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## The New Dogmatism.

A correspondent lately asked me, "What do you think of the spiritual outlook?" To my mind," he continued, "the most serious feature is the elevation of subjective impressions to dogmatic truth." Does such a criticism throw any light upon that callous departure from God which darkens so ominously the National outlook? At any rate, if well-founded, it reveals a serious danger. The only thing which will bring the masses back to God is the preaching of the revelation of God in the fulness of his counsel and the power of his Spirit—not the subjective imaginings of any man's heart upon the issues of life and death, of the soul and eternity, adopted in place of discarded "dogma."

And is the criticism well-founded?

### Salvation by patriotism.

The first illustration that will occur to many is the teaching of salvation by patriotism. Much of it may be prompted by a very worthy feeling with regard to those who are giving their lives for us, coupled with a very right desire to console the bereaved. But it is one thing to assure the bereaved, in the privacy of their sorrow, that God may have his own ways of converting the soul to him, even in *articulo mortis*, under special circumstances; it is altogether another to sow broadcast and publicly the impression—even if it be not plainly stated—that those who give their lives in battle are sure to be accepted in God's sight. This not only has no basis in revelation, but is flatly contradictory to it.

The single verse which some of us may have heard quoted in this connection—"Greater love hath no man than this, that a man lay down his life for his friends"—needs indeed grateful recognition, but says nothing on the matter at issue. And if a man, who is not "in Christ," can save himself by noble works, then has Christ died in vain. "Someone has very truly said that this doctrine of salvation for those who die in battle is not Christianity, but Mohammedanism. Such a "subjective impression," based upon what a man's heart would like to think true, and then "elevated" to a dogmatic position, may go far to neutralise the effort to recall the Nation to Christ, and to bring Christ to the men in the trenches and the Fleet.

### Prayers for the dead.

A second instance is the widespread feeling about prayers for the dead. We will not go over the oft-trodden ground. But,

at any rate, the fact remains that there is no basis for the practice in revealed truth. There is no clearer example of a subjective impression being elevated to dogma. Probably the words of the popular hymn—"Yea even now they ripen in sunny Paradise"—(if indeed such words were intended to convey the meaning usually assumed) are accepted by multitudes as indisputable. But who will undertake to prove even that statement from Scripture? It is an idea arising merely from the supposed fitness of things; and we do not know, nor do we need to know, what resources God himself may have for transforming and perfecting character. The very reverse might possibly be argued from some passages taken together. At any rate, the reasoning is subjective; and prayers for those who are thus supposed to be "ripening" go a step farther in the process—not to mention petitions which go farther still.

### Reunion.

A third example may be interesting because it is of an entirely different kind. Reunion, as we all know, is "in the air." Everybody has ideas about it. Most people favor it. But ruling impressions on the point—though, of course, in very many cases perfectly sound and Scriptural—may degenerate into purely subjective and even sentimental ideas. Any responsible person ought to shrink from saying a single word which might hinder the attainment of such a unity as that for which Christ prayed. And the perfection of ideal unity is obviously only manifested in the world by visible union. It is the only possible goal and aim. But the method of seeking it must be guarded by revelation, and not dictated by sentiment. An old prayer, familiar to many readers of *The Christian*, asks that "all who profess and call themselves Christians may be led into the way of truth" before it mentions our holding the faith in unity of spirit.

One result of this war may be to raise questions which touch this very point. There is sure to be a demand for closer relations with our Allies in religious matters as well as in others. And it is no doubt true that, however unfortunately familiar the course of our own National history has made us with the religious system which dominates those of them who live in Western and Southern Europe, the doctrines and practices of the Eastern Churches are not nearly so well understood. What we do know, however, of both suggests that, quite prob-

ably, demands may be made in some quarters which would involve the sacrifice of the truth of God to sentiment. It is not necessary to say more here of the need of care—with all charity—in this particular direction.

But there is another direction in which modern thought has its dangers in connection with this same subject. Roman error itself is not more dangerous than the German travesty of Christian doctrine, which seems to have infected many in Reformed branches of the Church all over the world. Any demand for closer reunion must not expect our adhesion on the mere claim—"We are all brethren." We are forced to ask the question—"But are we?" Where do some of those stand with regard to the Deity of our Lord and the Atonement—not to mention other important matters—with whom we may be invited to join in closer spiritual fellowship? In seeking the ardently desired goal we may indeed find it necessary to sacrifice many Church or Nonconformist predilections; but a keen "subjective impression" of the value of unity must not be allowed to override dogmatic and revealed truth.

A word of caution may be permitted in leaving this subject. Surely it is possible to err as much in the opposite direction, by ignoring the value of such outward fellowship as may be attained. Do not let us brush the subject aside as chimerical and impossible. We shall all be united above; let us be as united as possible on earth. Let us re-examine our foundations, and see whether, after all, it is not in many cases mere human "subjective impressions" that are keeping us divided, and not the Word of God. That is turning the tables in quite a possible manner, after all. And, meanwhile, let us cooperate wherever we can, especially in this hour of great National crisis.

### Future punishment.

One more illustration of our main subject may be briefly named. It is a larger-standing trouble among us than any of the others—or, at any rate, it has been more widely prevalent for a longer time. The exclusion of one whole side of revealed truth from many pulpits has its main origin in what, as men feel, can or cannot be true on the subject of future punishment—in other words, to "subjective impressions." We deal here with a solemn matter, and a single light word would be unseemly. We have no sympathy with those who speak of the terrors of the unseen world in a manner which sug-

gests no sense of the awfulness of the subject. Nor is it necessary to let us the phrase goes) "always preaching hell." But the proportion of truth is necessary; and it is not observed; and of course the consequences are disastrous. And why is it not preached? Is it not, as was just said, because men say they "cannot believe it"? That has come to be the test as to how much of God's revelation must be preached—even in a matter of which we can of ourselves obviously know nothing.

#### Revealed dogmatic truth.

Examples of this subjectivity might probably be multiplied with ease. Modern criticism, modern desire for ritual, modern thought in other directions, might be found on examination to be affected to a surprising extent by the prevailing tendency to look within the deceitful heart of man for more than dubious guidance. While pursuing the subject into no further detail, we should like to make one general statement affecting all the illustrations taken above. This National crisis is not time for mere barren controversy. In fact, the subject before us has caused some heart-searching for fear of this very thing. It is in no controversial spirit that we should approach such matters. But if they constitute National dangers, they should be faced. Let us, however, beware how we face them. What the country needs, especially just now, is not a series of fiery and eloquent pulpit attacks on those who preach salvation by patriotism, or fail to preach the terrors of the world to come, or who, in any other way, neglect to declare the whole counsel of God. Far better to deal faithfully and persistently, under the guidance of the Spirit of God sought and found, with revealed dogmatic truth. Avoiding subjectivity out-elves, let us expound God's Word by way of positive and constructive dogmatic teaching.

There has long been a great outcry against "dogma." This has been, in fact, one of the most perilous signs of modern times. But the very people who decry dogma are often as dogmatic about their own subjective impressions as others are about God's revealed truth. Which shall we trust—the dictates of the human heart, which can only see one side, or rather, it might be said, one minute point compared with the infinity of truth (and that "through a glass, darkly"), or the revelation of the all-seeing God, which he has seen fit to make known to us, albeit "in part," so as to suit our feeble capacities and our deep needs? A letter, not long ago, in a contemporary religious journal, closed with these words: "No permanent influence in life is secured by a vague nebulousness of feeling and a watery kindness of doctrine." All this subjective "dogmatism" of modern times tends to diminish the urgency of the appeal. No wonder that the Nation has concluded that nothing much matters. Which is the more likely to bring it back to God—the dogmatism of human imaginings or the dogmatism of revealed truth?—W. S. Houston, in "The Christian" (London).

## Redeemed with Precious Blood.

A Meditation for the Lord's Table. A. W. Connor.

"Ye were redeemed, not with corruptible things, with silver and gold, . . . but with the precious blood of Christ."—1 Peter 1: 18, 19.

The Bible is the Book of Redemption. Its histories, prophecies, songs, and Evangel are all of redemption. "Christ died for our sins," is its great primal fact. "Redemption in his blood, even the forgiveness of our sins," is its central doctrine. "Redeemed by precious blood," therefore "ye are not your own," is its final motive to holiness of life and constancy of service.

The "table of the Lord" emphasises all these great truths. Surely, here is the place to ponder over the purpose of the dying of our Lord Jesus. If we can apprehend with adequate faith the significance of what Christ did for us, when upon the cross he died, "the just for the unjust," we shall be saved from living below the Divine ideal for us.

#### The ideal.

"But as he which hath called you is holy, so be ye holy in all manner of conversation." This thought is pressed on us again and again in the Scriptures. We are to be "imitators of God as dear children." What a wonderful enrichment of our lives if we had ever this ideal before us! How paltry and mean the things for which we live, and strive. A life redeemed at such cost must not be lived on the low level of moral compromise, or half-hearted service. Here also in this thought is to be found

#### The moral impulse.

"Redeemed!" Redeemed from what? Bought back again from slavery of sin. Freed from thralldom and enfranchised as a "kingdom of priests unto God." Redeemed from what? "From your vain manner of life." Apart from Christ a soul is lost. Without him life is incomplete. The empty, worldly, self-seeking life is a denial of the fact of redemption. "By the mercies of God" let us present our bodies a living sacrifice. This is our rational divine service. The whole content of the daily life, not what we say, sing and feel, as we sit at his table, is our service, or worship.

"Redeemed!" At what a price! "Not by silver and gold." These can buy much, and we overrate their power. The choicest blessings of life cannot be bought with them. They have no power to produce moral results. They have no spiritual dynamic. They never won a soul from the pit, or led the awakened soul up the shining pathway to the city of God. But Jesus! Jesus' Cross! Yes, he by "precious blood" has redeemed our souls from destruction.

"The Cross, the Cross! The blood-stained Cross, The blood-washed Cross, I see Reminding me of precious blood That once was shed for me."

Oh, the depth of the riches of his mercy and his grace! And when at last we stand redeemed from the grave, it will be among the throng that have "washed their robes,"

and thus by divine mercy, enter through the gates into the city. This redemption is ours. Ours; not simply to receive and enjoy, but to announce to the world. It is not ours if we can selfishly hold it. The vain, frivolous and empty life may have sufficed in the past, but now, boundless devotion and earnest service must be seen in our lives. So as we take the bread and cup of redemption let us be filled with the consciousness that

"Love so amazing, so Divine,  
Demands my life, my soul, my all."

#### General Sir Douglas Haig, G.C.B.

In a recent issue of "The Christian" appears a long and very interesting account of the career of the Commander-in-Chief of the British Forces fighting on the Western front. From it we take the following short extract, which will be of special interest to our readers:—

"A Scotsman, Sir Douglas Haig is naturally proud of the land that gave him birth, and cherishes all that Scotland stands for, and has meant to her sons throughout the centuries. Sir Douglas attends every Sunday, with his aide-de-camp, a simple service held in a little hall at headquarters, and often sees the Presbyterian chaplains and interests himself in their work. To one brought up amidst the virile religious life of Scotland, these brief hours of worship in France must come with sweet refreshing power. Amid the tramp of war the way-side calm of Sabbath! Like the majority of Presbyterians, he believes in and lives his faith—there is no unnecessary parade of vital convictions, but deep-seated truth. It is safe to say that no man at the Front, least of all the Commander-in-Chief, can go through a conflict such as that which is now in progress, without reliance on Divine guidance.

"It was a happy thought that prompted Edinburgh Presbyterians to send a message recently to Scotland's great warrior son. At a united service of the Assemblies of the Church of Scotland and the United Free Church, held in the northern capital—a religious union symbolic of the fighting men in the field—a stirring greeting was despatched to Sir Douglas Haig at British Headquarters in France. The great soldier was evidently deeply moved at the thoughtfulness of his brethren, and sent the following telegram to Edinburgh in reply:—

"Please convey to the members of the great joint-meeting of the General Assembly gathered together in Edinburgh the gratitude of all their Scottish and Presbyterian brothers fighting under my command, for their stirring greeting. The knowledge that our fortunes are being followed by the thought and prayers of our countrymen, is very precious to us in this struggle which we are waging for the ideals of freedom and the future of the race."

## Notes on Current Topics.

Jas. E. Thomas.

### Bible School Union Examinations.

We are glad to notice in our States the commendable effort being made by the different Bible School departments to foster the study of the Bible among our young people. While we favor the Bible in State Schools, we believe that more could be done by the churches and Bible Schools to encourage the young to make a diligent and devotional study of the Word of God. We are living in such strenuous times, and so much taken up with reading magazines as well as daily papers about the great war, that we are apt to allow the Bible to be a seldom studied book. Our Bible School teachers will do a great service to the young they teach if they urge them to enter upon the regular and systematic study that is called for in the preparation for these examinations. We gratefully acknowledge that we have received immeasurable help by personal study that has been entered into in preparation for such examinations. If the teachers were to go through the course set out it would be an incentive to the scholars, and in the classes that could be formed there would be a great and lasting good done to the scholars. It does seem as though we need to make some special effort to give a sound Bible training to our young, for the Word of God is too often hidden in these days. We trust these examinations will not only stimulate a healthy rivalry in their comprehensive aspect, but that year after year they will make for the intellectual and spiritual development of those who will be the citizens as well as Christian workers of tomorrow.

### The Church After the War.

The Moderator of the Presbyterian State Assembly of South Australia, Col.-Chaplain J. C. McPhee, has recently delivered a very fine and statesmanlike address concerning the attitude of the church after the war. He is a returned chaplain, and speaks with deep conviction as to the righteousness of the cause of our Empire in striving against the power of German militarism. He seeks, however, to ask a more far-reaching question as to what we really have before us in our task. It is not simply the crushing of German influence, nor its overthrow as a commercial or political power. It is quite evident that our cause will not have triumphed until the power that has been built upon a false and cruel philosophy has been overthrown, but our effort must go further than that. We must seek to have a part in the spiritual regeneration of Germany. It must be the prayer of the church, that a new Luther arise in the midst of misguided Germany, who will call the people back to the old path of true spiritual ideals. The dealing with the commercial adjustments and material conditions can well be left to those competent to speak and act on these matters, but the work of the church is to seek the

promotion of the closest and most helpful spiritual relationship between all men. We are surely looking for the time when from ruined cities, not only in France and Belgium, but in Germany, will come a revival of religion, and the true purpose for which an all-wise God has providentially permitted this terrible war will then have been realised. We can clearly see that extremists who know only material relationships are not likely to foster the spirit of world-wide brotherhood. This belongs to the church. While we believe that Germany has as a nation fallen from the place we once gave her, and has forfeited the right to be considered the honorable and cultured power we once believed her to be, yet we believe there are thousands of Germans in our Commonwealth and even in their own country who are entirely opposed to the barbarous conduct of those who have led in the cruelties of this war. While we are therefore rightly indignant because of shameful atrocities and the relentless and inhuman attitude of German leaders, it should be the desire of the church, and of every Christian citizen when victory and peace has come, to promote with closer bonds the spirit of Christian brotherhood that will lead men at last to learn war no more, but to brothers be the wide world o'er.

### Fighting the foe in Our Midst.

It is at least encouraging to see the activity among officials who have the power and mind to do something for unfortunate sufferers, and for the protection of the young. The Chief Secretary of South Australia recently stated that there were 1300 cases of infectious venereal disease in Adelaide and suburbs, 334 of these are women. Only 139 of these were treated at the Public Hospital, showing that it was not simply those unable to pay for treatment that were affected. These figures are probably conservative, and are alarming to those who think of what this means. We have brave men returning from Egypt afflicted with this terrible curse. Our authorities evidently allowed foreign women to go to the country when our men went there, and become the downfall of many. What is being done for the future? Could we not organise classes of instruction in our Sunday Schools of those of age to be taught by those fitted to teach? Let us preserve the present, if we cannot alter the past. Then there should be a greater effort made to help those already smitten by the plague. We have to notify other less terrible infectious diseases to the boards of health; why not do it with these? It seems as though there should even be some requirement of a certificate of health from those about to marry. These are matters we know of, but too often do not speak about. How can we hold our peace when this deadly foe has laid hold of the bravest and best, and even seized upon the innocent and pure? If Germans or Austrians were

approaching, we would rush to arms and man the forts. We have a foe far more terrible in our midst. For the sake of our children and those who suffer, let us help in every way those who are seeking to fight this foe.

### Social Diseases and the Future.

There is a growing alarm among those in society who are mindful of the future generation as to what will be the health of the rising generation, and those who will be the citizens and parents of tomorrow. The time has passed for allowing any mistaken modesty to prevent a statement of plain and appalling facts. We need to do our duty, and warn our young as well as seek to help those affected or in peril who are older. Not only have we the national warning from Lord Sydenham's report from the British Royal Commission that tells of the alarming rate at which sexual vice has spread, and of the terrible mortality among infants arising out of such a lamentable condition of society, but the report of the recent commission concerning what is called the dread "Red Plague," tells us that 33,000 are killed annually by this social scourge. This really is murder, for the plague is the direct result of the vice of one or other of the parents or their parents. We are further told that the death roll of children of all ages arising from this curse is 17,000 yearly. This is three times as great as the death rate in Gallipoli or in Flanders. The victims are innocent children, who suffer for the sins of their parents. This syphilis is responsible in all for 20,000 deaths per year in this fair land of ours, and 17 out of 20 of them are children. A Melbourne doctor recently said that 25 per cent of the sick children of Melbourne are tainted with this disease, and that to per cent of all the children are syphilitised. This he says after a practice of 14 years. Our State School authorities seem unwilling to warn the young. Parents are too often unduly sensitive at doing their duty. Our young go out into a disease-cursed society unarmed and ignorant. Surely we should, for the sake of their bodies and those coming after them, give them warning and teaching about the world and themselves.

### Forget It.

Has a friend or a neighbor been strangely unkind,  
And you're aching to make him regret it?  
Don't give him in anger a piece of your mind—  
Just hold your tongue, and "forget it!"  
Are your motives impugned when you stand for  
the right?  
It will anger you sure if you let it.  
Don't roar like a lion that's spoiled to fight—  
Consider the source, and "forget it!"  
Is work never ending? The way bleak with toil?  
Does discouragement seem to beset it?  
They never can overcome who from labor recoil—  
Keep your eye on the goal, and "forget it!"  
Has luck been against you in ventures you've  
made?  
Has fortune frowned grim when you've met it?  
Don't give way to senseless, unseemly trait—  
Keep pegging away, and "forget it!"  
Does the honor you sought, your rival adorn?  
Just wind up your hope and reset it.  
There are honors untaken and glories unborn—  
So turn loose your grouch, and "forget it!"

# Prophecy and the End of War.

T. J. Bull.

The Apostle Peter says that "the word of prophecy," made more sure by the "honor and glory" received by the Lord Jesus Christ from God the Father, when Peter, James and John "were eye-witnesses of his majesty" "in the holy mount," is "as a lamp shining in a dark place," unto which we do well to take heed in our hearts, "until the day dawn and the day star arise." The apostle sets such high value on the "prophecy of Scripture" because of its source in God, and the method of its origination with men. "No prophecy of Scripture," says he, "is of private interpretation," or "of its own unfolding." "The next words make it perfectly clear that he is not referring to the interpretation or explanation of prophecy, but to its origin." "For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit" (2 Peter 1: 16-21).

Believing most implicitly that Scripture prophecy came thus from God, and that it is a lamp shining in this dark world for all who will take heed to it in their hearts, we draw attention to Isaiah 2: 1-5:

"The word that Isaiah, the son of Amoz, saw concerning Judah and Jerusalem. And it shall come to pass in the latter days, that the mountain of Jehovah shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he shall judge between the nations, and shall reprove many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of Jehovah."

It requires no great powers of insight or of discernment to see that this prophecy has not yet been fulfilled. The actual words of the prophecy "Nation shall not lift up sword against nation, neither shall they learn war any more," and the actual condition of all nations at the present hour prove to a demonstration that the fulfilment is still future.

It might be claimed, indeed, that the present world conflict proves to a demonstration that it is not a divine prophecy, and that it never will be fulfilled. And yet men hope, whether they believe this and similar prophecies or not, that a day will come when war shall be no more. We cannot pretend to such a knowledge of the future as those must have who deny that the prophecy ever will be fulfilled, and we know of no basis of hope for the end of war if it is not to be found in such prophecies as this. We may rest confidently in the word "It shall come to pass in the latter," or the after part of the days.

It will remove at least one stumbling block to full faith in the prophecy to clearly recognise that it is not a prophecy concerning the church, or the present dispensation

of the gospel of the grace of God in Christ. If we are careless about the exact words of a prophecy, we can never hope to understand it; and if we interpret it of something to which it does not belong, the result must be confusion. Very often, too, it raises a false hope which, not being realised, sometimes leads to the complete abandonment of all faith in divine prophecy.

This prophecy concerns "Judah and Jerusalem," "Zion" and "the house of Jacob." Not one of these words is ever used in Scripture, even figuratively, of the present church dispensation. "The riches of Christ" made known in the gospel, were "unsearchable" or untraceable in the Old Testament Scriptures. "The mystery of Christ," was not made known to the sons of men "in other generations," "as it hath now been revealed unto his holy apostles and prophets in the Spirit." And Paul claims that it was by a special "dispensation of the grace of God" that "by revelation was made known unto him the mystery," or "sacred secret hidden from all previous generations" (Eph. 3). The cry "Back to Christ" that proposes to jump clean over Paul, will land us not in original Christianity, but in that dispensation in which "Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises given unto the fathers" (Rom. 15: 8). The cross, not the birth at Bethlehem is the great dividing line between Judaism and Christianity.

"The mountain of the house of Jehovah shall be set up as the head of the mountains, and be exalted above the hills, and all the nations shall stream thenceunto" (verse 2, *Emph. Bible*). "For out of Zion shall go forth the law, and the word of Jehovah from Jerusalem." If these words mean anything at all, they surely point to the establishment of Divine government in the earth, with Jerusalem as its centre. To this agree the words of Psalm 110. For there, subsequent to Messiah's exaltation, to a seat at Jehovah's right hand, the present position of our Divine Lord, it is said "Jehovah shall send forth the rod of thy strength out of Zion; rule that in the midst of thine enemies." The second Psalm is equally explicit—"Yet have I set my King upon my holy hill of Zion." "Ask of me, and I will give the nations for thine inheritance, and the uttermost parts of the earth for thy possession." That this does not refer to the conquest of the world by Christian missions is plain from the very next line in the Psalm, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Perhaps the first line of this verse is better rendered as in the *Emphasised Bible*, "Thou shalt shepherd them with a scepter of iron."

God's government thus established in Jerusalem will have a blessed issue for all nations and peoples, for "many peoples shall go and say, Come ye and let us go up to the

mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." "And he shall judge between the nations and he will empire (*Emph. Bible*) to many peoples." The fulfilment of this prophecy will bring war to an end, at least for those peoples and nations which submit to Jehovah's word and law; for "they shall beat their swords into plowshares and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn any more to make war."

"O house of Jacob, come ye, and let us walk in the light of Jehovah." In this exhortation, and in the sad failure of the house of Jacob—the people of Israel—to respond to it, we may discover the secret of the long delay in the fulfilment of the prophecy. When the Great Fulfiller of all prophecy came, the "house of Jacob" rejected and crucified him. "We have no king but Caesar," they said, and "We will not have this man to reign over us." As a consequence of this the Lord himself said, "There shall be great distress upon the land, and wrath unto this people. And they shall fall by the edge of the sword, and shall be led captive into all the nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21: 23, 24). "O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23: 37-39). Was this nothing more than a sentimental lamentation? The very thought is profane. Have we not here prophecies from our Divine Lord's own lips that fully confirm the words of Isaiah? The day will come when the house of Jacob will say, "Blessed is he that cometh in the name of the Lord." For "there shall come out of Zion the Deliverer; he shall turn away ungodliness from Jacob" (Rom. 11: 26). When that day comes, Jerusalem will no longer be trodden down of the Gentiles, as it is to-day. Then it will be recognised as "The city of the Great King." That day shall not be until "The Son of man shall come in his glory, and all the angels with him." Let us walk in the light of the Lord, who says, "Yea; I come quickly." The New Testament is clear that he comes first into the air as Lord and Saviour, to call his people to himself. How long after that coming which will close this dispensation before he is manifested to the world as "The Son of man" in power and great glory does not seem to be revealed. But it is revealed that all authority on earth, as well as in heaven, has been given to our only Lord and Master, Jesus Christ, and that the day shall assuredly come when his Father's will shall be done on earth even as it is done in heaven. Then all prophecy shall have reached its final fulfilment, and wars shall have ceased to the ends of the earth.

# The Essential Place of Religion in Education.

A Review by Joseph Nicholson, Superintendent Victorian Scripture Campaign.

A "Monograph" published by the American National Education Association, entitled "The Essential Place of Religion in Education," has been recently issued in booklet form that is well worthy of careful perusal. It originated in a generous offer of one thousand dollars as a prize by a Californian gentleman. A board of judges was appointed, representing every phase of education, including a professor of education in a Catholic University, a principal of a Hebrew college, as well as Protestant educationalists of eminence. The non-sectarian character of the enterprise was explicitly indicated by the prefatory declaration: "Religion was to be defined in a way not to run counter to the creeds of Protestants, Roman Catholics, or Jews. The essential points to be observed were: a heavenly Father who holds nature and man alike in the hollow of his hand; the commandment of Hillel and Jesus of Nazareth: 'Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and thy neighbor as thyself'; the high ethical teachings, and spirit of service and sacrifice indicated in the Sermon on the Mount."

The interest aroused in this matter extended all over the United States, and every State but one sent in essays, until no less than 1381 entered the competition. The essays were read and sorted by five preliminary sets of judges. The prize was awarded to Professor Chas. E. Rugh, Professor of Education, University of California, Berkeley. The booklet published not only includes the prize essay, which has been amplified by request in certain directions, but also four other of the best essays with a supplementary one specially written to give a synopsis of the other essays. Thus, this booklet of 134 pages of close written matter contains a wealth of suggestive and informative material that is exceedingly valuable.

The prize essay of Prof. Rugh is undoubtedly a very able production. It deals with the religious problem mainly from the pedagogic standpoint, and is strongly tinged with psychological and technical terms that almost border on the pedantic. Nevertheless, it is a broad philosophic generalisation of the place of religion in education, based upon child nature, and existent modern methods of tuition, without any strong leanings to eclecticism. Claiming with Goethe that "only the best is good enough for a child," the author affirms the aim of religion to be to "develop in each child the conscientiousness of God as a personal heavenly Father, to the end that the individual life may realize all the truth, beauty and goodness of which it is capable." He explains how the five impulses of fear, respect, affection, play, and work, may all be transformed into religious motives, by means of developing the pupil's conscientiousness of kinship as a child to the "All Father." This is

done by a study of: (a) the world of things, or "Nature," sometimes called "the works of God," through "Natural Sciences"; (b) the world of persons, distinctly made in God's image, by study of "Social Sciences," as a means of fellowship and vicarious learning how to live; and (c) "by God's express and distinctive Revelations worked out by seers and prophets, who express their experiences with God for the benefit of humanity," through Bible lessons and distinctive ecclesiastical instructions. In this connection, the author strongly urges there must be a study of Hebrew history with their religious heroes, no less than the history of Rome and Greece as at present. The identification of the individual life with "the will of God" as expressed in the Lord's Prayer, is described as the "supreme religious process"; and, the teaching of children to "cease to do evil and learn to do well," is characterised as "the supreme problem of religious teaching." After detailing in decidedly academic terms a "school plan" for fostering the religious sentiment, he concludes by saying: "The glory of such a plan is that it dignifies and glorifies teaching, so that the religious teacher is inspired and guided by the conscientiousness that he is co-operating with his heavenly Father in bringing to perfection the finest fruits of creation—a true, beautiful, and good human life."

A second essay by Professor I. H. Wild, Lake Erie College, is written in a more popular style. It gives an interesting historical survey of religion in education, showing their intimate connection, until modern objections to sectarian instruction arose, as recently as 1840 in America, and in England in 1870, where it was met by non-sectarian Bible lessons in Board Schools. The grounds of objection to religious instruction in public schools are described with fulness of knowledge. The Roman Catholic protest in Illinois against attendance at so-called Protestant form of worship, as an invasion of freedom of worship, is referred to as allowed on the peculiar principle "that the free enjoyment of religious worship included freedom not to worship." Thus, this legal decision was really only against compulsory attendance at Bible lessons. As a counterblast to this decision, the author gives the decree of the Wisconsin Court in 1890:—

"The term sectarian instruction in the Constitution manifestly refers exclusively to instruction in religious doctrines which are believed in by some religious sects, and rejected by others. Hence, to teach the existence of a Supreme Being of infinite wisdom, power and goodness, and that it is the highest duty of all men to adore, obey and love him, is not sectarian, because all religions sects so believe and teach. The instruction becomes sectarian when it goes further, and inculcates doctrines and dogmas concerning which the religious sects are in conflict. This we understand to be the meaning of the constitutional prohibition. Furthermore, there is much in the Bible which can not be characterised as sectarian. There can be

no valid objection to the use of such matter in the secular instruction of the pupils. Much of it has great historical and literary value, which may be thus utilised without violating the constitutional prohibition. It may also be used to inculcate good morals—that is our duty to each other—which may and ought to be inculcated by the district schools. As no more complete code of morals exists than that contained in the New Testament, which attests and emphasises the moral obligations laid down in the Ten Commandments, concerning the fundamental principles of moral ethics the religious sects do not disagree."

Sections of the essay discuss the following five issues: First, Is religious education an essential part of education as a whole? Second, If this is the case, can it be divorced from sectarian teaching? Third, Is the expression of religious feeling in worship a necessary part of religious instruction, and can the forms of worship be divorced from sectarianism? Fourth, Is the Bible essential as a text book of religious and moral precepts? Fifth, If religious instruction is not within the province of the public school, but belongs to the home and the church, where is such instruction to come from, for the children whose homes are neglected, and who have no church affiliations? In advocating non-sectarian methods of instruction, the "Australian plan" is mentioned with approval, and accurately defined as follows: "Bible readings in schools, with non-sectarian explanations, a selection sanctioned by popular vote, pastors supplementing the teaching during one period of the day. The conclusion reached is thus expressed: 'It would therefore seem that there is a very distinct place for religion in the education of our children, and that our public schools must undertake the rudiments of such education, unless we are to remain satisfied with turning out a large proportion of youth (estimated at one-third (viz., 7,333,333) quite un-instructed in those principles which make for the best citizenship."

A third essay by Frances V. Friebe, High School Teacher, has the merit of being the most religious of all, drawing marked distinction between mere ethics and religion. The latter is defined as "an efficient force which must invoke for every individual which comes under its sway a belief in the existence of God, a recognition of divine standards that man sets up for himself; a desire to live up to these standards, and a belief in his power so to do; and the application of these principles to life—application so persistent that they ultimately mould the character." A school curriculum of lessons comprising all grades (I. to VIII., including High School) is given, wherein religious and secular studies are "co-related" with singular appropriateness and ability, forming a most valuable syllabus of instruction.

A fourth essay by Charles Reed, a Unitarian minister, is marked by considerable literary ability, and apparent practical knowledge of the art of teaching, but is singularly lacking in provision for spiritual culture. He puts all emphasis on rationalistic conceptions of the worth of the individual, belief in the brotherhood of man, and the promulgance of values, without any direct ap-

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## Reports from the Field.

### Tasmania.

**NURIEENA**—On July 12, a welcome social was given Bro. J. D. Byard, evangelist, laboring between Peninsula and Kellievie districts, when an enjoyable evening was spent. We were pleased to have with us Bro. N. J. Warmburn, of Launceston, Secretary, Home Mission Committee.—F. Elwick Smith.

**KELLEVIE**—We have had a visit from our Bro. Warmburn, of Launceston, who presided and exhorted at the meeting on Lord's day, and in the afternoon delivered a gospel address. On Monday evening a meeting was held to discuss the work in the district. Bro. Byard and Warmburn also visited Nugent, where there are a few brethren, and gospel meetings have been held by Bro. Clifford, assisted by Bro. Woolley and Mundy. We believe there is a good opening at Nugent.—ASC, July 19.

### Queenland.

**ROMA**—Our work here is now on a better footing than for many years past. Bro. Rodbery has commenced his third year of ministry with us. The church has been built up in faith and love. A feeling of goodwill and unity pervades the church. Six have been added by faith and obedience whilst four have been received by letter. The S.S. is in an excellent condition. The combined offering for Foreign Missions from church and S.S. amounts to nearly £18.—G.P.

**ALBION**—The Lord's day School held their half-yearly anniversary today. The children occupied the platform afternoon and evening, recording names as usual numbers. Next Thursday a demonstration will be given by the children. Bro. A. C. Rankine spoke at the morning meeting, 6 and meetings all day.—H.W.H.

**BRISBANE**—On Monday evening the Y.P.S. arranged a debate in which H. C. Stitt and R. Dudgeon argued "that city life is preferable to the country." S. Trudgen and L. Gile defended the country. Voting showed a large majority favorable to the freedom of the bush. There were about 50 present. To date the Y.P.S. have raised about £12 towards their piano fund. Yesterday Sister Jameson, a hospital during the week, was welcomed to this fellowship. Sister J. Webster, from Melbourne, who stopped with us. Ross Graham, from Albion church, spoke on "The Sinner Christ," the address being much appreciated. The Bible School is heartily preparing for the annual examination. Several new scholars came along yesterday. Last evening A. C. Rankine presented the gospel. The church is becoming better known in the city on account of Bro. Rankine's taking an interest in the various activities of a charitable and reforming character. The outlook is bright and wider, and the church appears to be assuming the proper place in the affairs of Brisbane's influence. In order to cope with the work, Bro. Rankine has found it necessary to procure a motor car.—H.C.S.

### New Zealand.

**NELSON**—On June 30, the C.E. Society held a successful concert, which realised £6/13/- for Bible School funds. Attendance at all meetings, good. Bro. Dickson has been delivering some interesting expository sermons. Since last report there have been two additions by letter: Miss Waterhouse, from Waiiti, and Miss Baxter, from Ashburton. July 9, the united monthly intercessory service of the city churches was held in our chapel; a good attendance, Bro. Dickson leading.—Z.

**SOUTH WELLINGTON**—The field which the city and suburban churches of Christ, Bible Schools have been engaging for, for the last three months, was successfully won by our school. Keen interest is displayed by the classes in keeping their rooms picturesque and clean. It would be difficult at the present juncture to even guess which class will have the joy and honor of drawing the beautiful prize which is to be presented at

the end of the year. Bro. Phillips gave a gospel address on "The Condition of Parson's" one Lord's day evening. The platform for the rest of the month has been acceptably filled by Bro. Callan.—A.L. July 13.

**MAFAURA**—Meetings good. Eleven decisions to date this year, six of whom have been baptised.—C. Richmond, July 16.

**DUNEDIN**—S. G. Griffith is conducting a mission at Gore, and we are having the services of G. E. Moore over three Sundays. Mrs. Moore's solos on the two Lord's day evenings were much appreciated. Last Thursday's meeting took the form of a social to the visitors, 99 were present, very good singing at breaking of bread on July 9, and very good attendance continue at the evening meetings.—L.C.J.S. July 18.

**SPRING GROVE**—Increased interest and attendance at our evening services. S. J. Mathieson has commenced a special series of addresses. All other meetings are well attended. As the result of an appeal to liquidate the debt on the building, £11 has been subscribed on June 8. A further sum of £20 has been collected towards the purchase of a new organ. The young people's class have good meetings. Another concert, under the auspices of this class, realised £8, making the amount they have raised for Red Cross work over £40. We are pleased to report that Bro. S. J. Mathieson's health is now fully restored.—P.B.

### West Australia.

**SUBIACO**—Meetings on the whole are good. F.M. Sunday very well. Offering well up to last year's effort. We have enlisted more weekly contributions for this service. One lady received into fellowship by baptism last Sunday, and at night, at the close of Bro. Connor's address, one lad of 10 confessed Christ. This church has at present 28 young men from 15 to 18 years of age in its membership. Most of these are very regular in attendance.

**FREMANTLE**—On July 9, Mrs. Deering was received by the church. The following Wednesday evening a farewell social was tendered to our preacher and his wife, and also to the members who have been transferred to the newly formed church at Orzeske Beach. The Dorcas Society, Junior C.E., Senior C.E., Bible School, Young Women's Mission Band, Band of Hope, and Chinese Mission Society representatives spoke words of appreciation. Our esteemed Bro. Taylor was chairman, and spoke on behalf of the church.

**WEST GUILDFORD**—Since last report four adults have confessed Christ. All meetings are well attended, and a spirit of enthusiasm prevails. Bro. G. E. Fitzgerald is doing a good work. Although not entirely recovered from his recent illness, he is preaching well to big audiences. The school is preparing for the anniversary services. J. W. B. Robinson has charge of the music. It is intended to render items from "Under the Palms."—C. A. G. Payne.

**MAYLANDS**—On July 3, the 12th annual business meeting was held. For the last nine months we have been without a regular evangelist, but we are indebted to brethren who have so loyally assisted in the meetings on Lord's days. Many helpers have gone to the front, and others have left for different parts of the State. The additions are sixteen—eight through faith and obedience, and eight by letter. Bro. Reg. Daran, who was severely wounded at the Dardanelles, has recently returned home.—C.K.

**COTTESLOE BEACH**—Meetings for worship and preaching the gospel were started in Cottesloe on June 25. Bro. Banks, organising secretary of the W.A. Conference, gave a gospel address on that morning, and in the evening Bro. A. W. Connor preached. On July 2, Bro. Taylor, of Fremantle, gave a helpful address, and Bro. E. G. Warren was with us in the evening. On July 9, Bro. Shacklock, of Subiaco, addressed the church, and

in the evening Bro. Higgs, of Claremont, presided. We have in all about 32 members in this district. The officers elected are: Bro. W. J. Francis, W. T. Cavey, G. Fitches, treasurer; and H. A. Verco, secretary.—H. A. Verco.

### South Australia.

**BALAKLAVA**—In addition to the good special offering for Foreign Missions, the church members make regular weekly contributions in envelopes. So the whole amount for the year will total about £30. The Sunday School is well increased, and has a fine corps of teachers. Seven new pupils last Lord's day. Bro. Webb has been invited to preach the anniversary sermon at Kadina, August 13.—J.W.V.

**TAYLORS WELL**—Good meeting today. Pleased to have with us Bro. Eaton, who delivered a good address. Bro. Eaton was all pleased to see such a number out for a small country place.—W. J. Francis, July 9.

**LOCHIEL**—Since last report we have been assisted by the visit of three of the Foreign Missions Committee: Bro. Huntsman, Wiltshire, and Sumners. Two have been added to the church by faith and obedience—one a member of our Bible School at Mt. Templeton, the other a fine young man wearing the King's uniform.—F. Hollans, July 17.

**MT. TEMPLETON**—The Bible School is still pushing forward. One of our scholars has taken his stand for Jesus. The week school is going good, have interfered with the attendance, but with the forthcoming sunshine and the blessing of God we are looking forward to better times.—F. Hollans, July 17.

**MT. COMPASS**—On July 16, we held our first communion service. There were ten members present, and several visitors. Two new members were received. Sunday School was a marked success. Bro. Lockyer has taken over the superintendency. At this first gathering we were gratified to have a record attendance of 22 scholars. We held our first gospel service in the evening, there being a splendid attendance, and two confessions at the close. It is hoped that some scheme can be devised to support an evangelist.—G.N.J.

**UNLEY**—The half-yearly church meeting was held on July 2. The reports of the auxiliaries of the church were healthy and satisfactory. The new 1200 edition of Sankey's hymn book is to be used in future at the Sunday evening service. It was decided that a special mission should be held, beginning on October 1, and that Bro. L.W. Baker of Norway, be asked to conduct it. Our Foreign Mission offering totalled £70/8. A fine meeting this morning; Bro. L. W. Baker gave a splendid address on "Ministry, not Mastery." At the evening meeting, after an earnest appeal by Bro. Huntsman, the young daughter of Bro. Ash made the good confession.—O.V.M.

**QUEENSTOWN**—Q.V.P.M., Bro. J. Martin addressed the young people. To-day we celebrated our preacher's anniversary. Bro. W. C. Brooker, of our preacher's anniversary. Bro. W. C. Brooker has been with us for eleven years, and we are glad that he may continue his good work among us. Worship, Bro. C. E. Law, on presided. We were pleased to have Bro. Gaskin with us again after an absence in the country; also Sister A. Wilson, junr, wife of Bro. A. Wilson, junr, consoling and exhorting. Evening, Bro. Brooker delivered a helpful and inspiring sermon on "The help of our help and inspiring sermons." The boys and girls of the Bible School have collected £3 for the Temperance cause.—D.L.W., July 23.

**PROSPECT**—On Wednesday evening a thanksgiving meeting was held to bring to a close our tent mission. The chapel was crowded. Bro. Brooker gave views of the mission, etc., and other words of appreciation were spoken by J. H. Huntman on behalf of the church, J. T. Thompson, on behalf of the officers, and by H. R. Rappley, on behalf of the Bible School. Congratulations were made to Mr. Brooker and the officers. The mission has done us much good. Bro. Brooker is a successful missionary. He predicted the work

in a sane and fearless manner. He is true to the Book. He is bright and happy in his selection of illustrations, and wins his way to the heart of his audience. The church has been greatly strengthened, the outlook never being brighter. Bro. Brooker makes the work of the preacher who remains easier and the layman's another one must not overlook. Too much cannot be said of the splendid help of Miss Leedham. Each evening she sang a solo which was always appreciated. The church will long remember this mission. Yesterday Bro. A. T. Waters was with us all day. He addressed the children at the afternoon meeting. During the past year just-fo has been added to the church.—I.A.P.

**PORT PIKE.**—At the conclusion of the prayer meeting on June 14, Bro. Johnston took the confession of a young man, and he and the young girl who had stepped forward on Sunday night were baptised. A Young Worshipers' League has been formed. The four months' "New Members' competition between Pirie and Pirie South Sunday Schools concluded on July 2, Pirie winning after a keen contest with 48 scholars to 45. Bro. Les. Clark and W. Arnold were home on long leave last week, and expect to sail for the front shortly. Attendances have kept up well of late, and the service has been very helpful. At the conclusion of Bro. Johnston's sermon on the 9th, three more of our Sunday School girls took their stand for Christ.—E. A. Arnold.

### Victoria.

**SOUTH YARRA.**—Recently Bro. D. A. Lewis was received into fellowship by transfer from Malvern. Bro. Whately has been appointed S.S. superintendent, and Bro. D. A. Lewis leader of the Bible Class. We regret to report the death of Sister Mrs. Bynoe, mother of our aged and esteemed Sister Mrs. Sneyd, which took place on Monday, 10th, at her home at Garden Vale. Our deepest sympathy goes out to the bereaved ones. Her remains were laid to rest at the Brighton Cemetery on the 12th inst. Bro. Gifford Gordon conducting the service at the grave. The funeral service was held on the 14th inst. Our special F.M. offering amounted to £11. Lord's day, 9th, was observed as Temperance day. Bro. Whately delivered a very fine address. The collection amounted to 30/-. On 16th, Bro. Whately exhorted in the morning and preached to a fine gathering at night. His efforts are highly appreciated.—F.M., July 17.

**BERWICK.**—Recently we had a visit from Bro. Eaton of Dandenong, who exchanged platforms for the day with Bro. Ingham. He delivered a helpful exhortation in the morning, and in the evening spoke upon the temperance question. At our quarterly church business meeting it was decided to have several new members of the church added to our church building, and to procure a roll of honor on which to place the names of our young members who have enlisted. Our S.S. anniversary was arranged to be held at the end of October. Our F.M. collection to date has amounted to £22.—H.H., July 16.

**CASTLEMARINE.**—Smaller attendances the last two Lord's days. Bro. Spicer is still confined to bed; we miss his presence much. Bro. Clifton exhorted this morning on "The Ideal Christian Worker." Bible School saw the record attendance of 117. Interest in rally maintained. Reds for first time taking lead; have had 37 new members to class. To-night Bro. Clifton gave a thrilling temperance message. A really fine meeting, and interest, and offering, £110/- towards the fighting fund. The choir rendered a piece, and a quartette was also given very effectively.—D.S., July 16.

**SOUTH MELBOURNE.**—The Band of Hope celebrated its second anniversary on Tuesday, July 4. Bro. Barton, general secretary, Band of Hope Union, presided. A large company was present. The programme was of the highest order. On the following Lord's day evening the celebrations were continued, when a splendid congregation assembled. Bro. T. Hagger spoke on

"Doing God's Will on Earth." The Bible Class held a very enjoyable social on Wednesday, 10th, with a view to stimulate interest and enrol new members; 85 were present, mostly young men and women. July 16, good meeting morning and evening. Bro. Clay spoke at both services. The July who previously confessed Christ was baptised. Our Bible school attendance keeps well up a position of 195 present yesterday.—F.C., July 17.

**MILDURA.**—On July 9, we held our Bible School anniversary. Bro. Wilson addressed well attended meetings morning and evening. The evening service was a great success. Bro. J. Barden is to be greatly complimented on the way in which he coached the children, who rendered beautiful songs. Monday evening, we held a public meeting, and again Bro. and Sister Barden's talent was highly appreciated. We were greatly helped also by an orchestra collected together by Bro. Barden.—T.T., July 17.

**SWAN HILL DISTRICT.**—The writer farewelled yesterday at Swan Hill and Lake Beal. The feelings were large and interesting. We feel there are no more "not far from the kingdom." The writer's stay in this district has been very happy. It has been a pleasure to work with evangelists Anrich and Cambridge, while our District Executive, led by President Mori, are a fine team of men, who have God's work at heart. Some good love letters recently came to our office Sunday morning, and signed the note accompanying it as "Gift." Will "Gift" please accept our thanks? We desire to assure "Gift" and the many others who have assisted us, that their help has greatly assisted to extend the Master's kingdom in the district.—D.A.C.

**MORELAND.**—On July 1, a very pleasant evening was spent; it was the occasion of a return social to the Footscray Bible Class. To-day at the meeting for Footscray Bro. H. Clark delivered the exhortation. At the Adult Bible Class Bro. Clark was the speaker. The gospel service was well attended. Bro. Ewers gave a helpful address.—V.A.C.

**CARETON (Lygon-st.).**—Splendid meetings, with a fine attendance at each of the services. J. E. Thomas gave three thoughtful addresses, "The Power of a Personal Witness," "Jacob," and "Where God and Man Meet." Two confessions at night. It has been said that "the prayer meeting is the pulse of the church." There are indications of a revival by the increase and interest in Sunday evenings. George Fancourt, of Sydney, who has returned with one of the townships, was present at the breaking of bread.—J.M.C.

**FOOTSCRAY.**—Meetings again well attended. Bro. Lung addressed the church this morning, and Bro. Wickin in the evening. During the evening service the congregation joined in singing "God be with you in hour of your need." Bro. Wickin, who is on total leave, and will on Friday next, Bro. Rayner and Austin. The Bible School again was well attended, two new scholars coming to the school, and upwards of fifty at Bible Class.—A.J.T.

**MELBOURNE (Swanston-st.).**—Good attendances on July 23, when Bro. Blakemore spoke at both services. In the evening his subject was "The Superman," handled in an interesting and instructive manner. Encouraging increase in attendance at Bible School.

**GEELONG.**—The attendance at the midweek prayer meeting on Thursday was very encouraging. Six young women were baptised at the close. Lord's day, Bro. Chandler exhorted in the morning, and extended the hand of fellowship to two young women who were recently baptised, and one young man from the Baptist. Our evangelist preached a powerful sermon at night. Four were received in at the after meeting.—W.H.L., July 24.

**HORSHAM CIRCUIT.**—All things considered, our meetings have been good since last report. Our Sister Jenkins was called home last Monday, after spending six months in the hospital, patiently awaiting the summons. The brethren extend loving sympathy to the sorrowing family. At the conclusion of our gospel meeting, 1st night, two girls from the Bible School confessed Christ.—J.R.C.

**ESSENDON.**—July 23, splendid attendance at the Lord's table. Bro. Sneyd exhorted. At the gospel service our brother gave a helpful address on "God's Commended Love," at the close of which two young men made the good confession. Other attendees doing well.—A.B.

**ST. ARNAUD.**—Bro. Marrows is doing a good work, there being a general increase in all departments of the church. Another year has been laid out for a few days with influenza, but was well enough to preach yesterday. A Temperance League has been formed. Two of the well-known business men of the town and the ministers of the other churches (with one exception) are taking an active part. Bro. Marrows is organising secretary.—H.B., July 24.

**BRAHMAN.**—We are sorry to report that according to the verdict of a nerve specialist, Bro. Gordon is on the verge of a serious nervous breakdown, and has been ordered away for three months' rest. If well enough, he expects to leave for New Zealand this week. It is unfortunate at this time for the church as well as for the general are so promising; but we hope Bro. Gordon will come back quite restored to health. We are indebted to Bro. Procter for taking care of the meetings on July 16. We had a very successful day, and his messages were much enjoyed. His Spirit Message came to our attention last Lord's day. He delivered two fine addresses, and his visit was much appreciated. The Town Hall meetings will be abandoned for the time.—A.H.M., July 24.

**WILLIAMSTOWN.**—Bible School anniversary proved a great success. Two Sundays and two week nights were devoted to the anniversary. First Sunday, Bro. Scamler, of Hawthorn, spoke in the afternoon, and J. Bennett in the evening; and Bro. James, of Richmond, at the last Sunday evening. Week-night entertainments were held on two Tuesday evenings, when the scholars, assisted by friends, supplied two capital nights' entertainment. Distribution of prizes and presentation of gifts to Bro. Beard, of Coleraine, for his fine training and conducting of the singing; to Sisters Hall, Junr, and Jane, for services rendered in connection with anniversary, provided one of the items on the programme. Attendances at all the meetings large. Collections satisfactory.—T.W.H.

**ASCOT VALE.**—The semi-public celebrations of the church in this locality were observed on May 23 and 26, with those of the Bible School were held on June 4 and 5, in the Temperance Hall. At the former, Bro. J. J. Franklin delivered a most appropriate morning message. In the afternoon a thanksgiving service was arranged by which Bro. B. J. Kemp, R. Lamb, F. W. Martin and E. W. Manning gave brief talks on their past history and the good work they had done in the locality. The afternoon service was held on behalf of the Sawston street, Clontarf, and Carnegie Churches. At our gospel meeting we had an impressive address from A. R. Main. At the public gathering, over which our preacher presided, addresses were delivered by Bro. R. G. Conning, Mr. J. H. Murray (pioneers), on the early reminiscences of the past. The secretary presented an historical report from its establishment in 1841 to 1916. This proved of great interest. Our preacher spoke on the work of the future. Bro. W. A. Kemp referred briefly to his happy association with the boys of the church of his day. Letters of congratulation were read from Mr. and Mrs. Clydesdale, Lidcombe, N.S.W.; Mr. and Mrs. A. B. Bayly, Ballarat; Mr. and Mrs. A. P. A. Burden, Maryborough; and Mrs. Fisher, Inverloch. Special addresses by the choir were well received. Of the original members who met in 1841, ten were present, viz., Mr. Robt. Conning, Mr. Thos. Minahan, Mr. Wm. Brown, Mr. James Woodin, Mr. and Mrs. T. M. Black, Mr. and Mrs. J. Y. Pitts, Mrs. Bayly, senr., and Mrs. Bayly. At our Bible School anniversary on June 4, Lord's day afternoon, Bro. Hagger gave us an excellent address on "Christ." At our evening service Bro. Pittman delivered an address to the children, who listened most attentively thereto. The celebrations were brought to a close

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## Religion in Education.

Continued from page 455.

peal to the supernatural, or real religious instinct.

The fifth essay by Anna B. West, lecturer and writer, stresses the point that "religion is both root and sap of the ideals and traditions of a democratic community." She complains that they have "tried putting on the graces and propitities of ethics," but they should now "try to make the soul of the child a well-spring of love towards God, and towards his neighbor." Her main purpose is directed to supply an "Outline Plan to lead the children of our Public Schools to be Religious." This object is sought by a graduated series of topical lessons illustrated from the Bible.

The concluding essay is devoted to gathering up various practical points contained in the remaining essays, and is perhaps one of the most valuable in the series. The existence of a growing public sentiment in favor of the restoration of religion to education is historically described, showing quite a number of National Societies have been formed to effect that object. The reason for it is indicated in the alarming increase of juvenile criminality among native born Americans. Professor Johnston, of Princeton University, boldly declares "that the American school system is mischievously one-sided in its neglect of the religious element, and that a purely secularised education is worse than no education at all.... It is busily engaged in educating the children of the nation to ignore religion." The National Education Association has formally committed itself to rousing the nation to remedy this great wrong. The Methodist Episcopal Church of America, representing 15,000,000 adherents, in its highest court has resolved upon strong action to promote Bible reading in all public schools. It is to be devoutly hoped that the churches of Victoria and South Australia will also strenuously endeavor to obtain the same goal in their respective States.

## AGED &amp; INFIRM EVANGELISTS' TRUST.

General Fund: Anon, per Bro. H. G. Harward, 10/-; Hornby Church, 1/17/-; Claremont Church, W.A., 7/6.

Evangelist Fund: A Foreign Missionary, 1/10/-; A Victorian Evangelist, 4/5.

Interest from Investments: On Loan, 2/-; Bro. T. J. Gore Jubilee Fund, Bendigo Church, 1/-; Emma's Church, 1/25/-; P. A. Dickson, 1/-.

No further funds are needed by this Committee, it is hoped that every church in the Commonwealth will contribute something during the current year. Please forward contributions as soon as possible, and oblige. The Committee is doing good work.—W. H. Hall.

## N.S.W. HOME MISSIONS.

From churches, per collectors: St. Peter's, 13/6/-; Monson, 1/17/-; Marrickville, 1/15/6/-; Chatswood, 1/14/-; S. Kensington (late Lilyville), 1/-; Marrat, 1/1/-.

From churches on account of preacher: Bro. E. Broughton, Garah, Narrabri Church, 1/10/-; Bro. E. Barrett, Church, 1/11/6/-; Erskineville Church, 1/25/-.

From individuals: C. Wynn, 1/10/-; Rev. J. Stinson, 1/10/-; Bro. and Sister C. J. Lea, 1/5/-.

Miscellaneous: Plan Money, 1/25/-. Receipts for month, 1/10/5/-; Expenditure, 1/11/5/3/-; overdraft at date, 1/10/16/8.—W. H. Hall, Treas., Messiaer-st., Canterbury, N.S.W., July 15.

## Foreign Missions.

All correspondence regarding this page should be addressed to Ira A. Paternoster, Organising Secretary, Prospect, S.A.

## Visiting on Oba.

A. T. Waters.

The tour of the island was undertaken with some feeling of apprehension, the enemy no doubt trying to hinder forthcoming blessing, for our mission of three to six days at each place secured helpful to the people, and the time was profitable to the missionary, though physically it was for him a month of almost constant discomfort, from fever, colds, and prickly heat, etc., etc., by no means nothing of unimportant. However, the people were very kind in their care for my comfort, and in various ways manifested their gratitude and pleasure. We worked together and improved some of the schools, also made new kind of beds, of reeds, which proved very comfortable. The natives will probably copy the design for themselves.

At Lombaha and Lovolave we made roads, which will mean much comfort to the people. About a year ago I urged the Lombaha people to make a road, but they had not touched it, so I set about doing it myself this time, with a bush knife, and worked for parts of two days, getting the road ready for the 15 or 20 men and boys who turned up the third day, and quickly finished it.

At Waluriki nine were baptised, and a couple married, and at another place three were united to the Lord and his church.

At Longana I found Bro. Chappell's people doing well, except that fewer women were in attendance at the services. This seems due to their mourning for the dead—the women being the professional mourners. This heathen custom of "wailing" (wailing for the dead) is greatly opposed, as much as I consider safe and helpful to the people in their semi-heathen state. About seventy people have recently died in that district of "siri kidindi," an acute form of dysentery, and it has not yet abated. Most of the deaths have been among the heathen.

The leading teacher at Longana, Joseph Iba, lost his two little children, a little girl "May," and the baby—all he had. Please pray for him and his wife in their sore trial. Also for his poor old mother, whose soul melts in anguish at the mention of their little "May," whom she loved most tenderly. I think I have not known among blacks such overpowering and abiding affection.

The big storm in January knocked down two of our schools here, but the people had them replaced by bigger and better ones, that is, Joseph's and James Mbulu's. This James is a choicer mind and spirit. He and Isaac were in training at Ndindini, and returned with a fair command of the Ndindini dialect, and the "Language books" (the Scriptures were laid printed in parallel form, combining English and Ndindini), and as a result the school boys and men of Longana are now largely using the Ndindini language instead of their own—for they like it—also considerable English.

At Lovolave my soul was greatly encouraged and rejoiced at the beautiful way Matthew conducted service, the mental and spiritual being so well balanced and blended together. And he was with us only six months in training, and has never been off the island!

While at Lokaroi I buried one of our Queensland teachers, a clear, faithful soul, Stephen Roberts. One of his kin is likely to succeed him in the work.

This is the first time I have gone around the island in one trip. I had two boat "lifts," but was on most of the way, and that in a pair of slippery slippers. For days my mind and heart were upon the nice Turkish bath available here at home. For I was in torture from prickly heat, day and night; scratched holes in my pyjamas, and spoiled much of my skin.

We are getting a lot of rain just now. It has been coming down steadily for about two weeks. Most of our people are either sick or too weak to work. Altogether this has been a very trying season for the natives.

Word had been received that Bro. Waters was expected in Sydney by the 10th of July, but as the date of writing the boat has not yet arrived. The date of its arrival has been altered, but it is expected that ere this reaches our readers Bro. Waters will have reached Australia.

## A Correction.

## Prayer Topic.

The annual report of Bro. Watson asks for prayer for the village work. Shall we make that our prayer topic for the week? The work in the villages is full of opportunities for which the worker needs guidance. Let us have fellowship together this week in this way.

## FEDERAL FOREIGN MISSION COMMITTEE.

President, J. E. Thomas, Lygon-st., Carlton Vic. Treasurer, J. W. Cosh, Henty Beach, S.A. Secretary, I. A. Paternoster, Buller-st., Prospect, S.A.

OFFERINGS FOR FOREIGN MISSION WORK IN EACH STATE MAY BE SENT TO

South Australia.—Org. Sec., I. A. Paternoster, Prospect; Phone, 4382. Treas., T. Colebatch, c/o Mr. A. D. Hobbs, Hayward Avenue, Torrensville, Victoria.—Sec., J. I. Muddford, 76 Munro-st., Ascot Vale; Phone, Ascot, 267. Treas., Robert Lyall, 39 Leveque-st., North Melbourne.

New South Wales.—Sec., C. G. S. Rush, 41 Roberts-st., Marrickville; Phone, Pet., 1831. Treas., J. O. Holt, Casterleigh-st., Sydney; Phone, City, 7110.

Queensland.—Sec., L. Gole, c/o MacRobertson's, Brisbane. Treas., H. W. Herrman, Railway Parade, Numbul.

West Australia.—Sec., W. B. Blakemore, Perth Treas., C. A. G. Payne, Guildford. Tasmania.—Treas., H. C. Rodd, Murray-st., Hobart.

All correspondence and money for the Federal Committee should be sent to the Organising Secretary, South Australia.

## Cottonville New Building.

The brethren at Cottonville, S.A., wish to acknowledge their deep sense of gratitude for, and their hearty appreciation of, the splendid response made by the brethren and sisters in different parts of the Commonwealth toward their much needed new home. It has been very encouraging to us to find the brethren so liberal in times such as these, yet we are not surprised, for we feel confident that the brotherhood will see to it that the Lord's work is the last to suffer. We wish to acknowledge the gifts and to respect the desire not to have names mentioned, hence we place the kind donors in their respective churches, though all the donations were made privately.

North Adelaide, 15/0/-; Unley, 130/16/6/-; Grote-st., 120/1/-; York, 12/10/-; Midland, 12/2/-; Goolwa, 1/-; Bahaklava, 4/1/-; Brighton, 1/-; Prospect, 12/6/-; Semaphore, 10/-; Mile End, 2/-; Victoria A Melbourne brother, 1/-; an isolated brother, 1/-; Kanana, 1/10/-; Harecut, 1/1/-; Swanston-st., 1/-; Lillimur, 5/-; West Australia, 12/-; Queensland, 10/-; N.S.W., 2/-; New Zealand, 1/-; Queensland by a promise, and when Tasmania sent along her contribution, we shall all have a part. Our total receipts to date are 1281/3/6. If any of the brethren feel a little out in the cold in this matter, we remind you of the remedy—it is not yet too late. We thank you all most sincerely, and we are still confident of attaining our goal. On behalf of the members at Cottonville.—W. Manning, Edmund Avenue, Unley.

In the Religious World.

Letters for St. Peter.

Until the Government of Bolivia stopped the fraud, a few years ago, a post-office was maintained at Copacabana by the priests, who assured believers that letters containing money for St. Peter would be delivered, contents and all, to the saint in twenty-four hours. "The Christian" (London).

Learning the Bible.

Dr. J. D. Jones acknowledges his debt to a Sunday-school teacher of layhold days. Though he knew nothing of modern methods, the man "knew two things which were absolutely indispensable to success in Sunday School teaching: he knew his Lord and he knew his book, and he made those who were privileged to be his scholars know them too." One practice which obtained in the Calvinistic Methodist Schools in Wales when Dr. Jones was a lad, he has very warmly commended to the teachers in English schools. They not only read the Bible, but memorized it, not in single verses but in great stretches.

King Solomon's Judgment.

The discerning judgment of King Solomon, in the case of the two women and the child, was followed by the other day by the magistrate of the Westminster Police Court. Two women were before the court in connection with the disputed ownership of a blanket. "Is not this a case where I can follow the precedent of Solomon, and order the blanket to be divided?" asked the magistrate. "I do not want my blanket wasted," said the defendant. "Sorrow then it shall be destroyed let the other woman have it—wicked though she is." The magistrate ordered the blanket to be given to the prosecutrix, and discharged the defendant.

The Apostles' Creed.

No doubt it will hurry many people to learn that at the recent General Conference of the American Methodist Episcopal Church it was seriously proposed to amend the Apostles' Creed. The amendment was that the words "Church universal" should be substituted for "Holy Catholic Church" on the ground that the latter term was misunderstood by young persons and by foreign converts to Methodism. After a brisk debate the matter was left to the Board of Bishops to determine. While they are about it the revisers might as well turn their attention also to the clause, "He descended into hell," which experience proves to be equally liable to misinterpretation—"Christian World."

Wanted.

The following is from the Methodist "Spectator"—"A recent number of "The Methodist Times" has the announcement:—"An Anxious Steward," desirous of securing a "really good preacher" removing at the Conference of 1917, would gladly welcome suggestions from readers of "The Methodist Times." All communications which will be regarded as confidential, should be addressed, "M.K." c/o "The Methodist Times." Now if that steward was writing in the bounds of the hallowed of anxiety. I know just the man he wants. Are there no anxious stewards in Victoria and Tasmania? Or is it that "really good preachers" are so abundant that no anxiety is felt? Or is it that our stewards are ready to welcome the name of the Lord as the gift which makes the burden of anxiety. God has given him, his God's love in his heart, his evangel on his lips; and who lives to bless, to comfort, and edify his people. An American puts it thus:—

"We do not call him great or wise,  
Ingenious, witty, smart;  
Or thank our stars, we had a man  
Of that rare folk's heart;  
But whispered low with moistened eye  
How full of hope the promises,  
Our chastened souls had heard;  
And murmured blessings on his head,  
Who, standing by our side,  
In all simplicity and truth  
Decried "Christ, the Crucified."

Sisters' Department

VICTORIA.

Secretary, Miss Rometech, 59 St. Vincent-st., Albert Park.

The Victorian Women's Executive met in the hall, Swanston-st., on July 7. Mrs. Hogger presiding. Devotional exercises, were led by Mrs. Moysey, who took for her Bible lesson Matt. 8. Prayers were offered by Sisters Chown and Ludbrook. Correspondence included letters of thanks from Mrs. W. C. Thurgood and Mr. and Mrs. Ludbrook. Apologies, Mrs. Ray, Mrs. A. R. Lyall. Special mention was made of the splendid work done by Mrs. Myers as Hospital visitor. A vote of thanks was accorded Mr. Beller for her excellent paper on "Christian Growth."

The ordinary report told of seven sister calls home. June Missions.—For June we hear of 16 additions by faith and baptism. Progress is reported in various directions. Isolated members in several places meet every Sunday to break bread.—E. Thompson, Supr.

During the month of June the Prayer Meeting Committee visited Middle Park and Burnley when bright, profitable meetings were held. A blind sister and her family at Ivanhoe were also visited.—A. A. Baker, Supr.

Benevolent Asylum was visited by Albert Park Sister. A very fine meeting was held in the hall, Brun. Mudge gave an inspiring address. Sisters, Mrs. Chapman. Next meeting, July 29, when the Foster-care sisters are expected.—C. Chapman, Supr.

The Temperance and Social Questions Department are anxious to raise £500 for the Churches of Christ fighting sin and before the end of the year. All sisters are asked to help in this matter.—L. Daraley, Supr.

Hospital Visitation.—Mrs. Emms; to Homoeopathic and Alfred Hospitals, 5 visits. Mrs. Ray; to Melbourne Women's and Homoeopathic, 7 visits. Mrs. Meyer; to Eye and Ear, 10 visits. Mrs. Lyell; to Homoeopathic, 8 visits. Mrs. Tully; to Eye and Ear, Homoeopathic, 4 visits. Mrs. Petchey; to Alfred and Homoeopathic, 4 visits. Mrs. Myers; and a few young girls entertained the patients of Eye and Ear Hospital to a musical afternoon, carrying a small organ with them. The minutes appreciated the music and singing very much. Mothers of Swanston-st., North Fitzroy, Lygon-st., Brain, and Rainbow visited. Magazines, papers, copies of the Gospels, books, home comforts, have been distributed. Thanks to Sisters Chown and Pety for books, papers, etc., and parcel of linen for hospital use.—Mrs. Tully, Supr.

The General Deacons since Conference have been kept busy. Several parcels of clothing have been sent out, to Sister Gracie's home, to the free Kindergarten, to needy cases at Richmond, to a blind sister. We acknowledge with thanks very useful parcels sent from the sisters at Brunswick, Chesham, and Bayswater. The committee are faced with an almost empty treasury, and not much stock on hand. Mrs. D. J. Kemp (treasurer), Holmes road, Moonee Ponds, will be glad to receive donations to help on this much needed work. Parcels to be sent to—Crestaker, Swan-ton-st. Church of Christ, Mrs. May, Supr.

Next meeting of Executive will be held in the hall, Swanston-st., on Friday, August 4. Mrs. Chown leads devotions. A paper, "Woman's Influence," will be read by Mrs. Emms. Meeting starts at 2.30 prompt. All sister invited.—L. R. Womersley, Mission House, 47 Brunswick.—Emmors, 13/6; North Richmond, £2/10/0; Northcote, £1/0/0; Gardiner, 18/8; South Melbourne, 18/6; Barwick, £1/6/0; Hawthorn, £1/10/0; Bridgton, £1/13/1; Mildura, £1/15/6; Brim, £1/10/6; Carnegie, 14/1; Swanston-st., £1; North Fitzroy, 12/6; Meredith, £1/6/6; Toth, £3/12/5. Expenses.—Paid Mrs. Tully, 10/0; Mrs. Lyell, 4/0; Home Missions, £1/16/3; Paid to Mr. R. Lyall, for Foreign Missions, £6/1/1; Paid to Mr. R. Dennis, College of the Bible, £12/12. Total, £212/12. Statement since Conference.—G. Hayward, Treas.

NEW SOUTH WALES.

Secretary, Mrs. L. Roscell.

Three committee meetings have been held since Conference. On May 25, at City Temple, President Mrs. Corbett conducted the devotional. Representative sisters were elected on the P. M. General Conference Committee. Mrs. A. M. Morris was elected Catering Superintendent. Mrs. Collins resigned as Vice-President. Mrs. Isa was appointed, with the treasurer, Mrs. Ball, for all Conference months. Resolved that accounts be paid or received; Executive meeting to be held at City Temple on July 25 to receive accounts and money in hand; treasurer to place same before committee at next meeting. In regard to money collected at P. M. meetings, representatives on the P. M. General Committee were asked to discuss the best means of disbursing same.

At the June meeting, Mrs. Ashwood conducted the devotional. The President took the chair for the business session. A combined prayer meeting was arranged with the Prayer Union, to ask God's blessing on the six o'clock closing of hotels. Conference sisters have been heard, and have been much alive on this question. The sisters' Conference Committee are desirous of furthering their work, and to this end various meetings have been arranged at the different churches with the Home and Foreign Mission, Deacons and Prayer Meeting Committees during the year. A proposal by Mrs. Ashwood that we form a Conference choir (sisters) was carried. Resolved that £5 be sent to the Alliance to help defray expenses for six o'clock closing. A Foreign Mission drawing room meeting was arranged for June 25, at Enmore. Reported several sums of money received, which were handed to the P. M. treasurer.

The July meeting was led by Mrs. Potter in the devotional session, the President taking the business part. A proposal that secretary send a letter sympathetically to Sister Clyde, regarding her illness, was carried. Secretary read a letter from our late Sister Mrs. Clapham, sear, written June 7, to Conference Committee. Sister Clapham died June 26. The letter was read while sisters were standing, and a verse of "For ever with the Lord" was sung at its conclusion. Several sisters giving testimony to Sister Clapham's character. Treasurer reported all accounts paid, and the total receipts, £35/3/7; expenditure, £21/7/4, leaving a balance of £14/10/4. Superintendent's quarterly reports were received. Prayer Meeting (Mrs. Lewis) reported a very successful meeting at Erskineville. Hospital Supr. (Mrs. Potter) reported good work done by herself and committee. 24 visits had been paid to Royal Prince Alfred Hospital, and a large number of books, tracts and comforts distributed, besides flowers and the comforting word. Sydney Hospital, to visits, distributing books, etc. to 33 sisters. Distributed comforts in their homes. Randwick Military Hospital has been visited three times, and books, etc. left. Mrs. Lyell and Mrs. Corbett had also paid to visits each. Newington had also been visited three times with Bren. Gordon, Payne, and Sister Corbett as speakers also 33 sisters. Distributed comforts, tea, and books. Money received, £2/12/1; expenditure, £2/8/3; balance, 4/10. Mrs. Fox announced a Home and Foreign Mission meeting to be held at Petersham, July 19. Mrs. R. P. Arnott was appointed on the Home Mission Committee. Foreign Missions.—Mrs. Hattie reported concerning the successful drawing room meeting held at Enmore. Temperance.—Mrs. Sample reported a busy time during the six o'clock closing campaign, also a temperance address by Mr. Gordon, at Hornsby. Oblituary.—Mrs. Jones had sent 12 letters to bereaved ones. Isolated Members.—Miss Marsden reported writing a number of letters.

It was decided to send donation of £2 12/6 to the "Christian." Quarterly Prayer Meeting arranged for July 25, at Lidcombe. Collection for Hospital work, 10/0. A proposition that Mrs. Potter be appointed a member of the Executive was carried. Mrs. Potter is one of the oldest members of the N.S.W. Sisters' Conference, and a devoted worker among the sick, being Hospital Superintendent for many years.—M. A. Morris.

### Reports from the Field.

Continued from page 457.

on the Monday following, by the rendering of special songs by the scholars, and special singing by the choir and children. W. Brown, supt., presided over this gathering.—J.Y.P., July 24.

**KYNEDON.**—We had good meetings all day on Sunday, 16th. Bro. Payne gave a splendid exhortation. He gave the S.S. children an illustrated talk on a locomotive. We had a good attendance at the gospel service, when we had some good singing. Bro. Payne gave us a good address on "The Gaze of Christianity."

**KANIVA.**—This evening, after a nice sermon by Bro. Benn, one woman made the good confession. This morning we had the pleasure of having Bro. and Sister Oram with us. Our brother, who was at one time laboring in this district, gave a helpful address. He also took the service at Yungip in the afternoon. This morning Bro. Goldsworthy made feeling reference to the news from America of the death of Sister Mrs. A. D. Strongman, who as Lily McCallum, spent the greater part of her life among the churches in this district. Our P.M. offering has amounted to £35 6/6, being far in advance of any previous year.—W., July 23.

**BURNLEY.**—On July 17, we held our half-yearly business meeting, with a grand attendance. Bro. Pittman was chairman. The secretary's report was encouraging, and showed the church to be in a very healthy state, with increasing attendance and contributions. The amount in the four months before Bro. Young took up the work here at Burnley was £23/4/10½, and the amount taken in the four months since he has been with us is £30/5/11. The Sunday School also has increased; last year we had 100 workers and 19 scholars; this year we have 120 workers and 82 scholars. We are glad to be able to say for the first time that the church is free from debt. Last Sunday, 16th, Bro. Wilson spoke at worship service; in the evening Bro. Young addressed good attendance. We intend holding special gospel meetings during the month of August.—J.A.C., July 17.

**MARYBOROUGH.**—The chapel has been renovated, and in many ways improved. Late in Bro. Green, Roberts, and Hussy, and the result is most pleasing. The labor necessary has been freely given, and the church is under very little expense for material, as the late choir and the Young People's Society have borne almost the whole cost in that direction. A six-ohlock league has been formed in this town, and Bro. Larsen is the secretary. There have been two confessions since last report.—A.P.A.B., July 24.

### New South Wales.

**HORNSBY.**—The writer presided. Bro. L. J. Thompson exhorted on "Glorifying God." Good attendance at the gospel service, Bro. L. Gordon's address being on "The Home Problem." The officers have received the resignation of Bro. L. Gordon, which they are considering.—T. E. Rofe.

**MURRUMBidgee.**—Fair meetings to-day. Bro. Bish, president, and addressed the church this morning. He gave a splendid address to-night on "Christ's Negative Statements." The Bible School concluded their anniversary celebrations with a splendid entertainment on Monday night, when the distribution of prizes took place. In spite of the wet evening the building was crowded with an appreciative audience.—J. J. Taylor, July 23.

**ERSKINEVILLE.**—Church anniversary celebrations were concluded with a tea and public meeting on July 16. E. C. Collins, Conference President, gave a much appreciated address. Besides the writer, Bro. S. Stevens and C. T. Forcutt took part. Reports given showed good work had been done. Only 50 of the members were in fellowship here two years ago. Over 50 new members have been added since. Teaching staff of Bible School has grown from 18 to 36. Value of new buildings added, and amount of old debts paid off, totals £400.—P. J. Todd, July 17.

**NORTH SYDNEY.**—On July 16, C. R. Hall made a highly appreciated address on "The Christ Who Suffered and Can Save." Excits of interest in the near future are the Bible School anniversary, and the annual examination. For both of

these events preparation is in full swing. The primary department is arranging a cantata to be given after the anniversary. On the 9th, Bro. C. T. Garrett was down on final leave. Since his return to camp, he has been in hospital with a poisonous foot. Sisters Mrs. Modral and Miss Anderson are recovering, and have left the hospital. Nice meetings to-day. School was short handed; Bro. Tingate and G. Wardale being ill, and Bro. Cyril Tingate and C. Wardale being in camp. At morning service, Bro. Bllingsworth's sermon on "Living Epistles" was good. Foreign Mission offering totalled 46. Northern Suburbs School of Methods opened here last Tuesday, but will meet in the future on Thursday; Bro. Gale and Payne are the lecturers. Sister Stennings' Young Ladies' Class will meet on Tuesdays. These changes have been made to meet the convenience of the Mosman teachers.—H.G.P., July 23.

**ENMORE.**—To-day, E. J. Hilder presided over the morning meeting. W. Gale, addressed the church. Sister Hudson and Bro. Alf. Hudson, who were immersed during the past week, were received into fellowship. We had a visitor Sister Camron, from Launceston. The church was glad to hear that Bro. S. Whately is recovering somewhat from his illness, and that Bro. Edwards is, if anything, a little better. The Bible School was well attended during the afternoon. Bro. Bllingsworth preached at night.—J.D., July 23.

**AUBURN.**—Splendid meetings all day. At the breaking of bread there were 58 present. Bro. Saunders, in the absence of Bro. Loney, who was sick, exhorted. To-night Bro. Saunders preached to a congregation of 89 people, his theme being "A King's Command." One made the good confession.—G. Sitch, July 23.

**PETERSHAM.**—On morning of July 23, Bro. Forscutt addressed the church on 1 Cor. 10: 13. At the gospel meeting Bro. Arnold gave an inspiring address on "The Great Cross." There is a large congregation. The Sisters' Home and Foreign Mission rally on 19th inst. was well attended. Many visiting sisters were present. We are pleased to hear that Bro. Kean has improved. The scholars are working hard for the annual exam. on August 8, and the teachers for the School of Methods' examination on August 17.—E.V. Sainy.

**LIDCOMBE.**—Good attendance this morning. E. Andrews presiding, and Bro. Breach exhorting. Visitors, Bro. and Sister Vero, from Melbourne. Bible School attendance about the average, illness preventing some attending. Gospel service preceded by a song service; had a fair audience. This morning we added to our number a brother and sister who made the good confession last Lord's day evening. They were immersed last Wednesday.—M.A., July 23.

**CITY TEMPLE.**—Fair meetings to-day. Bro. Cockroft, from Victoria, gave a splendid address at morning service on "The Mind of Christ." Visitors present, Bro. and Sister Deunhorst, North Richmond, Vic.; Sister Owen, North Fitzroy, Vic.; Bro. Taylor, Timaru, N.Z. Fine address from Bro. Harvard at night service. Wednesday night the church annual business meeting was held, when the following brethren were elected church officers for the next 12 months: Bro. Logan, Stimson, Potter, Roberts, Fox, Russell, Gorrin, Warner and Crawford. Reports read from the various church auxiliaries showed much work being done for the Master.—J.C., July 23.

**SEVEN HILLS.**—We have purchased a fine site, for cash, on the main road at Seven Hills, on which to build a chapel, and are desirous of making an early start in the building of same, which we propose to erect on Friday on October 2 (Eight Hours' Day). We need the sum of £80 before we can proceed, and are appealing to the brethren of New South Wales for aid. There is a splendid opportunity here, in a fine district, growing rapidly, and if we can erect a chapel we shall be able to hold gospel services, and thus extend the Master's work. In the past we have never allowed a similar request from any sister church to pass unheeded, and we make our appeal feeling confident that the brethren will send to our assistance in our time of need. Any donation will be most gratefully acknowledged by the secretary, G. Piper, "Hazeldean," Seven Hills, or by the organizing secretary, W. Gale, "Glenburn," Brook-st., North Sydney.—G. L. Piper.



Miss Jessie Gole

of 41 Row-st., North Fitzroy, who learned "Paragon" Shorthand by correspondence. She is one of Bradshaw's earlier students. Like so many others, she was delighted with the ease with which Paragon can be mastered. But let her tell her story in her own words. Writing under date, 15/4/16, Miss Gole says:

"Having completed my course in 'Paragon' by Correspondence Tuition, it would be difficult to exaggerate the advantages of the system. To really appreciate it at its true worth, one needs to have had experience with some of the other systems previously in use.

Those characteristics which in the past have made the study of Stenography lengthy and laborious, have in Paragon been reduced to a minimum, and each succeeding lesson grows in interest.

What impressed me most with "Paragon" was its concise and comprehensive construction. From the first lesson onwards, the system grows naturally and gradually; there is no unlearning what has been learned at an earlier stage, each lesson follows easily upon the last, and when the last lesson is reached, a simple, clear, and easily transferred system of Shorthand is at one's disposal.

Regarding the length of time taken to reach my present standard, I memorized the theory in to nights' studying on an average an hour and a half each night.

I worked at speed for one month, and at the end of that time my speed per minute was 130 words, which I could transcribe at dictated.

At any time I would be only too pleased to give a personal testimonial regarding "Paragon" to any who might require it."

**You'll Save £2 2 0 by learning "Paragon" Shorthand Now.**

BRADSHAW'S offer the Complete £7/7. Postal Course for 55/- to all enrolling through this paper before the 31st July. You have only to learn 25 simple strokes, 26 brief word-signs, six prefix abbreviations, and ONE rule of contraction.

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**BRADSHAW'S BUSINESS COLLEGE**  
248 Flinders St., Melbourne.

## Here and There

Two confessions at Northcote, Vic, on Sunday evening, Bro. J. McG. Abercrombie speaking.

School of Methods promises to be a success in N.S.W. The enrolment is expected to reach 150.

Attendances are still increasing at South Yarra, Vic. There were two decisions last Lord's Day. R. K. Whately speaking.

The chapel at West Subiaco, W.A., is having a porch added. So much hereof will not be needed now to sit a sermon through.

The visitor of the West Australian Sunday School Union reported on the Subiaco School, and placed it among the very best in the State. Congratulations to Bro. Nelson and his staff.

H. R. Taylor, who has spent six years with the church at Maylands, S.A., has accepted an invitation to labor with the Northcote church in Victoria. He will commence in his new field on November 5th.

Bro. G. M. Anderson, from California, U.S.A., is expected in Melbourne this week, and is announced to preach at Moreland morning and evening next Sunday. His aged parents are now members of that church.

W. G. Oram has accepted a two years' engagement with the South Australian Home Missionary Committee to labor at Naracoorte. He begins the first Sunday in August. His address will be Naracoorte, South Australia.

Last Sunday there were 212 present at the Sunday School at Collingwood, Vic, and the collection amounted to 15/1. Bro. Sampson is doing good work as superintendent, and is supported by a loyal band of officers and teachers.

J. C. F. Pittman will be doing chaplain's work at the Marlyborough Camp during August, and would be glad to hear from any whose friends may be in this camp. Address letters to Chaplain Captain Pittman, Marlyborough Camp, Vic.

The quarterly meeting of Victorian Junior C.E. superintendents and workers will be held in the North Carlton school hall on Saturday, August 5, at 7.30 p.m. Tea at 6 o'clock. Jas. E. Thomas will speak on "Useful Methods for the Instruction of the Juniors."

There were two confessions at Collingwood, Vic, last Sunday evening, and three the Sunday work. Bro. J. Coward, who has done such fine work there, leaves for Queensland to-day. We wish him God's richest blessing in his work in the Northern State.

The church at North Carlton, Vic., has just completed splendid class-room arrangements in the school hall, at considerable expense. The Sunday School there is a credit to the superintendent, Bro. H. G. Peacock, the secretary, Bro. W. Melmes, and all the North Carlton brethren.

The committee controlling the Aged and Infirm Evangelists' Trust of the Federal Conference will present a good report to the delegates who will meet in Adelaide. They have carefully prepared a new constitution which will be presented for endorsement. This will be an important part of the business.

Many of our readers are interested in prophecy, and particularly in war prophecies. Bro. T. J. Bull, editor of the New Zealand "Evangelical Messenger," is a diligent student of the subject, and his study in this issue will interest a large number of our readers, who his conclusions will commend themselves to some.

Bro. D. A. Cockroft was married last week to Sister Stella Wallace, of Taradale. They have gone to Queensland on the wedding trip. Bro. Cockroft offered his services to the military authorities, but there is doubt about his acceptance. Possibly there will be a good preacher available for some place in a week or two.

Bro. T. E. Rife has just had word that Captain Chaplin G. T. Walden is now in France.

The proclamation regarding six o'clock closing is issued by the N.S.W. Government on Friday last.

In this issue appears a striking article on "The New Dogmatism." Rarely have we read a statement which more clearly expresses our own mind than the one it is all our readers; it will repay more than a single perusal. It has a message much needed to-day.

Perth, W.A., is now short of regular preachers. Local brethren are filling up the ranks in a self-sacrificing way. On Sunday, July 9, from the Subiaco church, Bro. Shacklock, Schofield, P. Miller, Huterson, and Rollins, with their evangelist, were on duty elsewhere, than with their home church during the day. They are "doing their bit."

We learn with much regret that Bro. Gifford Gordon has been ordered to rest for some time. He has been working at high pressure for some time. The services at Prahran on July 16 were conducted by H. A. Procter, B.A., and on 23rd by Bro. H. Mitchell, M. A. Bro. Mitchell's indisposition will interrupt the Town Hall services. We understand that H. Swain will supply the platform during Bro. Gordon's absence.

The many friends of Bro. and Sister M. O. Johnston will be pleased to hear of their safe arrival at their home at Angola, Indiana. On their way from the Pacific Coast, they spent a week at Dutton, Texas, with Bro. and Sister T.H. Mathison, late of Oamaru. Bro. T. H. Mathison is doing a good work in this important educational centre, and at the time of visit was preparing for a long union meeting with Bro. C. R. Scoville as co-minister. Bro. and Sister Johnston are well, and regretted their old friends in New Zealand.

At the six o'clock closing meeting in the Melbourne Town Hall on Tuesday, July 25, every available seat was occupied by 6.30 p.m., and an overflow meeting was held in the Temperance Hall. The Hon. D. Smith, M.L.A., presided over the central gathering. The Hawthorn Citadel S.A. Band provided musical selections. An enthusiastic and sympathetic meeting of the speakers, and an offering made toward the funds of the campaign. The following resolutions were carried unanimously:—1. That this public meeting of the citizens of Melbourne earnestly appeals to Parliament to pass into law without delay the Liquor Trading Referendum Bill, and thus give to the electors of Victoria the opportunity to determine the hours of trading in liquor bars, and that the verdict of the people should be made law by Proclamation. (Moved by Hon. S. Manger; seconded by Dr. M. Paton). 2. That this meeting is strongly of opinion that the decision of the people should apply to all Liquor Bars in Public Houses, Clubs, Wine Shops, and every other place where alcohol is sold. (Moved by Mr. H. Worral, seconded by Mr. T. E. Varley, and supported by Mr. J. E. Thomas).

The Aiding Secretary of the South Australian Home Mission Committee reports as follows:—A large number of old churches, who ordered the dirrils for 1916 have not sent along the proceeds from the sale of them yet. Will the secretaries of those churches give this matter immediate attention? Conference finances close August 14. 2. The State Conference business session will be held on September 14 and 15, and the Federal business session on September 13 and 14. 3. A souvenir programme is being prepared for the Conference, and will be available about August 9, price 3d. Send your orders at once. Only a limited supply will be published. Will all secretaries who are responsible for the programme of the night meetings send particulars at once to W. J. Manning, Conference Secretary? 4. The committee are anxious to raise £500 by July 31, so that we can go to Conference out of debt. We appeal to all the brethren and sisters throughout our own State to help us. There must be 100 of our members at least who could sacrifice by donating the half of £1 to our funds. Do not hesitate, send at once to W. J. Manning, National Model Buildings, King William-st., Adelaide.

We learn that Bro. A. G. Day has resigned the work at Limestone, Tasmania, in order to take up evangelistic work in Queensland.

The North Adelaide church will commence a tent mission on 30th inst. J. Willshire will cooperate with R. Harkness, B.A., in the special effort.

The demand for Victorian Home Missionary effort is still great; prospective fields are being brought before the Committee constantly; the more the brethren give to this great cause, the more will New Testament Christianity be spread through the State.

"Nobody" writes:—"What is a 'Preacher' Fraternal?" (in picture in "Christian" a couple of weeks ago). Is "fraternal" an adjective, and should be followed by a noun, "fraternal of the 'fraternal' or such like?" Do let us avoid the vile corruptions of the beauty of our English language, which have become current in the vulgarized "patois" of our American cousins."

B. Fay Mills, an evangelist of international reputation, died on May 1, at Grand Rapids, Michigan, U.S.A., at the age of 88. Mr. Mills had a successful chequered career. After marked evangelistic activity he drifted away from his ministries and founded an independent religious movement which resembled Unitarianism. Last summer, however, he returned to the Presbyterian Church.

The National Bible Society of Scotland has provided in a notable way as the result of the war. At a meeting of directors in the West, at the beginning of the work, over which Sir Samuel Colclough presided, it was announced that a "consensus objector" had sent in a donation of £250, being war profits which he could not conscientiously use, and which he desired to give for Bible circulation.

On Friday last a deputation from the Civic and Moral Advancement Association, headed by N.S.W. Chief Secretary (Mr. Blain), that there should be curtailment of professional boxing contests. Sir Thomas Anderson Stuart said that the request had been precipitated by the news that a bunch of prize fighters was being brought here from America. There were 19 men, 17 of whom are soldiers, yet thousands of many of them had no fellows—had no desire beyond seeing professional fighters at the Stadium. Professor McIntyre described prize fighting exhibitions as "a moral nuisance." He added:—"The Stadium is a blot on Sydney and the State. America might be too proud to fight, but American boxers were not too proud to fight for money. Those of them who came here might be classed as undesirable aliens. The existence of the Stadium had been a serious hindrance to recruiting." Mr. Blain promised to lay the matter before the Cabinet.

### COMING EVENTS.

AUGUST 6, 7, & 9.—South Yarra. Anniversary of Church and Home School, 6th morning, R. Emms; 7 p.m., T. R. Morris; evening, 7, R. K. Whately. 7th, public meeting, chairman, A. R. Mann, M.A.; speaker, Thos. Haggard, "Gifts that Cost Nothing"; Jas. E. Thomas, "A Life that Costs Something." There will be a Ladies' Conference, Pres. 19th Children's Meeting, Chairman, R. K. Whately. Items by scholars. Presentation of prizes.

### MARRIAGE.

ROFFEY—MICHAE.—On Friday, April 21, 1916, at City Temple, Sydney, William Charles Roffey, of Annandale, to Lottie Charlie Michae, daughter of Mrs. Mabel, of Trafalgar, Annandale, Mr. Brown officiating.

### Healesville.

"Denholm" re-opens for visitors 1st September. Splendid scenery, fine galleries, mountain air, good table. Bath and piano.—Mrs. Chaffer.  
Tariff: Adults, 2/6 per week, 5/- per day.  
Children: 1/6 per week, 3/- per day.  
Trains met when advised.

# The Family Altar.

## TUNING THE HEART.

Great musical instruments, like the piano, organ and violin, when in tune, touch and tender the heart, and inspire the life peculiarly and powerfully, but when out of tune, the effect on the cultivated ear is nerve-racking and terrible. And so it is with the heart of man. When in tune with God, there is no music either on or above the earth that is sweeter; when out of tune with heaven, there is no discord harsher or more horrible. Many years ago a harp was built in an old castle. In course of time, after making thousands of souls happy with its sweet melody, it was neglected and abused, and finally, with a heavy covering over it, it was discarded entirely. In the course of time the castle came into the possession of a prince who loved music, and he immediately attempted to have revived the music of his boyhood days. But the harp was out of tune, and the many experts who attempted to restore its sweet voice failed. Finally, an old man, spending a night in the castle, touched the old instrument, and its voice came again. The magic of his touch was because he was its maker. Even so God is the Maker of the heart, and he alone can restore the sweet tones of its primitive purity.

### SUNDAY, AUGUST 6.

Gems of Thought—"Is thine heart right?" (2 Kings 10: 15).

The Christian faith is like a grand cathedral with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any; standing within, every ray of light reveals a harmony of un-speakable splendor.—Hawthorne.

Bible Reading—Prov. 4: 23-27: The great fountain.

### MONDAY, AUGUST 7.

Gems of Thought—"He that hath mercy on the poor, happy is he" (Prov. 14: 21).

If you are on the Gloomy Line,

Get a transfer.

If you're inclined to fret and pine,

Get a transfer.

Get off the track of Doubt and Gloom;

Get on a Sunshine Train; there's room.

Get a transfer.

If you are on the Worry Train,

Get a transfer.

You must not stay there and complain;

Get a transfer.

The Cheerful Cars are passing through,

And there's lots of room for you.

Get a transfer.

If you are on the Grouch track,

Get a transfer.

Just take a Happy Special lock;

Get a transfer.

Jump on the train and null the rope

That lands you at the Station Hope.

Get a transfer.

—"The Booster."

Bible Reading—Prov. 14: 12-21: Happiness.

### TUESDAY, AUGUST 8.

Gems of Thought—"Let your moderation be known unto all men" (Phil. 4: 5).

Moderation is the silken string running through the pearl chain of all the virtues.—Bishop Hall.

Bible Reading—Psal. 4: 1-7: Hasten slowly.

### WEDNESDAY, AUGUST 9.

Gems of Thought—"His great love wherewith he loved us" (Eph. 2: 4).

The seawall neighbors family of the deep from whence it came;

But, to bear the song in all its mighty force,

We must journey to the ocean and must stand upon the shore.

We must follow that soft music to its source.

So our many daily blessings shadow forth our Father's love;

But if we would know its fulness, deep and wide,

We must find the mount of Calvary and view the wondrous cross.

Where his well-beloved Son was crucified.

—Annie Johnson Flint.

Bible Reading—Eph. 2: 1-7: Wonderful Love.

### THURSDAY, AUGUST 10.

Gems of Thought—"Like as a father pitieth his children, so the Lord pitieth them that fear him." (Psalm 103: 12).

I was once told of an old man in a Yorkshire village, whose son had been a sore grief to him. One day a neighbor inquired how he was doing. "Oh, very bad!" was the answer. "He has been drinking again, and behaving very rough." "Dear, dear!" said the neighbor, "if he was my son, I would turn him out." "Yes," returned the father, "and so would I, if he was yours. But, you see, he is not yours, he's mine."—D. Smith.

Bible Reading—Psalm 103: 1-14: Parental love.

### FRIDAY, AUGUST 11.

Gems of Thought—"Even so hath the Lord ordained that they who preach the gospel should live of the gospel" (1 Cor. 9: 14).

### WANTED—PREACHER.

(A Hardscrabble Church; salary, £10 a year.) Our church wants a preacher, a preacher of fame, Not too fond of sensation, nor too prosy and tame; But one who has learning, devotion and skill, And can live on a pittance, will just fill the bill. We feel in our hearts we can justly expect He shall not be too young to command our respect.

Nor yet do we want one decrepit and old, But one who will add to the strength of the fold.

The pastor we're seeking and hoping to find Must be active and earnest and helpful and kind; Not too conservative—fond of the past— Nor yet too progressive, too daring or fast.

The success of our church on the preacher depends,

So we trust he will know how to win hosts of friends.

He must not be frivolous, vapid or light, Nor yet so solemn our souls to affright.

There's one fault that all of our pastors have shown—

They expected that part of the time was their own, But we have a right, for the money we pay,

To call for their service by night or by day. In fact, we are waiting and hoping, some day,

An angelic pastor may wander this way,

Who can live, work and suffer, yet never complain

If something he fails all his duties to obtain.

Quite humble, nor selfish, nor discomfited, Nor greedy, nor selfish, nor discomfited,

But thankful to take what the church may afford,

Knowing patience is always its own best reward.

—Exchange.

Bible Reading—1 Cor. 9: 1-16: How the preacher is to live.

### SATURDAY, AUGUST 12.

Gems of Thought—"As he thinketh in his heart, so is he" (Prov. 23: 7).

"His man himself makes his own god and his own hell"—Bible.

Bible Reading—Prov. 23: 1-22: Each one the architect of his own fortune.

From the "American Christian Standard."

# Obituary.

WOOD.—We would pay a tribute of respect and esteem to the remembrance of our dear friend and brother, E. A. J. Wood, who departed this life on Wednesday, 14th June, at the age of 59 years. Truly he was a man of God, and most willing to work, and to use all his means for the glory of God and for the good of his fellow men. As a man, Bro. Wood was quiet, kindly, sympathetic and courteous to all. He was lenient and considerate in his judgment of others, and even then, slow to give expression to his thoughts unless it was something good and worthy of commendation in another. He was a true friend, always ready, even at the point of sacrifice, to offer the assistance and sympathy pronounced by a large and tender heart, as far as lay in his power. By trade, Bro. Wood was a blacksmith. For the past 20 years, and until laid aside by the severe and protracted illness which resulted in his death, he was employed in the Blacksmithing Department of the workshops in connection with the Tasmanian Railways. During all that period he never five minutes late for his work. To home life of Bro. Wood was worthy of our nation, for his was a Christian home. He was an affectionate and considerate husband, a kind and good father, and it is not to be wondered at that his only living child and daughter is a faithful follower of Jesus Christ. For the past quarter of a century Bro. Wood was a faithful member of the Church of Christ in Launceston, and during the period he enjoyed in a full measure the love and esteem of the church. It was in October, 1904, under the preaching of Sydney Tatchell, that he was the way of the Lord more perfectly, and was baptised in obedience to the Saviour's command. Since that time he has served the church faithfully, and well in the offices of deacon, treasurer, and also treasurer to the poor fund. The latter office he held until the day of his death. Bro. Wood was very seldom absent from the Lord's Supper on Sunday mornings. He was most regular in his attendance at all the services of the church, and was never late. Whenever called upon to do so, he was always ready to lead the church in prayer to the throne of God's grace. In commenting upon his public prayers, some have expressed themselves in the following manner: "His prayers always helped me." "He always seems to pray from the heart." "He always prayed for the sick and suffering, the poor and needy, and he never failed to pray for the church and the preacher." Bro. Wood loved the church, which was the dearest institution on earth to him. He possessed an abiding faith in Jesus Christ the Son of God and his Saviour. Bro. Wood firmly believed the Bible to be the inspired Word of God, and was not troubled with doubt, nor the speculative theories of modern infidelity. Only a few days before his death he was sitting by the fire reading from the Book of books, when the last severe attack came upon him. We extend loving sympathy to the bereaved. "In memoriam" service was held on Sunday, June 25 and there were present members of the L.O.O.F., M.U., also a number of fellow workmen—A. G. Day, Launceston, Tas.

CAMPBELL.—It is with deep regret that we record the passing away of our beloved Sister Angus Isabel Campbell, at her home in Cannon St., North, Melbourne, on June 29. Our sister united with the church at Chetwynd-st., under the ministry of Bro. J. Colbourne. About six months ago she was attacked by a mysterious growth in

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are under arms, and full permission has been given by those in authority to distribute a Gospel or Testament to every man. The Scripture Gift Mission has already sent enormous quantities. To give each man a half-penny Gospel will cost £20,000! Will you help to send a few? 45/- will send 1000. Contributions gratefully received and acknowledged. Over Four Million copies already sent and distributed.

Rev. W. G. POPE, Hawthorn, Vic.

the throat which puzzled the doctors, and occasioned great suffering, especially during the last month. Her heroic exercise of Christian faith, patience and fortitude up to the last was comforting and beautiful to behold. Our sure hope is that by and by she will be amongst those who will be raised immortal and glorified in the great day of our Lord's appearance. On Saturday July 1 she laid her remains to rest in the Melbourne Cemetery, Bro. McCrackent conducting the service at the grave-side. To our aged Bro. J. Campbell and his family who have suffered several bereavements the church here tender their deepest Christian sympathy.—D.M.M.C., North Melbourne, Vic.

**CORSTON.**—On June 6, Sister Mrs. W. B. Corston was called to be with Jesus at the age of 87. She arrived in Australia with her parents in the year 1839. Landing at Holdfast Bay, they moved on to Golden Grove, where she married Mr. W. B. Corston. From there she and her husband went to the Bendigo goldfields, where they lived for ten years. They then returned to Golden Grove, and began farming. A little later they moved to Rhynie, and from there to Leitchfield, where she lived for the remainder of her life—43 years. Our Sister Corston has been a follower of Jesus from an early age, and has proved a faithful worker in the Master's service. Whilst on a visit to her daughter living in Wallaby, she became convinced that she had not followed her Lord perfectly. She confessed her faith in him, and at the age of 80 was baptised by Bro. Warhurst. She has always been a good devoted mother to her children, and a kind friend to the needy. We bid her mortal remains to rest in the Leitchfield Cemetery. May the God of all comfort comfort those who mourn the loss of their loved one.—F. Hollans, Leitchfield, S.A.

**WRIGHT.**—On June 17, Sister Mrs. Eleanor Wright was called from earth. She was a bright young woman, and her going was a triumph of Christian faith. Baptised in 1900, she was with the Subiaco church till 1912, when she went to Newmarket, Vic., from there to Spyness. She returned to us about two years ago, and shortly afterwards the disease that carried her off began to manifest itself. Her last weeks were spent among loved ones at home, where she tenderly cared for, passed away to be with the Lord. Bro. and Sister Wright have the sweetest of consolation, and sorrow not as those "who have no hope." God comfort them. She is, as she said so often during the long trying months, "Safe in the arms of Jesus." Bro. Banks, who baptised her, paid a beautiful tribute to her worth at the grave-side.—A.W.C., Subiaco, W.A.

**The Society of Christian Endeavor.**

August 6 to 12.

**THE MARVEL OF GODS MERCY.**

The Restoration after Captivity.

1. The decree of Cyrus the Persian. 2 Chron. 36: 20, 21; Ezra 1: 1-8.
2. Zerubbabel's return. Ezra 2: 1, 2.
3. Altar built first. Ezra 3: 1-6.
4. Temple rebuilt (the second Zerubbabel's). Ezra 5: 1, 2; 6: 1-15.
5. Haggai encourages Zerubbabel. Hag. 2: 2-9.
6. This temple a type of the greater. Zech. 6: 12-16.
7. Wall rebuilt and abuses corrected. Neh. 13: 21-31.

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