednesday the public meeting was held. Bro. H. J. Horsell presiding. Bro. A. E. Forbes gave a splendid address. The secretary's report showed great progress in all departments, with 43 additions for the year. Refreshments were served. Bro. Killmier has accepted a further two years' engagement with the church from October next.

Port Pirie church anniversary was held on Aug. 1. Bro. B. W. Manning, from Balaklava, was the speaker. Meetings were well attended. In the evening two anthems and a quartet were rendered by a splendid choir. Two made the good confession and one rededicated herself to the Master's service. On Monday at a social evening, Bro. Manning spoke on "The Second Coming." At annual business meeting Bro. A. Mudge was elected secretary and Bro. C. W. McDonald treasurer. It was decided to purchase an Estey organ. Reports of auxiliaries showed good work

done. The young people are undertaking the support of an orphan in India. Attendances average 80 at breaking of bread, and 100 at gospel service.

Semaphore had splendid attendances at the church anniversary services on Aug. 8. Bro. E. J. Paternoster was morning speaker, and Bro. Rootes had charge of evening service. Solos by Miss Ada Wordie, A.M.U.A., and Mrs. L. V. Mathews, L.A.B., were most helpful. The choir at both services rendered anthems in a pleasing manner. A liberal birthday-gift offering was given by the members. School anniversary practices conducted by Mrs. L. V. Mathews are making great headway, and attendances at Bible School are good. 14 scholars sat for the recent examination. Y.P. and J.C.E. Societies have good meetings; attendances about 30 and 35 respectively. Foreign Mission offering, inclusive of duplex envelopes, was just over £25.

At Kadina on Aug. 7, the annual business meeting of the church was held. Deacons elected: Bren. Larcombe, Bartle, Oakley, Craddock, Laffin, Wilton, Read, Gordon, Parker; church secretary, Bro. W. H. Parker; treasurer, Bro. A. Russack; Bro. S. Trenwith, secretary of the Board of trustees, gave a good report of the financial condition of the church property valued at £1,150, with seating capacity for 1,250 persons. The debt on the property was now £1,250. It is hoped to lift the debt in four years. All organisations are in a healthy condition. On Sunday the church anniversary services were held. Bro. L. A. Bowes, the visiting preacher, gave three good addresses. The choir, led by Bro. Chas. Larcombe, rendered valuable service. The evening meeting was a great service. The male quartette sang very sweetly, "Steal away to Jesus."

Meetings at Unley have been well attended. The P.M. offering of £187 was easily a record. The church and auxiliaries have given £328 for Foreign Missions during the past twelve months. Last week three men and a lady were immersed, and on Sunday morning two were received into fellowship. The church has purchased a valuable block of land, on which it is proposed to build a manse almost immediately. All are doing good work. The ladies' Dorcas and Foreign Mission Band is having large meetings. At the annual meeting of this society held recently 67 ladies were present, and a helpful address was given by Bro. G. T. Walden. The ladies of the church have held a number of social gatherings in the various homes in the interests of Foreign Missions, and so far £89/- has been raised. The Mission Band has decided to donate £50 to Foreign Missions from the proceeds of their fetc, and to donate the remainder to the manse fund. This society which does such splendid work has Mrs. Jas. E. Webb as president, Mrs. W. Magarey and Mrs. Uncle vice-presidents, Mrs. B. Smith secretary, and Mrs. Newbold treasurer.

### Victoria.

Glenferrie had very good attendances on Sunday, Bro. T. H. Scambler preaching morning and evening. Three new members were received on faith and baptism. Record school.

At South Melbourne on the morning of Aug. 8 two sisters and one brother were received into fellowship. Bro. Waterman gave a talk on "Lord's Day." In the evening, to a fair attendance, Bro. Waterman preached on "Broken Windows."

Good meetings at Ringwood on Aug. 8. Bro. E. W. Chandler spoke in the morning. At night a large congregation listened attentively to Bro. Lindsay Smith's address on "Christ the Only Hope." A nice duet was rendered by Miss Ogden and Mr. Taylor.

There were two additions to Geelong City church last Lord's day morning—one by restoration, another immersed by Bro. Stuart Stevens. The address of Bro. Stevens on "Worship, or Merely Church-going?" was much appreciated. Speaking at night on "The Two Covenants," the evangelist presented the seventh message of a series. The choir contributed fine numbers under direction of Bro. Mitchell.

Services at Carnegie last Lord's day were splendidly attended. In the morning Bro. Shipway's address on "Christian Watchfulness" was much enjoyed. In the evening he spoke on "The Great Invitation." The choir rendered a much-appreciated anthem.

Splendid meetings morning and evening at Legon-st. on Sunday, Aug. 8. Jas. E. Thomas gave an address in the morning, which was full of comfort and encouragement. A. G. Saunders at night discoursed upon "The Gospel Record," being the sixth proof of Christ's resurrection.

At Prahran Bro. Connor has opened a two-months' series on Acts. Attendances have been splendid, and to see a whole congregation with a copy of Acts following the readings is inspiring. 170 copies were distributed. Three were welcomed into fellowship on Sunday, 8th, who had been baptised into Christ.

Attendance at Horsham services is satisfactory, considering wintry weather and bad roads. Bro. R. W. Payne has visited all the circuit churches, and has been able to get in contact with the majority of members. Sister Prescott, of Kaniva, was present last Lord's day. A monthly offering is to be taken up for benevolent work.

Very enjoyable meetings at Swanston-st. last Lord's day morning and evening. Bro. Ralph Gebbie gave a beautiful address at the morning service, and in the evening Bro. Gibson's sermon was excellent, and received with splendid attention. The choir rendered an anthem, and Miss Agnew sang the solo, "O Rest in the Lord," very finely.

Two young men confessed their Lord at St. Arnaud on Aug. 1. Along with two who had made the confession a week earlier, both were baptised into Christ last Sunday. Meetings are very good, young people being very much in the majority. During Bro. Turner's absence in Wedderburn, Aug. 22-Sept. 4, Bro. Landells, of the College, will conduct the services.

Meetings at South Richmond are well attended. On Aug. 1 fifty-four broke bread. A young people's social club is making good progress under supervision of Bro. Prout. A brass platform railing has recently been erected. On Aug. 8 fifty-three broke bread. Bro. Southwick exhorted, and at night Bro. C. E. Hinrichsen preached a splendid address on "The Prodigal's Brother."

At Gore-st., Fitzroy, meetings have been well attended. Bro. Hunt is preaching faithfully. On "Orange and Violet" Sunday the J.C.E. distributed 50 oranges and 9 bunches of violets at the Children's Hospital. On Sunday morning, Aug. 8, Bro. F. T. Saunders delivered a fine exhortation. In the evening a memorial service for the late Sister Eva Hollingsworth was held. Bro. Hunt's sermon was on "Purity." The church building was crowded. All departments are working well, and prospects are very bright.

Attendances at Boort have recently shown a marked increase. A Bible School rally has been in progress for several weeks, and the membership now stands at 92, the goal being 100. The gospel services are well attended, and good interest is manifest. The choir has been re-formed, and is strengthening the preacher's hands. An "every-member-present Sunday" is being organised for 20th inst., and Bro. Methven is working hard to secure the interest of every member. The Junior C.E., under Mrs. Methven, is growing, and proving a useful auxiliary.

Very fine congregations were present at Brighton on Sunday. At the annual business meeting the reports on the building fund showed amounts due on principal and interest for year fully met. A farewell tea and social was given to Bro. B. W. Huntsman. Representatives of church and all departments spoke of their regard for him. On behalf of the church, Bro. J. Dick presented him with a wallet of notes. Bro. C. J. Sharp presented him with a brush outfit from the tennis club. Bro. Huntsman has consented to stay a few weeks longer than was anticipated. A most interesting illustrated lecture was given on Wednesday evening by a representative of the Melbourne City Mission. A fine offering was received for this good work.

Meetings at Balwyn are well attended. Messages of Bro. Thomas are most inspiring. Three baptisms since last report. Visits from Bro. Abercrombie and Bro. A. G. Saunders have been most helpful. Record attendance at Bible School on Aug. 8; 280 present. A choir concert, under leadership of Bro. Stan. Wilson, proved most successful.

Good attendance at Yarrowonga worship service last Lord's day. Fine exhortation by Bro. Pratt on "The Second Mile." In the evening an impressive "in memoriam" service was held to the late Sister Mrs. Blackwell. Bible School work progresses; one new scholar enrolled at Mulwaia. The school at Yarrowonga is grateful to Bro. Stewart, of Bell-st., Coburg, who has donated 100 books for a school library.

Warracknabeal church is having splendid meetings. The winter campaign is proving successful. The Bible Class is being led in a study of "The Life of Paul." The subject of a series of week night addresses is "The Origin and History of the Restoration Movement." On Sunday evening, Aug. 1, the preacher spoke on "The Divided Church," and last Sunday to a splendid audience on "The Church We Need." Attendances at all meetings are encouraging.

There have been some good attendances at Escondon. Two recently baptised have been received into fellowship. On morning of Aug. 8 117 broke bread; there were several visitors. Bro. Sivyer exhorted and also gave a stirring gospel address on "The Great Refusal." A married lady made decision for Christ. A senior branch of the C.E. Society was started on Aug. 2; there are now 17 members. An interesting debate between members of the K.S.P. and P.B.P. Clubs took place recently, over 60 being present.

Cheltenham on Sunday morning had a very large meeting, and a good address by Bro. Wakeley. The school had a fine gathering of children and a splendid staff of teachers. The interchurch rallies have been a help to school workers. In the evening two large classes of girls occupied the centre seats. D. Wakeley preached well on "Sin and its Cure." During last week Mr. Bird, of Mildura, gave his lecture on "Mission Work in China," illustrated by fine lantern views, proceeds to go to Bro. and Sister G. P. Pittman.

Since Bro. Connor removed to Prahran, Balarat (Dawson-st.), church has missed him in many ways. Preaching services have been conducted by Bren. A. P. A. Burdeu, W. H. Benson and J. A. Wilkie. The midweek meeting has been encouraging, with attendances up to 40. The Bible School also continues to grow, two recent Sundays having 169 scholars present. Miss Minnie Jolly, for many years active in school and mission guild, and Miss Maggie Jolly, the accomplished organist for 17 years, have removed to Melbourne. Bro. W. T. Arthur, his wife and daughter, are moving to Kew, and will also be greatly missed, Bro. Arthur being a deacon and practical worker for many years. The work at Mount Clear continues regularly, and the men's training class (from the three churches) is showing good results in the students. All are looking forward eagerly to the arrival of Bro. and Sister Fitzgerald about August 12.

#### New South Wales.

Good attendances at Lismore on Aug. 1. Visitors included Sister S. Ellis, of Queensland. At night Bro. P. J. Pond preached on "Should Christians Believe Acts 2: 38?" A young lady made the good confession. Sister James favored with a solo.

Enmore Loyal Daughters held a concert on August 2 to raise funds in connection with the forthcoming sale of work to provide Christmas cheer for the poor of the district. Bro. Haddon gave a most inspiring morning address on Psalm 126: 6. His evening subject was "In the Balance of God."

Bro. E. Davis has commenced his ministry at City Temple, Sydney. His address in the morning was entitled, "The Surrendered Life," and in the evening he spoke upon "A Divine Invitation."

Bro. Davis' messages were enjoyed by good audiences. Bro. A. Morris is able to be present after several weeks' indisposition.

Tyalgum church has had a season of great blessings and great encouragement during the mission conducted by Bro. H. G. Harward from July 22 to Aug. 1. The church rejoiced to hear six confess the name of Christ and to see four of these obey in baptism. Much good seed has been sown, and many hearts have been touched.

Wingham reports fair attendances at Lord's day morning services for the past four weeks. Bro. W. G. Hopper conducted monthly gospel service, in the absence of Bro. Crossman, who had contracted a severe cold. Bro. and Sister Shelton and family, who have moved to Taree, were given a farewell on August 4, a presentation being made. Bro. Geo. Lee was the speaker on August 1.

A good start has been made with the tent mission at Murwillumbah which is being conducted by Bro. Harward, and assisted by Bro. P. J. Pond. 70 were present the first night. Bro. Harward preached on "Is Jesus Coming Again?" Bro. and Sister E. C. Savill, of Lismore, are helping this week with instrumental and vocal music. Bro. C. J. Snow has been the mainstay of the church in this town.

The church at Taree held its annual meeting on July 27. Reports of the work by the preacher (Bro. W. J. Crossman) and the secretary showed an increase of 13 (8 by faith and baptism and 5 by letter). The financial statement of the treasurer (Bro. H. H. Nielsen) showed an increase in income on previous years. The Bible School has commenced an increase campaign. Bro. W. G. Hopper has been elected Bible School secretary.

#### CORRESPONDENCE.

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

The Editor, "Australian Christian,"—

The article, "Welcoming the New Preacher," is very timely and deserves special attention. It would be well if at the Lord's day morning service some such "covenant" as recited at Epping, N.S.W., could be used in substance when the new preacher is with the church for the first time at its meeting for worship. The occasion could be made a time for solemn obligation to be mutually undertaken. At the usual public meeting which follows when there is a certain amount of rejoicing and mutual felicitations the serious and important elements need not be forgotten if there be some brightness and humor, but of course all should be in keeping with the dignity of the whole situation and of its relation to the work of the church, the highest work we can undertake. There should be nothing in nature of burlesque.

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**CORRESPONDENCE.**

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

Dear Bro. Main,—

I read with amazement in the issue of the "Christian" for July 29 that some of our churches had not yet sent in the contributions taken up last year for the College. As a church treasurer I must emphatically protest at the abuse by some of our members holding the important position indicated, of the privileges and responsibilities involved, and trust that never again will it be necessary for you or any of your successors to publish such (to me a scathing indictment) information.

The sooner church treasurers, and others for that matter, learn to do the Lord's business in a proper manner, the better it will be for all concerned. Funds such as the College offering are purely "trust moneys," and as such should be sent promptly to the proper authorities, for I am sure it is not the wish of those who contribute to special offerings that such moneys should be used to finance local affairs.

In conclusion I trust that within a very short time you will be in a position to announce that, "Anent the report contained in a recent issue of the 'Christian,' it is pleasing to know that all outstanding have since come to hand."

With fraternal greetings,  
Y. M. Middleton,  
Treasurer of Chatswood church, N.S.W.

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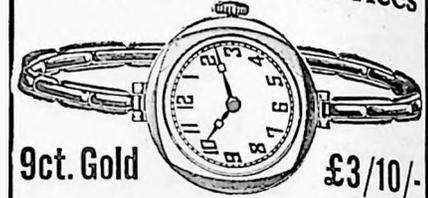
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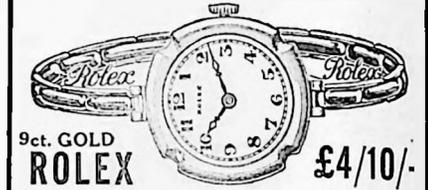
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All Correspondence to be addressed to the Secretary, **Burwood Boys' Home, Boundary Rd., Burwood, Victoria.**