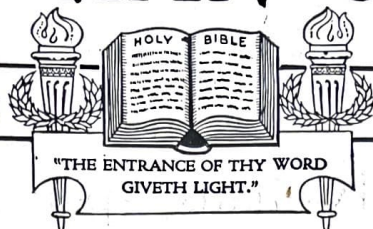


The AUSTRALIAN CHRISTIAN

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Parliamentary Attempts to Make Gambling Respectable.

FEW decent men will be found to deny that drunkenness, excessive gambling and impurity are three of the greatest evils of the modern world. Of the three, gambling is doubtless the one concerning which there would be most discussion. We have the spectacle at times of people arguing as to whether or not there is great harm in the risking, by a person who can easily afford it, of a shilling or two at a game of chance. There are those who regard it as merely a pleasant pastime or a little thing which gives a tang or zest to a game or a race. Even a broad-minded ecclesiastic will sometimes condescend to justify the act of one who gambles well within his means.

Yet every sensible man knows that small beginnings lead to great ends. The lust for gambling, and the acquisition of money by short cuts rather than as the reward of honest toil, grows apace. It is nonsense to suppose that even rich folk play merely for the game's sake or use the monetary gains as simply a means of adding flavor or zest to their enjoyment. To watch the faces of players is to get a view of the unloveliness of rapacity. Those having to do with our courts, employers of labor, and readers of our newspapers well know that here is a kind of lust which when it has conceived beareth sin, and that in turn, when full grown, bringeth forth death. The tale of blighted lives, of brilliant careers ended because of embezzlement and theft first induced by gambling propensities or debts, of disgraced manhood and womanhood, of sorrowing parents, of imprisonment and even suicide, is sufficient to make us hate the vice which causes such harm and the spirit which lurks in even the less reprehensible forms of gambling.

It is sad to think that any professed Christian should practise or condone gambling. It is scandalous, and not merely sad, that some churches not only tolerate the vice but augment their funds by its means. No wonder that they cannot make effective protest in times of public peril.

Racing and the totalisator.

In all the States of the Commonwealth, as elsewhere, horse-racing is one of the

most popular of pastimes. It is the so-called "sport of kings." No doubt, it could be a noble sport. But is anyone so foolish as to imagine racecourses and racing meetings without betting and gambling? Would the throngs which are to be seen in any city on race days flock to the courses if there were no hope of unearned gain? To ask such questions is to answer them.

The growth of pony-racing and the multiplicity of race meetings was such as to become a scandal, and recently, we are glad to note, considerable curtailment was ordered.

Victoria, however, has just recently made a great descent. Following the example of other places, this State has now legalised the use of the totalisator. The great body of reputable citizens who protested against the iniquity have not even the consolation of knowing that the bookmaking evil is abolished. It is, of course, said that the totalisator is the fairest system of gambling. It may well be so. This praise does not seem to us to be very high.

That the introduction of the totalisator will add greatly to the volume of gambling may be regarded as certain. It will be made easier, and apparently more respectable, for young men and young women (the older

habitués of the racing fraternity would go their own way in any case!) to risk their money and tarnish their souls. There are all grades of consciences in the inhabitants of Australia, and assuredly some people who would otherwise refrain from gambling will be led to act less worthily than they otherwise would because the promptings of conscience are stifled by the thought that it cannot be very wrong to use what Parliament has legalised. What is legal some weak minds may think respectable.

An imminent peril.

Readers of newspapers have noted a threatened extension of the evil. A little while ago it was reported that a deputation representing the Victorian Country Hospitals Association waited upon the State Attorney-General to ask for an amendment to the Police Offences Act with a view to providing that raffles and art unions might be conducted in support of charitable efforts at other times than when a bazaar was in progress. The Attorney-General (Mr. Slater) expressed himself as in sympathy with this request. Last week a deputation from the Council of Churches protested against the proposed change. The president of the Council of Churches said that it represented eight of the religious bodies and that the churches for which he spoke were against the raising of money by lotteries or games of chance. One speaker said that the churches, in their effort on Hospital Sunday, had shown their willingness to support charities. To teach the people that they could get something for nothing was to do the State a great disservice. "The Ministry of which you are a member," said he to Mr. Slater, "introduced the totalisator, and one of the great arguments in favor of the bill was that it would be used for the charities. To go a step further would be to write very bad history indeed."

The Attorney-General gave the extremely unsatisfactory reply that he had indicated his own views to another deputation previously. That deputation had asked for an amendment of section 88 of the Police Offences Act, and he had expressed himself as in sympathy. To what extent did the de-

PRINCIPAL CONTENTS.

	Page
Parliamentary Attempts to Make Gambling Respectable	433
"Romans," per Kind Favor Phebe	434
Religious Notes and News	436
The Carpenter of Nazareth	436
Round About Jerusalem	437
Home Circle and Family Altar	438
Prayer Meeting Topic	439
Our Young People	439
Foreign Missions	440
Here and There	441
N.S.W. Home Missions	442
The World Convention	443
News of the Churches	444

VOL. XXXIII, No. 28.
THURSDAY, JULY 17, 1930.

putation think that Parliament, with the Legislative Council, was going to vote money which was so urgently required for the country hospitals? The last deputation was composed of men who came from various denominations, and who, doubtless, were earnest supporters of those denominations. He could assure the deputation that he would take the request to the Cabinet.

This answer of Mr. Slater's is objected to by others than church leaders. "The Argus," for example, points out that he did not wait to hear both sides before indicating his sympathy with the request preferred by the Country Hospitals' Association, and continues as follows: "In his reply to the deputation Mr. Slater did not attempt to defend the morality of gambling in any form. But not even his plea of expediency was convincing. What justification has Mr. Slater for suggesting that Parliament, 'with the Legislative Council,' may not vote money required for country hospitals? Parliament has been generous to the hospitals, even to the extent—quite wrongly, as many people believe—of authorising the introduction of the totalisator in their support. Surely it is enough to have one lottery established in the community in the name of charity. It is certainly a reproach to the State to contend that only by gambling can enough money be raised for the care of the sick."

The easy, but evil way.

The situation is critical. This is a time of hardship, when it is difficult to raise money. Taxation already presses heavily. The work of hospitals and public charities simply must be maintained. We must sympathise with our public men, the Ministers in charge of departments, in their difficult position. But we are persuaded that the increase of gambling facilities, while apparently the easy way out, is really the worst way of attempting to solve the problem. But, because it seems the easy way, the danger is that harassed Ministers may be led to overlook ethical considerations or the harmful influences of gambling, while at the same time people who in ordinary circumstances would vigorously protest may be led to acquiesce because of the badness of the times and the great distress which exists. The fostering of the gambling spirit is too high a price for us to pay. Let Parliament exercise all possible economy in the costs of government and general administration, and there will be more money for charitable relief. A people persuaded that such economy was being exercised might not object to direct taxation for charity.

Another danger confronts us. There are powerful bodies which are quite willing to condone gambling. The Roman Catholic church, in particular, is more than willing to condone it; it makes use of it for the raising of church funds. This detestable alliance of gambling and religion makes the task of high-minded reformers very hard, and it makes the downward path of a wor-

ried Cabinet and an harassed Attorney-General comparatively easy. It will scarcely be denied by any that members of Parliament who belong to or are associated with the Roman Catholic communion will not be likely to be better than their ecclesiastical leaders. And in this lies one of the greatest perils of Australia to-day.

We hear rumors of a possible extension

"Romans," per Kind Favor Phebe.

A. R. Benn.

My recent private reading of Romans has led me to give thought to the human agent of whom Paul made use to send it on to those to whom it was first intended. We thank God for Paul, who wrote the epistle, and for that good woman Phebe, by whom it was safely conveyed. We may not know the circumstances which led up to its being entrusted to her; but Paul trusted her and she evidently proved worthy of his confidence and brought it to its intended destination.

In those long ago times when there was no such thing as a post office (not at least in our sense of the word) this letter was addressed to the saints at Rome, and it was, as we know, per kind favor of Phebe. I can imagine how seriously this "servant of the church" would take her contract, and what care she would take of the precious document. If we could hear on reliable authority that she had it constantly near her, that she never lost sight of it and even slept with it under her pillow, we would not be surprised. We may be sure that she sensed something of the importance of her responsibility, that she had that letter continually on her mind, and that she would have given her life if needs be for its preservation. I think we would be safe in saying that she daily prayed the God and Father of our Lord Jesus Christ to grant to her the joy of safely delivering to the saints at Rome the letter addressed to them by the great apostle. We might not be overstepping the mark in saying that Phebe would herself feel all the safer for carrying this letter of God's servant, and that those travelling with her, though they might not know it, were more secure because of this servant of the church and her sacred charge.

If a million copies of the letter to the Romans were destroyed to-morrow, it would not be thereby lost to the world; there would be millions of copies left, and even if they were all blotted out some one might be able to produce it from memory. But once there was, as far as we know, but one copy, and that was in the custody of this good woman. We have recognised the agency of Paul and perhaps even the part that Tertius took in writing to Paul's dictation; but have we sufficiently recognised our debt to the human agency of Phebe? It would be too much

of the vice. There is talk of introducing the Golden Casket evil into Victoria. Let social reformers, lovers of country, decent-minded citizens, Protestants and Christians generally, be on the guard. Resistance now may prevent a great evil. Supine inactivity now may cause much harm and useless regret in the near future. Eternal vigilance is the price of liberty.

perhaps to assume that Phebe could ever know in her earthly life that the letter that she was carrying would be read and prized as long as the world last; that it would be translated into hundreds of languages, that its words would comfort and inspire men till human history ended, and that it would form part of that "scripture given by inspiration of God." If the epistle were not sealed, Phebe might often have taken time to read and ponder over its sacred contents and so have become increasingly conscious of the importance of her office as a postal official. Thank God for Phebe, and for what she did in connection with "Romans."

Letters of commendation.

The reference made to Phebe in Romans leads one to think of how large a part in our modern business life the letter of recommendation plays. In this city of Melbourne, is there ever a day, or an hour of daylight, when some one is not writing, reading or carrying about a letter of that nature? Men to whom employment means so much go from place to place asking for, receiving or presenting letters of commendation—letters sometimes worn out and almost unreadable with useless use. How much kindness and truth there is in most of them; and how much of well-meant exaggeration and suppression of truth there are in some of them? Then how discerning the readers of these letters need to be, what discount it is often wisdom to make, and what reading between the lines! All this to some degree applies to church as well as business references. How much easier and simpler it would all be if the writers of these modern testimonials were as trustworthy as was he who wrote the short, simple note of commendation concerning this estimable woman: "I commend unto you Phebe, our sister, who is a servant of the church which is at Cenchrea; that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succorer of many and of myself also." Paul had such confidence in Phebe that he could safely write, "whatsoever business." No fear that her business would ever be unworthy of assistance. In all our "business" (and in a very real sense, we are all "business men") we "need" each other. Let

us be worthy of the help of the disciples of Christ; and let us be ready to render that help which others may "need" in their Christian "business."

How less than ordinary such a "reference" would be in these days! How the average worldly man would smile contemptuously at such simplicity and brevity! Yet this sincere recommendation has a big place in the world to-day; while the more showy ones, some of them worthy, some a simple waste of paper, are forgotten and the writers and readers turned to dust, and still this letter keeps its place—"I commend unto you our sister Phebe."

The importance of reading.

When Phebe, bearing her precious letter, arrived at Rome, I think the news would soon spread among the disciples, despite the absence of our modern facilities for news transmission. We can imagine their coming together as soon as possible, most likely on the next first day of the week. Someone would be deputed to read it, one, I presume, who would be known as a good reader. Surely he would as soon as possible go out of his way to get in touch with Phebe, or some reliable one to whom she had delivered the epistle. And he would surely read it carefully, once at least, if not twice or thrice. He would try to become accustomed to the writing of Tertius, and also he would strive and pray to get Paul's meaning so that he would be able correctly and intelligibly to read the manuscript.

If that was the first public reader of Romans, I wish he had many successors to-day. Doubtless that first reader of Romans realised something of his privilege and his responsibility. I think he would make the most and the best of his voice: that he would read slowly, not running his words into one another as many are prone to do. He would sense the fact that his hearers were hearing this precious writing for the first and possibly for the last time. I wonder if he would pray about this reading—why not? A preacher is apt to pray about his preaching; is reading less important? Perhaps the prayer would be something like this: "O God, thou Father of our Lord Jesus Christ, my brethren have selected me to read this letter which thy servant and apostle has written. I thank thee for this honor, and wilt thou grant me this further grace, that I may so read it that thy people may hear and understand what thou hast inspired thy servant to write? I ask this help in the name of him whom Paul serves, Jesus our Lord." After this prayer how seriously he would take his obligation; how happy, how confident and humble he would be! And if some should compliment him on his good reading, he would know to whom the praise was due; and there would be no temptation to vanity.

Take heed how ye hear.

And the listeners? for all responsibility is not in the reader—I should not wonder if

they also prayed for the reader (and why should not we do so now?). I like to think that they prayed that they might have the hearing ear (and that is important for the dull of hearing) and the understanding heart, and that they might have grace to translate Paul's words into their lives.

Let us in imagination find ourselves in that room where the first reading of Romans took place. All present are strangers to us; but had we made up a roll with the names mentioned in Romans 16, I think most of them would respond to a roll call. We look around the room wondering perhaps who is who, speculating as to which are Aquila and Priscilla. But the reading has begun, and as it proceeds we are impressed with the earnest faces of the listeners. Some of them look as though they were actually trying to memorise it. You see that man over there sitting by the wall? He is listening both for himself and his invalid wife who has had to stay at home; he knows she will be expecting a good deal of it when he gets home, and so he is listening for all he is worth. That woman near the front, rather elderly, I should not wonder if that

A MESSAGE.

"If I should die and leave you here a while,
Be not like others, sore undone, who keep
Lone vigils by the silent dead and weep.
For my sake, turn again to life and smile,
Nerving thy heart and trembling hand to do
Something to comfort weaker hearts than thine,
Complete those dear unfinished tasks of mine,
And I, perchance, may therein comfort you."

were the mother of Rufus; well, she has turned her best ear to the reader and is listening, it seems, for her very life. Just watch her face when mention is made of her towards the end of the letter. Another man we notice, who sits in the front seat, has his hand up to his ear, and looks as if he were fearful of missing a word; a bit dull of hearing, I daresay.

A man has put up his hand, very much as a boy at school would do. What does he mean? The speaker notices him and stops. The man requests that a sentence be repeated—he missed a word of it; some of the others look gratified and the reader complies with the request. We turn our attention to another man who has just had one of his problems settled, and settled in the way that he always thought God would have it settled, and he naturally looks thankful, as of course he should.

Another man has had a surprise: he has heard one of his contentions swept clean away; he looks a bit sorry and humbled, but we hope that he will fully and freely express his regret for his mistake he made, and will henceforth speak and act according to his new light. A mistake is always regrettable, but to continue after we are better informed is a tragedy.

It would have been interesting to have noticed the faces of the people that day when they heard for the first time in their

own language the words we have to-day in our English: "All things work together for good to them that love God." There may have been some who, like Aquila and his wife, had heard that truth before; but even such would rejoice to be reminded of it once again. Just look at that woman who is sitting away back near the entrance door; her face is careworn indeed. She felt so sad and down this morning that she had just about decided not to go to the assembly; what could an apostle like Paul have in his letter that would help her? She didn't just then know whether she ever would go to the meetings again; and she was surprised to find herself sitting in the meeting. But those precious words have thrilled her and her changed face shows that she now feels that it doesn't much matter what happens, so that we love God. Later on when she hears that life nor death, angels nor principalities, things present nor things to come, nor anything else will be able to separate us from Christ's love, she completely breaks down, and there are others to weep for very thankfulness with her.

Conserving the precious word.

The reading is ended, and the people are inclined to be silent and think, and if they do begin to talk it can only be about what they heard. One man has slipped out; what important business must he have in hand that he must hurry off like that? Let us be charitable; he wants to be alone that he may think over what he has heard, and he is fearful of hearing others talk of worldly things which may put out of his mind what has been read. Just at this stage I think I can see a venerable looking man, who quite easily might be our old friend Aquila. He has a proposition to make, and it is to the effect that some copies of the letter be made by reliable copyists under very careful supervision so that it would be more widely read and its preservation surer. Then I am just here Modernist enough to think that another man would stand up to second the motion; his name might be Andronicus, and he asks the mover's consent to an addition to the motion, this addition being that Phebe be thanked for her splendid services in bringing over the letter, and that she be engaged to go from house to house reading this epistle to all who would hear. The mover of course would give his consent, and it would be carried unanimously, in which case Phebe may be imagined as still carrying on her work as deaconess in the service of the saints which were at Rome, and incidentally coming to be the first Bible woman of the Christian era. Something like this or something quite different may have taken place in the imperial city after Phebe got there with the epistle which has meant so much to the world ever since. Without knowing any more than most, and much less than some, I must take the responsibility of having so pictured things concerning "Romans" and Phebe.

Religious Notes and News.

TROMBONE ELOQUENCE.

In the April issue of the "North Carolina Christian," Bro. C. C. Ware tells us what it is:—

"It occasionally happens that a Church of Christ comes to grief because, in making a change of pastors, the ruling portion of the flock have been seekers after 'Trombone Eloquence' in their pulpit. We mean by 'Trombone Eloquence' in the pulpit that form of oratory which proceeds from the pulpit with a brazen ring, and flows from the lips like the new Oklahoma City 'gusher,' but does not come from a heart enriched by the abiding grace of God, and the steadfast love of man. This definition is unconventional, but we hope it reveals to our readers what we are driving at. A trombone is a wind instrument."

Doubtless Paul had this same kind of eloquence in mind when he spoke of the "sounding brass" and the "tinkling cymbal." One difficulty with the modern pulpit is the fact that it has been rather slow to adjust itself to changed social conditions. There was a time when people could listen to a flow of eloquence which continued for hours, without becoming restless. But that era has passed. The average man of to-day wants everything condensed, practical, and brief. He carries his business turn of mind into his religion and modern commerce cannot put up with unnecessary verbiage. Business correspondence is short, direct and to the point. Most people want their sermons to possess the same characteristics. We agree with Bro. Ware that trombone eloquence will soon become a thing of the past.—F. D. Kershner in "Christian Evangelist."

BIBLE BREAKS RECORD.

The British and Foreign Bible Society at its annual meeting presented a report which eclipses all its previous achievements. For the first time in its history of 126 years no fewer than 12,175,292 copies of the Scriptures have been issued, being an increase of 775,752. Further, the society is selling more than double the number of copies in the languages of Britain than it sold ten years ago. This year the society issued over 1,800,000 copies of English and over 66,000 copies of Welsh versions. With the addition of embossed copies for the blind, as well as a few in Gaelic and Irish, a total of over 1,872,000 was reached—an increase of about 130,000. Out of this number the society is sending abroad—chiefly to the British Dominions—840,000 copies, evidencing the extent to which the Dominions treasure their heritage in the English Bible.

In missionary centres China supplies the outstanding instance of the circulation of the Scriptures. Over 6,800,000 volumes were printed for the society in China, and 5,306,000 were actually placed in the hands of the people.

The number of languages in which the society has published the Scriptures now totals 630, and for every month of last year one new language was added. During the year the society received from all sources a record income of £438,918.

A CHRISTIAN ON £1 A WEEK?

In a charming contribution to the London "Daily News," appearing on the silver wedding day of Mr. and Mrs. Philip Snowden, Mrs. Snowden wrote:

"During my student days in Liverpool I came under the influence of a preacher who taught a commonsense Christianity which I felt to be true. He made his congregation realise that in service for others in the spirit of love alone lay real salvation. He turned my doubt into confidence, my sadness into joy.

"On one occasion, this great preacher, who fought with lion heart, and ceaselessly, against

every social evil—slums, sweating, slavery, drink and war—preached a fine sermon from the title, 'Can a man be a Christian on a pound a week?' His conclusion was that he could—but that it would be very difficult! He roundly declared that no Christian could be content with a system of society which made it easy to do wrong and hard to do right, by placing intolerable and preventable burdens upon the poor and defenceless.

"I do not know if words can make clear what happened to me as I listened. The old-fashioned term for such an experience would be 'conversion.' But so cold a word does not tell the story. As sure as the face of Moses shone I felt my whole body glow and palpitate with the glory of the new idea, the idea of salvation through service."

THE BEST THING IN LIFE.

Opening a new wing at Chard School, Dr. M. R. James, Provost of Eton, said the best things in life were not cars, wireless, flying, dirt track, or any other racing, league matches, or the pursuit of wealth. All these could be disastrous in their effect on the mind and soul.

"The best things were represented by:—

"The Bible, Homer, Shakespeare, Handel and Dickens.

"The Elgin marbles and Salisbury Cathedral.

"The open country, the sea and the stars.

"The knowledge that all these might be made to disclose.

"Honest games which were played and not merely looked at."

THE CINEMA AND EASTERN MISSIONS.

Dr. John Mott is held in high regard throughout the Christian world, says the "Church Standard." And his opinion of the baleful influence of the cinema in the East will be received with general attention. Returning lately to England after another of his extensive tours, Dr. Mott said that the cinema in the East had undermined in a night what it had taken missions years to build up, and for this America must take its share of the blame. The cinema failed to show the constructive side of Western life, and so gave a false impression to Eastern minds. It is not

surprising that Dr. Mott contends that the motion picture must be subject to international action. Something should be done, both in the mission areas and elsewhere, to restrict the output of American commercial adventure which in Australia also is vitiating the influence of our picture theatres. What is urgently needed is some international authoritative opinion such as might be expressed by the League of Nations. This would fortify the efforts of censors in different countries who are honestly trying to ban pernicious films, but whose work is often frustrated by the powerful film interests which are able to prevent their decisions from being effective in many cases.

"JESUS A TROUBLE MAKER."

William Lyon Phelps is a Professor of Literature in U.S.A. His regular literary department in Scribner's Magazine is a joy to every reader and is one of the most popular features of any magazine published in America. The author is always "on the side of the angels." He stands constantly for what is pure and of good report, and frequently has a good word for faith and religion.

"Jesus was a trouble maker," says William Lyon Phelps, "a challenging and a provocative nuisance. Many people hated him, many could not understand him, but nobody forgot him. Instead of giving explanations he aroused questions in people's minds.

"The world has been trying to live up to him, but for nineteen centuries we have still failed to catch up with him, because he is 10,000 years ahead of this present time. The most liberal, progressive and advanced thought and action to-day would be to go straight back to Jesus and imitate him."

PRESBYTERIAN WOMEN PRIVILEGED.

The right of Presbyterian women for an equal voice with men in the government of their church in the northern part of the United States has at last been won. Announcement was made at the Presbyterian General Assembly in Philadelphia in May that the overture permitting women to be elected ruling elders had been approved by a majority of the 293 Presbyteries in the denomination. The vote was 151 in favor of the overture and 114 against it. A majority of 147 to adopt was required. The overture will allow women to sit as members of congregational sessions of local churches and as members of Presbyteries, synods and the general assembly. The overture to permit women to become ordained ministers was defeated.

The Carpenter of Nazareth.

The Carpenter of Nazareth, who is Christ my Saviour, is close beside me in the toil of life:—

Close by the careless worker's side,

Still patient stands

The Carpenter of Nazareth,

With pierced hands

Outstretched to plead unceasingly,

His love's demands.

Surely I should respond. Let me see him there and then in the carpenter's shop, and here and now in the workshop of the world:—

In the shop of Nazareth

Pungent cedar haunts the breath.

'Tis a low Eastern room,

Windowless, touched with gloom.

Workman's bench and simple tools

Line the walls. Chests and stools,

Yoke of ox, and shaft of plow,

Finished by the Carpenter,

Lie about the pavement now;

In the room the Craftsman stands,

Stands and reaches out his hands.

Let the shadows veil his face,

If you must and dimly trace

His workman's tunic, girt with bands

At his waist. But his hands—

Let the light play on them;

Marks of toil lay on them.

Paint with passion and with care

Every old scar showing there,

Where a tool slipped and hurt;

Show each callous; be alert

For each deep line of toil.

Show the soil

Of the pitch, and the strength,

Grip of helve gives at length.

When night comes and I turn

From my shop where I earn

Daily bread, let me see

Those hard hands—know that he

Shared my lot, every bit;

Was a man, every whit.

Could I fear such a hand

Stretched out to me? Misunderstand,

Or mistrust? Doubt that he

Meets me in full sympathy?

Carpenter! hard like thine

Is this hand—this of mine;

I reach out, gripping thee,

Son of Man, close to me,

Close and fast, fearlessly.—Selected.

Round About Jerusalem.

Jas. E. Thomas.

Though it is a comparatively small city of not more than 80,000 people, and in many parts an exceedingly dirty and unattractive city, Jerusalem is, to the Jew, Mohammedan, and Christian, a centre of profound interest, and is considered by them all to be the centre of their faith and hope. Ever since the days of David it has been the city "beautiful for situation" of which the Jews sang. They also called it the city of the Great King. Just how it came to be called Jerusalem, or what that word signifies, we cannot definitely know; but the name means "The Habitation of Peace." As we saw it at Easter time with conflicting factions celebrating there, and hundreds of soldiers round about to preserve the peace, we could scarcely think of it as the habitation of peace.

Before the Israelites entered the promised land the town was known as Uru-Salem, the city of Salem, meaning peace. It may have been the city of Melchizedek, whom Abraham met after rescuing Lot from the four kings. Joshua defeated the five allied kings and they were put to death, but Jerusalem seems to have been an almost impregnable city, and it was not till the seventh year of David's reign that the Jews led by Joab subdued the Jebusites and took their city. The ark of the covenant was brought there from Kirjath Jearim, and it was from thence that the city of Zion was known as the Holy City, and unto it the Jew went to meet with God.

Jerusalem is actually on two hills, Mt. Zion and Mt. Moriah, with the Tyropean Valley between; but it was connected by wonderful arches and so united and surrounded by walls that it came to be as one city compact together. Jerusalem has been destroyed and rebuilt many times, and in turn the Babylonians, Greeks, Persians, Romans and Mohammedans have been masters of the city. In 1099 the Crusaders captured the city, and held it till 1187. Though Napoleon intended to besiege it in 1799, he did not attempt to do so, and it has been in the hands of the Turks almost without intermission until the British under General Allenby entered the city in December 1, 1917.

Stations of the Cross.

It was on Good Friday morning, April 18, that we commenced our visit, and this was truly a memorable day. All manner of religions were represented among the pilgrims who gathered in the Holy City. Starting from the traditional place known as the house of Caiaphas, and from the palace of Pilate, streams of people came to the Via Dolorosa, stopping at the various "Stations of the Cross," at which, according to tradition, certain events are said to have happened. A band of pilgrims marched as we walked along, and at each station the event it related to was repeated by their leader. At the fifth station, Simon the Cyrenian was compelled to bear the cross of Christ. At the sixth station, Veronica, a Roman lady, is said to have given Christ her handkerchief to wipe his brow, and when it was returned the face of Jesus was imprinted on it. She has been made a saint, and this story is told until this day. Underneath a little church erected in her honor, there are some excavations showing the old street at least six feet below the present pavement.

As the pilgrims went along, they were met by a band of Moslems returning from what is known as Neby Mousa, or the feast of the Prophet Moses. This is a pilgrimage of Moslems to what is said by them to be the tomb of Moses, near Jericho. When I talked to one of their most intelligent men, and said that no one knew where Moses was buried, but that he was buried by God on Mt. Nebo, he said they had to have a place nearer where people could go, so that this represented the tomb of Moses. This great pro-

cession came two days before from Hebron, and took over two hours to pass a given point. This feast is always arranged for Easter as a kind of counter demonstration to the Christian feast. On Good Friday there came remnants of the Moslems, apparently to make a good showing, and to watch events carefully. There was always a tense feeling, as though at any time some conflict might take place, and there were British soldiers quietly watching at various places along the route.

Church of the Holy Sepulchre.

The goal of all professing Christians who marched was the Church of the Holy Sepulchre, built by the Empress Helena over the traditional site of the crucifixion and burial of Christ. This does not seem to us the real site, but it is to thousands, and they come to worship at this sacred spot. The sad thing seemed to be the jealousy and bitterness that existed among various sects who came apparently with one common purpose to visit the place where Jesus died for all. There are five sections with chapels in this

I BIND MY HEART.

I bind my heart this tide
To the Galilean's side,
To the wounds of Calvary,
To the Christ who died for me.

I bind my soul this day
To the brother far away,
And the brother near at hand,
In this town, and in this land.

I bind my heart in thrall
To the God, the Lord of All,
To the God, the poor man's Friend,
And the Christ whom he did send.

I bind myself to peace,
To make strife and envy cease,
God! Knit thou sure the cord
Of my thralldom to my Lord.

—Lauchlan MacLean Watt.

great church, Latin, or R.C., Greek Catholic, Syrian, Armenian and Coptic; and yet they so disagree that the key is entrusted to a Mohammedan, so that he may hand it to whoever has the right to have service at that hour. All seemed to be there together when we were crushed into the church. We could not tell what any were saying. Some bowed and wept before the site of the cross; some were near the burying place; some waited at the tomb for the holy fire that the priests cause to come forth at certain times. The priests think this is miraculous fire. Many cried aloud, and the voices came discordantly on our ears. All through the day bells tolled at intervals, till the ninth hour, 3 p.m., when Jesus died. Then there was a tolling to remind us of the last sad hour, then a hush over the city, as might have been long ago, when the mighty deed was done. All through the night bells sounded intermittently, and early in the morning they called people to prayer.

The Garden Tomb.

The glad day for us was Sunday when the bells rang out in sweeter strain and reminded us that Jesus was risen. We came very early to the garden tomb, sometimes called Gordon's Tomb, that we believe is very likely the place where our Lord's wounded body lay. It is at the foot of the hill still called Calvary, in a garden, and is hewn out of solid rock. We attended a beautiful service held by the tomb. There were over 200 present, and it was a wonderful experience. With what joy we thought of him whom the bands of death could not hold, who came forth

a conqueror over that last great enemy and broke the bars of the tomb! We united our voices as never before in the singing of "All Hail the Power of Jesus' Name."

After the crowd had gone our little party remained, and in the beautiful Easter morning by the open tomb we remembered our Lord in the breaking of bread. There are many places round Jerusalem that have traditional stories connected with them, but the memory of this service will ever remain. The others we saw, but they left no lasting impression.

The Temple Site.

We visited the temple area, where is built the Mosque of Omar, or the Dome of the Rock, on the site of the threshing floor of Araunah. Here on this rock at Mt. Moriah, Abraham probably brought his son Isaac to offer him to God. Though many of the stories are to us as idle tales these great facts are real. Here once was the temple of God, built by Solomon in all its costly splendour. Here God's people came to meet with God and offer their sacrifices. Here some day we believe they will gather once again. For now the site is under domination of the Mohammedans, and only by their permission and through payment to them are we allowed to visit the sacred area.

We were interested most of all in passing out of the Sheep Gate by the Pool of Bethesda, which is probably the very place where Jesus helped the poor man who, without friend to help him get into the water, vainly waited to be healed. Here our blessed Lord said, "Wouldst thou be made whole?" and answering his pitiful plea, sent the friendless man on his way whole. It is such places as these that remind us of him who even as we touch him makes us whole.

The Jews' Wailing Place.

On Friday evening we visited the famous Wailing Wall. This is the only part of the original building of Solomon's that remains, and is held in great reverence by the Jews. Here they come and weep over their city and for their people. They come especially in preparation for the sabbath, and on this occasion they had in a representation of the ark of the covenant, a roll with the law written thereon. They took it out with great reverence, and one by one they passed by and kissed it. Sometimes they work themselves into a great frenzy of grief as they weep for their prophets, their nation and their city. The place itself is in possession of the Mohammedans as is the rest of the temple area, and the Jews come by sufferance. The Mohammedans fear that this and all the rest of the temple area, and possibly the city, may be handed over to the Jews, hence they watch with a jealous eye. This is the scene of more bitterness and strife than any other place in Jerusalem, and soldiers stand by continually to keep order. It is a subject of great anxiety with the British Government, and an international commission is being appointed to consider the best means of dealing with the wailing wall.

The Garden of Gethsemane.

Another sacred spot is the Garden of Gethsemane. "The Tree of Agony" may not be the very tree under which Jesus sweated great drops of blood for us, but somewhere near here he wrestled alone with God and won the victory, and from here they took him, and after the mockery of his trial, led him forth to die. We went along the road that leads up to the Mount of Olives, and there we remembered Jesus came often to pray. It does not matter just what particular place he knelt, but we felt that just anywhere on that mountain we could feel him near, and it was a holy privilege to pray with him there.

We went out beyond the brook Kedron, and beyond the mount to Bethany. Here they showed us the house of Simon the leper, the grave of Lazarus, and the house of Mary and Martha. We know beyond all doubt that this was the place that Jesus often visited, and that this village

(Continued on page 442.)

The Home Circle.

Conducted by J. C. F. PITTMAN.

TO THE HEIGHTS.

There are shadows in the valley, but there's
sunlight on the hill;
The lowland way is pleasant and its air is soft
and still,
But the upper road, though stony, has a prospect
and a glow
Never seen by souls who wander where the sleepy
rivers flow.
Oh, it's hard to tread the summits when the slopes
invite to ease;
The crags yield scanty living while the plains
bear fruits that please,
But the heights stand nearer heaven; and, the
pilgrim's course well run,
Comes a voice from out the Glory, "This is my
beloved Son."
Which were better when the traveller seeks at
last his couch of rest
And the Master makes his audit and applies the
acid test?
To have turned from fine ideals, to have slaved
for things of dross,
Or have known the noble struggle and the stigma
of the Cross?
There is softness in the valley, there is hardness
on the height;
In the valley, sounds of music, every pleasure-
lamp alight;
But the High Road has a vista, and the stars of
God, like hopes,
Twinkle down upon the traveller who is high
above the slopes.

—James Napier Milne.

THE UNSELFISH PICTURE.

When Turner's picture of Cologne was exhibited in 1826, it was hung between two portraits by Sir Thomas Lawrence. The sky of Turner's picture was exceedingly bright, and it had a most injurious effect on the color of the portraits. Lawrence felt naturally mortified, and complained of the position of his pictures. This could not be changed, but artists were at that time allowed to retouch their pictures on the walls of the Academy. On the morning of the opening of the exhibition, at a private view, a friend of Turner's who had seen the "Cologne" in all its splendour led a group of expectant critics up to the picture. He started back from it in consternation. The golden sky had turned to a dun color. He ran up to Turner, in another part of the room, exclaiming, "Turner, what have you been doing to your picture?" "Oh," whispered Turner, "poor Lawrence was so unhappy! It's only lampblack. It'll all wash off after the exhibition." He had actually passed a wash of lampblack over the whole sky, utterly spoiling his picture for the time, lest it should hurt Lawrence's. What an illustration of sacrifice "for others' sake"!

SPURGEON AS "MELCHIZEDEK."

In his book on "A Preacher's Half-century," Joseph Dixon relates an interesting story, showing how, on one occasion, Spurgeon "enlightened" a High Church clergyman who informed him that no unordained man out of the Church of England ought to preach. Facing up to the situation, Spurgeon asked: "Well, what do you make of me?" "Oh," was the answer, "we look upon you as a kind of Melchizedek. You had no predecessor, and you will have no successor." "Ah, then," said Spurgeon, "if I am a Melchizedek, how is it that you do not pay me tithes?" The answer to this was a leg of pork the clergyman sent Mr. Spurgeon shortly afterwards—a portion, the great preacher observed, that was probably a tenth part of the pig he had killed.—Selected.

MR. GLADSTONE'S GRAPES.

An elderly gentleman, carrying a basket of grapes and all." Quietly the venerable traveller on the French border to join a train en route for Brussels. "You cannot pass with these grapes, sir, they are dutiable," said the official. "I will pay no duty," was the calm reply. "Then you must leave the grapes behind." "No, I shall pass, grapes and all." Quietly the venerable traveller opened his basket, and with a twinkle in his eye, ate all the grapes. The official smiled, and the traveller went on. His name was William Ewart Gladstone.—Selected.

J. B. GOUGH'S CONVERSION.

On a certain Sunday evening, many years ago, a reckless, ill-dressed young man was idly lounging under the elm-trees in the public square of Worcester. He had become a wretched waif on the current of sin. His days were spent in the walking remorse of the drunkard; his nights, in the buffooneries of the ale-house. As he sauntered along, out of humor with himself and with all mankind, a kind voice saluted him. A stranger laid his hand on his shoulder, and said in a cordial tone, "Mr. Gough, go down to our meeting at the Town Hall to-night." A brief conversation followed, so winning in its character that the reckless youth consented to go. He went, he heard the appeals there made. With tremulous hand he signed the pledge of total abstinence. By God's help he kept it. The poor boot-crimper who tapped him on the shoulder—good Joel Stratton—had gone to heaven, and the youth he saved was for long one of the foremost reformers on the face of the globe. When men listened to the thunders of applause that greeted John B. Gough on the platform of the old Exeter Hall, or the Academy of Music, they heard the echoes of that tap upon the shoulder, and of that kind invitation under the ancient elms of Worcester. "He that winneth souls is wise."—Selected.

DON'T BE A DRIFTER.

Don't be a drifter! Breast the stream
And struggle for a worthy dream.
Be one of those with standards high,
Who dare to do and dare to try.
Too many merely drift along,
Helpless when danger's wind grows strong;
Tossed by the currents here and there;
Held in the eddies of despair;
Bruised by the rocks they might evade,
Were they not all too lightly swayed.

Don't be a drifter! Join the few
Who seek life's real tasks to do.
Strike out where deeper water flows,
And breast the stream with manly blows.
The shallows and the cross beware,
Too many barques are broken there.
The rocks and tangled branches lie
To catch the driftwood floating by,
But he who fights against the stream
Some day shall reach his port of Dream.

—Edgar A. Guest.

Teacher: "Now, boys, tell me, what would you do for your mother if you were able?"
Freddy: "I would like to wash her face and send her to school."

Tommy: "Good morning, Mrs. Brown. Did you enjoy your holiday?"

Mrs. Brown: "Holiday? What holiday? I haven't been away."

Tommy: "Oh, I thought you had. I heard mother say that you and Mr. Brown had been at loggerheads."

The Family Altar.

J.C.F.P.

Monday.

But now that ye have come to know God, or rather to be known by God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again?—Gal. 4: 9.

Of many thousands in our day also it can be said that though made free they prefer to be bound. Some refuse to think for themselves and meekly hand themselves over to priests or preachers who do the thinking for them. Some turn from the freedom of grace to the bondage of law.
Reading—Galatians 4.

Tuesday.

But ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another.—Galatians 5: 13.

Liberty must never be allowed to degenerate into license. Though Christians are not controlled by law, they need to be ever on guard lest they use their liberty in the indulgence of lower impulses. Love for others will save us from so doing.
Reading—Galatians 5.

Wednesday.

Brethren, even if a man be overtaken in any trespass ye who are spiritual restore such a one in a spirit of gentleness; looking to thyself lest thou also be tempted.—Galatians 6: 1.

"The only thing which could hinder this would-be self-righteous pride, which thwarts all good." Some consider themselves too good to lovingly restore the wayward, forgetting their own proneness to fall. But for saving and keeping grace where would any of us be but amongst the lost?
Reading—Galatians 6.

Thursday.

And he put all things in subjection under his feet, and gave him to be head over all things to the church.—Eph. 1: 22.

Christ is the supreme ruler. Under his control are all the forces of nature, all earthly nations and kingdoms, and even the angels of heaven and the fallen angels of earth. It therefore follows that the church of which he is the head is absolutely safe.
Reading—Ephesians 1.

Friday.

In whom ye also are builded together for a habitation of God in the spirit.—Eph. 2: 22.

In ancient times God dwelt in his temple; now he dwells in his church. Surely this thought should lead all God's people so to purify and conduct themselves that they may everywhere and always be fit temples for the indwelling of the divine presence.
Reading—Ephesians 2.

Saturday.

To the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God.—Eph. 3: 10.

It appears that the word translated "manifold" means "much variegated." The wisdom of God is greatly varied, but ever wonderful and beautiful. It is "like the ever-varying beauty of changing clouds, when the sun is reflected on them at evening. Each aspect is full of beauty. One bright cloud differs in appearance from others, yet all tend to fill the mind with eternal views of God."
Reading—Ephesians 3.

Sunday.

Giving diligence to keep the unity of the Spirit in the bond of peace.—Eph. 4: 3.

The Spirit of God working in the church, guiding, controlling, and holding it together, every member should join in an earnest effort to be united in affection and service, lest the divine Presence be withdrawn.
Reading—Ephesians 4.

Prayer Meeting Topic.

July 23.

THE RED SEA.
(Exodus 14).

W. Waterman.

"And the children of Israel went out of Egypt with a high hand. But the Egyptians pursued after them, and overtook them by the sea." "And Moses said, Fear not, stand still, and see the salvation of the Lord: for the Egyptians ye shall see again no more for ever. And the Lord said, Speak unto the children of Israel that they go forward. Divide the sea; and they shall go on dry land through the midst of the sea." "And the water returned, and covered all the host of Pharaoh, there remained not so much as one of them."

Paul has written of this incident (1 Cor. 10), "All our fathers were baptised unto Moses in the cloud and in the sea—Now these things were types for us." It is a legitimate inference therefrom that the crossing of the Red Sea is a type of Christian baptism.

I. It was the Pillar which led the children of Israel to, through, and beyond the Red Sea. Jesus said of those who were not avowed disciples, that they could not come unto him, "except the Father drew them"—that is, by the Spirit. Campbell has pointed out that as soon as a soul is "begotten with the incorruptible seed, the word of God," it is spiritually alive, although it does not enter into the Christian life and privileges until "born [in baptism] of water and the Spirit." After baptism, the soul is altogether "led by the Spirit."

II. By the Red Sea the Lord rescued Israel finally from his enemies and his slavery. On the Egyptian side of the Red Sea, the Israelites were ever liable to recapture and consequent serfdom. But passing through the Sea, they left their enemies and their slavery in its waters. Even so, "we were buried therefore with Christ through baptism unto death: that we might [rise to] walk in newness of life . . . That the body of sin might be done away, that so we should no longer be in bondage to sin." "Be baptised and wash away thy sins." "Old things are passed away."

III. In the Red Sea the people completely gave themselves over to the leadership of Moses. "Our fathers were all baptised in the cloud and in the sea—unto Moses." Hitherto Pharaoh and his taskmasters awed the people with their commands: henceforth Moses commanded in undivided dominion. Into whose control have we been baptised? into Christ's. "Sin shall have no more dominion over us." And should we not obey Christ in the overt act of baptism, could we say that he was our Lord and King?

IV. The Lord, in the Red Sea, gave the people assurance and joy. How fearful they were while still within the reach of Pharaoh! "They said unto Moses, Because there were no graves in Egypt, hast thou brought us away to die in the wilderness?" But once through the Sea, they broke out in a song of victory and assurance. Baptism (wrote Peter) is "the answer of a good conscience toward God." When the first gospel hearers "were pricked in their hearts," Peter told them to "repent and be baptised" to ease their conscience. Thus after baptism the eunuch "went on his way rejoicing."

V. The people, passing through the Sea, were committed to a new life. It was a life of freedom, of guidance, of providence, of community life, of probation. Only those who were faithful reached the Promised Land—only two, Joshua and Caleb. So "we rise [from the waters of baptism] to walk in newness of life." Our Christian life is also one of spiritual freedom, guidance, providence, church community life, and probation.

TOPIC FOR JULY 30.—BREAD, MEAT AND WATER.—Exod. 16: 1-22; 17: 5-7.

Our Young People.

Conducted by WM. GALE.

That Teaching Period.

From close observation it is apparent that many Bible School teachers experience difficulty some time before the moment has arrived to close the teaching period. There is an almost invariable increase in noise in the room as the lesson period draws to a close. At the same time it will be noticed that this growing volume of noise synchronises with an increase in movement on the part of the scholars. Attention and interest begin to break down. Scholars on the outside fringe of the classes are seen playing and engaging in various forms of mischief. This condition is seen to some degree in every Bible School.

To permit a continuation of this is ruinous to the atmosphere which is required for that which is to follow—the superintendent's platform supplemental work. It is equally destructive of the spirit of worship so essential for the closing exercises. Many things may contribute to this condition. Perhaps the most important fact to admit is that in classes where this takes place the teacher has failed to secure the active co-operation of the pupils.

A very large percentage of teachers adopt the "lecture" style of teaching. This is perhaps thought by some to be the easiest method. The plan most likely to achieve lasting results is that one whereby the co-operation and participation of the scholar is secured. This will necessitate some planning. The introduction of questions and discussions, if very carefully prepared, might help many a teacher to hold the interest and secure the attention of the scholar until the very last moment of the teaching session. Instead of

doing everything for the pupils or saying everything on the subject, encourage them to work out the problems involved in the lesson. This will bring real satisfaction and character development to those who take part.

Questions and discussions abound in the text books on the "Tuxis" literature of the Religious Council of Canada. Some of these are very suggestive, and a study of them with help many a teacher in the preparation of questions. Here is a quotation from "Creative Leadership":—

"Especially do the indirect questions in which a boy answers in terms of someone else, get results from the life attitudes of the boys." Two such questions are given:

1. "What kind of fellows does your crowd like best? What fellows do they like least? Why?"
2. "When boys are talking over what they like and do not like about Sunday School, what do they say? What is your own opinion?"

Another type of question which might be employed to bring out the scholar's idea of the practical import of the lesson, is as follows:

1. "What, in your play, gets you into the most trouble? Why?"
2. "When can you refuse to fight and not be a sissy?"
3. "What advice would you give to your younger brother which would guide him in making his decision concerning when it was right to fight?"

These questions are quoted not for their own value, but in the hope that they will suggest methods not already being employed.—W.G.

"WRITE YOUR NAME WITH
LOVE, MERCY AND KINDNESS ON THE HEARTS OF THOSE
ABOUT YOU, AND YOU WILL NEVER BE FORGOTTEN"

OUR LARGEST VICTORIAN BIBLE SCHOOL.

Thornbury school broke all records on July 6, when 542 scholars and teachers attended. A teacher was present for every class. There was an average attendance for June of 523.

The cause was established in 1921, and the paragraph in the Victorian Conference report for 1922 makes very interesting reading in view of the remarkable progress since.

"Under the auspices of the Home Missionary Committee the work in this district was organised in June last, with Bro. H. Swain as preacher.

. . . The church membership now stands at 84, and the Bible School at 86. An optimistic and harmonious spirit prevails."

The preacher mentioned is still there. We heartily congratulate preacher and teachers upon this wonderful achievement. Is not this our largest Australian Bible School?—W.G.

USE ME—DON'T ABUSE ME!

I am your friend!
Like other friends, I give better service if you treat me gently.

I dislike to be thrown on the floor.
I feel crushed when someone sits upon me.
I am offended when you write or draw pictures upon my nice, clean pages.

My back aches terribly when you bend me the wrong way.

You'll be ashamed of me when I'm shabby.
I cost a good deal, but some of your friends bought me that I might help you.

Try to understand me.
Learn to love my messages.

Treat me gently—

And I will serve you faithfully for a long time.

I AM YOUR SONG-BOOK.

—Charles N. Perrin.

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30,993 points; Vaudeville, 49,251 points; Wrestling Descriptions, 39,895 points; Racing Descriptions, 39,031 points; Boxing Descriptions, 29,423 points. This is a most illuminating list. Who would gather from the official conduct and preferences, or from the vociferous calls of a minority, the real importance of racing and boxing descriptions? Good music is evidently appreciated, and, as the "Argus" writer notes, "there is no doubt that the religious services and the pleasant Sunday afternoons are liked."

Adventists	159,787	5,099	—
Friends	106,230	—	6,321
Mennonites	100,505	523	—

The figures for the Restoration movement show an increase of 34,553. For the first time we are credited with over 2,000,000 "Christians only" in the United States of America. While all this is encouraging in a way, we are far from the stride struck and maintained by the brethren of two generations past. "On to Pentecost!"—"Christian Standard."

Foreign Missions.

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

JULY 6 OFFERINGS.

The Federal Treasurer has received the sum of £803/3/8 from 18 churches in South Australia, and a special gift of £10 from John Thompson, Qld.

We regret that we have received no news of the July offering except from South Australia and Queensland. The first-fruits encourage us in the hope of having a good Foreign Mission offering.

We hope that all have read our S.O.S. message last week, and will send the money in as promptly as possible. As soon as the money reaches the Federal treasury it starts earning seven per cent. Will church and State treasurers kindly note this very important fact? We don't want our Lord's money to lie idle in this time of financial distress. Let us give to the brotherhood the good news of the offerings of his people.

[The more quickly the money is forwarded to the treasurer, the sooner we shall be able to publish the full list of offerings.—Ed.]

FOREIGN MISSIONS AT FEDERAL CONFERENCE.

We hear of several of our F.M. Committee members who will journey to the Federal Conference, August 16-22. At 10 a.m. on August 18 there will be a round table conference of representatives of our States' F.M. Committees and the F.M. Board. This conference is expected to continue most of the morning, and matters of great interest to our Foreign Mission work will be considered.

INDIAN CHILDREN TO BE WON FOR CHRIST.

One of the village outcaste women came along with some brooms and saw the girls assemble before going into school. She told me that she has three girls, and she wants them to come to the school to read like the Christian girls. I noticed the marriage necklet on the little girl she had with her; she could not have been more than six years old. Whether these children come or not remains to be seen. Often these people refuse the opportunity to learn of Christ, but if only the children would come to the school the daily Scripture lessons would surely bear fruit.—Edna Vawser.

A DAY AT MAHABLESHWAR, INDIA.

L. M. Foreman, D. B. Bolduan and R. C. Bolduan unite in an article designed to give an impression of one day's happenings at Mahableshwar. We can only make a brief extract.

The day begins and first of the indispensable friends arrive, the milkwoman and the water-carrier. Between 7.30 and 9.30 we attend the language school. On our return home an old woman comes to sell eggs. Next comes the bootmaker. He offers to make new shoes or repair old shoes for everyone of the household. Following the bootmaker comes the first of the bamboo-workers. While we are having breakfast at 11 a.m. another bootmaker, another bamboo-worker and a tailor arrive. For a few moments we are left

to begin in our native land ought to preach. Facing up to the situation, Spurgeon asked: "Well, what do you make of me?" "Oh," was the answer, "we look upon you as a kind of Melchizedek. You had no predecessor, and you will have no successor." "Ah, then," said Spurgeon, "if I am a Melchizedek, how is it that you do not pay me tithes?" The answer to this was a leg of pork the clergyman sent Mr. Spurgeon shortly afterwards—a portion, the great preacher observed, that was probably a tenth part of the pig he had killed.—Selected.

quired. We decided that the only way to be at peace was to leave the bungalow and go walking. We tried it. On the road we met a bootmaker and two bamboo-workers. To say the least, we hoped that no one would interrupt our peaceful sleep that night. Again we were deceived. An animal invaded our pantry. First thoughts were of a rat, but evidences pointed strongly to a cat. Our native cook, who does not appreciate noises at night, is of the firm opinion that our pantry was visited by nothing smaller than a tiger. We have since discovered the invader to be a big grey monkey. Now that we have had time to think things over we feel that Rip Van Winkle was fortunate; for at least a hundred years he lived a quiet life!"

A LITTLE SUFFERER HEALED.

Our little patient Wasant has been badly burnt from finger-tips to the armpit. He suffers much pain and shock when we do his dressing. He is covered with a patchwork rug, and is dressed in a child's pyjama suit. All of these have been sent out in the boxes from Australia. One night Wasant was very low, high fever from absorption of toxins; suffering also from severe shock had been too much for him. We wondered if he would live till morning. His poor mother was very alarmed, and she called Dr. Oldfield. After giving the medical attention necessary, doctor tried to comfort the parents. He told them not to be too alarmed, but to pray to Jesus Christ, who was able to heal their little boy. The mother turned to us and asked us to pray for her poor boy too. We assured her we did, but to help them more we had a little prayer meeting alongside Wasant's bed. Yes, our little patient got better; his arm gradually healed, and he was discharged to go home. We thank God for such a witness to Jesus Christ's power to heal, and for his blessings on our work.—E. M. Caldicott, Dhond, India.

SOME ARE DOING NOBLY FOR FOREIGN MISSIONS.

Of them it can be said that to the extent of their power, yea, and beyond their power, they are contributing to the accomplishment of this grand design. Others are asleep. They need to hear the voice of God, like a fire-bell at midnight, saying, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Others say, "We have the truth," forgetting that one may hold the truth as unprofitably as a mummy holds seed-corn in its hand. What is needed is that the whole body of believers should be enlisted, and that all should do their best. This work must be built into the structure of our lives. We must feel about it as business men feel about their ventures, as politicians feel about the triumph of their principles. Our supreme concern is not about food or raiment, or any of the prizes that the world offers its votaries; as Christians our supreme concern should be to send the gospel of the grace of God into all the world and to every creature. Our whole duty has been summed up in these words: "Go;

Teacher: "Now, boys, tell me, what will you do for your mother if you were able?"

Freddy: "I would like to wash her face and send her to school."

Tommy: "Good morning, Mrs. Brown. Did you enjoy your holiday?"

Mrs. Brown: "Holiday? What holiday? I haven't been away."

Tommy: "Oh, I thought you had. I heard mother say that you and Mr. Brown had been at loggerheads."

tian people everywhere will look at this work as our Lord looks at it, and make it their first work, their chief business, the one great end and aim of life, before another century shall have come and gone the prophecy will be fulfilled, "All the ends of the earth have seen the salvation of our God."—A. McLean.

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

LEN. GOLE, "Tara-awera,"
144 Marshall Street, Ivanhoe, N.21.
Phone, Ivanhoe 195.

BIRTHS.

BLACK.—On July 7, to Mr. and Mrs. E. F. Black, of 10 Hickey-ave., Daglish (Subiaco, W.A.)—a daughter (Gwenda Alice). Both well.

EDWARDS (nee Edith Turner).—On June 7, at Mosgiel Private Hospital, Surrey Hills, to Mr. and Mrs. Harold Edwards, "Balmoor," 52 Boundedary-rd., Surrey Hills—a son (Leonard Harold).

DEATH.

ALLAMBY.—On July 13, at his parents' residence, 30 Antibes-st., Parkdale, Arthur, loving son of William and Jessie Allamby (late of Carlton), brother of Alice, Walter (deceased), Myrtle (Mrs. Bradley), Jessie (Mrs. Talent), Leslie (deceased), aged 30 years. Peacefully sleeping.

IN MEMORIAM.

PRATT.—In loving memory of our brother Jack, who was called home on July 15, 1929; Tonic, passed away August 22, 1924; Heyligar, passed away July 17, 1900; also our loved father (Jack), who passed away April 1, 1918, at Wedderburn.

Only across the river—the river that flows between

This vale of pain and suffering and the heavenly home serene—

Our dear loved ones are resting with Jesus, in the sunshine of his smile;

And tho' on earth we are parted, we shall meet in a little while.

—Inserted by their loved ones.

TO LET.

Widow, alone, offers a kind, elderly person, pensioner, exceptionally good home lieu light duties; small remuneration; quiet home; would like one through this paper; urgent.—H.W.

FOR SALE.

I have land available in Camberwell on which I am prepared to build to suit clients, on low deposit, easy repayments, interest at 6½ per cent. An excellent opportunity. Prices from £850. For full particulars, A. S. Body, Builder, 4 Range-rd., Camberwell, E.6.

ROSES.—12 bush roses, "Argus" sorts, 14/- 12 climbers, good assortment, 14/- 12 standards in "Argus" dozen, 32/- Four standards for 10/6 —Sunstar, Mrs. W. R. Barraclough, Chas. P. Kilhain, Claudius Pernet. Lists posted. No packing charge for roses. Sparks and McAlpine, Box Hill, Vic. WX 2761.

WANTED.

Two comfortable furnished rooms, with or without board. Apply 5 Webster-st., Oakleigh, Vic.

Piano.—Melbourne suburban church needs good secondhand piano. Must be cheap. Write "Piano," c/o Austral Co.

COMING EVENTS.

JULY 22 (Tuesday, 7.45 p.m.).—Girls' United Missionary Council Annual Rally, Assembly Hall, Collins-st., Melbourne. The Rally this year is open to men, as programme is being arranged by a mixed group of Foreign Service Dept. of Christian Students' Movement. Speakers, Miss Collinson, of Bureau of Social and International Affairs, and Mrs. Lorraine Barber, M.D., B.Sc. A good representation from Churches of Christ invited.

Here and There.

The following telegram from Queensland reached us on Monday morning:—"Townsville mission catching on; eighteen decisions, big audience last night; busy selecting site for building.—Hinrichsen."

The following telegram reached us on Tuesday morning:—"Mission Dawson-st., Ballarat, splendid meetings; Bro. Hurren of Bendigo missionary, Bro. H. Feary song-leader; all delighted; twelve decisions; closing Tuesday.—Fitzgerald."

Mr. R. Cunningham, of the China Inland Mission, was entertained at tea by the Victorian F.M. Committee on Friday, July 11. He has worked in China for over twenty years, and for the last ten years has been stationed at Tachienlu, on the borders of Tibet. He knew Dr. Shelton, Mr. Ogden and our other men of the Batang mission. In response to greetings by representatives of Conference departments Bro. Cunningham gave a vivid description of his work and of life on the Tibetan frontier.

On Friday evening last our Victorian Social Service Committee gave a dinner in honor of Bro. W. W. Hendry, preacher of Blackburn church and valuable member of the committee, who will shortly proceed to America and the Washington World Convention of Churches of Christ. Bro. Main and Bro. Smith, representing the College and the Blackburn church respectively, were present, and made complimentary references. A beautifully illuminated travelling letter was given to Bro. Hendry, also two volumes as a token of the committee's appreciation of his services.

Bro. Jesse Bader, Chairman of the Programme Committee of the Churches of Christ First World Convention to be held at Washington, D.C., next October, specially requests delegates from Australia entering America at San Francisco to keep together, if possible, as a party, as special arrangements for their entertainment have been made. Also it is especially requested that certain lines be used in journeying to Washington. These will be mentioned in Mr. Gale's next circular to travellers who have written him definitely stating that they are going. Will delegates please note these urgent requests?

At the Dawson-st. church, Ballarat, Vic., a mission has been held during the past fortnight, Bro. A. E. Hurren, of Bendigo, being the missionary and Bro. H. Feary song-leader. There have been large attendances, many strangers being present. Bro. Hurren has delivered stirring addresses. Nine persons have decided for Christ. On July 9, after the mission service, four candidates were baptised. Two of these were welcomed into fellowship on Lord's day morning, July 13, by Bro. Fitzgerald. On Sunday night Bro. Hurren spoke on "The Lost Opportunity," after which a young lady made the good confession. The mission was to close on Tuesday evening.

There were good meetings at Swanston-st., Melbourne, last Lord's day. Mr. Robert Cunningham, C.I.M. missionary, was the morning speaker, and he gave a most interesting address. He had been closely in touch with our missionaries at Batang on the Tibetan border, and knew them personally, beginning with the late Dr. Shelton and successors, and he told of their wonderful and successful missionary work. We commend him to our churches in New South Wales and New Zealand as he has opportunity to visit on his way to the Washington Convention, which he expects to attend. A very fine sermon was preached by Dr. Moore at evening meeting, there being a good attendance and interest. Sympathy is expressed with Mrs. Lee and family, of Elsternwick, in the passing away of the husband and father.

J. L. Ward, secretary of the Christian Men's Association of Victoria, writes:—"The first local branch of the C.M.A. was formed at Carnegie last Saturday night. In addition to providing a definite link between the men of the church and the C.M.A., the branch will study local problems, find ways of more effectively using the talents of the men, and encourage the growth of the fraternal spirit among the members. The advantages of such an organisation in each church will be so apparent that it is expected that many of our metropolitan churches will form a branch of the C.M.A. in the immediate future."

Good meetings were held at Chatswood, N.S.W., on July 13, both morning and evening. At night a baptismal service was conducted. The popularity of the preacher and his wife was seen on Wednesday evening, July 9, when a large and representative social gathering was held in honor of their completing 12 years with the local church. Greetings were given by the leading men of the community including the Mayor of Willoughby (Mr. L. Bavin); Mr. E. L. Sanders, M.L.A.; and Mr. Squire (headmaster of Intermediate High School). Greetings were also given by Messrs. Harward, of North Sydney; Rush, of Lane Cove; and Lockley. Mr. and Mrs. Whelan each received a gift, and each suitably responded.

The following paragraph, culled from the American "Christian Evangelist" of May 29, will be of interest to many of our readers, who remember Bro. Allen's ministry in Melbourne:—"The manse of South Pasadena Christian Church, Calif., occupied by Minister W. H. Allen and family, has been the scene recently of the exchange of greetings with old parishioners from Muncie, Ind., and Danbury, Conn., and of a visit from Robert M. Hopkins, secretary of the National Council of Religious Education of the United States. The members of this manse, at this time, are conscious of high honor which has come to the daughter, Miss Margaret Huddleston Allen, due to her selection as valedictorian for the class of 189 in the high school. Miss Allen was born in Melbourne, Australia. Bro. Allen is busy with the work of his own congregation and otherwise. He delivered the Easter address to the Whittier Commandery No. 51 of which he is a member. Other like opportunities have been open to him recently, and entered into with his accustomed vigor and delight."

The "Wireless Plebiscite" conducted by the Melbourne "Argus" has in it many points of interest. The fact that the great majority of voters expressed dissatisfaction with both the arrangement of programmes and the standard of performance is significant. Those in charge should consider the criticisms that have been freely expressed. It is more than interesting to note the preference of listeners-in. We give the first five and the last five of the programme items out of the "Argus" list of 42. First came Band Music with 132,906 points; then in order Gramophone Records (Classical), 131,991 points; Religious Services, 131,484 points; Pleasant Sunday Afternoons, 129,569 points; News, 118,424 points. The bottom five were as follows: Sporting Talks, 50,993 points; Vaudeville, 49,251 points; Wrestling Descriptions, 39,895 points; Racing Descriptions, 39,031 points; Boxing Descriptions, 29,423 points. This is a most illuminating list. Who would gather from the official conduct and preferences, or from the vociferous calls of a minority, the real importance of racing and boxing descriptions? Good music is evidently appreciated, and, as the "Argus" writer notes, "there is no doubt that the religious services and the pleasant Sunday afternoons are liked."

The Simon Report on the Indian situation has arrested the attention of the world, and many thousands hope it has prepared the way for a solution of a difficult problem. The praise which it gives to Indian missions has not yet received much publicity. The "British Weekly" summarises this portion of it in the following words:—"The report informs us that the Indian Christian community claims to be the third largest religious body in India, numbering in British India and the Indian States combined about 4,500,000 souls, of whom 2,775,000 live directly under British rule. A warm tribute is paid to the work of Christian missionaries. 'It was the missionaries,' the report says, 'who were among the pioneers of education for the illiterate; they maintain some of the best medical institutions in the country; and their work among women and children, and for the depressed classes, is of special significance. Not the least admirable feature of their activities is that they have carried on their labors without offending the susceptibilities either of Moslem or Hindu, and have lived at peace and amity with their neighbors. In referring to the 'untouchables' or depressed castes, the report says: 'The missions have done splendid work in giving them a new dignity and a new hope; and we must mention with admiration the efforts which we saw being made by the Salvation Army for some of the most-degraded.'"

AMERICAN CHURCH STATISTICS.

Gain in church membership in the United States was 300,000 in 1929, according to the annual religious census conducted by the "Christian Herald." In 1928 a gain of 1,000,000 was reported. Along with the slowing up of our religious growth the figures reveal some striking losses in several denominations.

The most notable change affects the Methodists, long in the lead of all the Protestant families. For the first time in the history of the Methodist Episcopal Church it shows a loss of 24,433. The figures for all Methodists shrank 2,440. The Northern church's loss was widely and evenly distributed. Of the episcopal areas, of which there are twenty-one in the United States, only three reported any gain at all. "Modernism" is undoubtedly to blame for the period of decline which has marked Methodism for the past decade. Other denominations showing decreases in membership are: United Brethren, Reformed in U.S.A., Northern Baptists, Friends, Russian Orthodox Catholic, Evangelical Synod of North America, Unitarians and Universalists. Congregational churches would likely show severe losses had it not been for mergers with several small denominations.

The figures, as Dr. Carroll gives them, follow:

Groups	Members	Gains	Losses
Catholic (Western)	17,299,147	84,303	—
Methodist	9,162,280	—	2,440
Baptist	9,141,856	53,333	—
Lutheran	2,777,617	62,932	—
Presbyterian	2,698,132	58,785	—
Church of Christ	2,006,959	34,553	—
Catholic (Oriental)	749,125	—	13,800
Latter-day Saints	687,095	16,394	—
Reformed	567,660	3,657	—
United Brethren	415,443	—	4,371
Brethren (Dunkard)	166,867	1,756	—
Adventists	159,787	5,099	—
Friends	106,230	—	6,321
Mennonites	100,505	523	—

The figures for the Restoration movement show an increase of 34,553. For the first time we are credited with over 2,000,000 "Christians only" in the United States of America. While all this is encouraging in a way, we are far from the stride struck and maintained by the brethren of two generations past. "On to Pentecost!"—"Christian Standard."

ROUND ABOUT JERUSALEM.

(Continued from page 437.)

was his second home. Here he gave back the dead brother to the sisters beloved. How real it makes him when we remember that he wept with those that sorrow in this world in which we live and in this very place.

We had a delightful trip by the way of the Apostles' Fountain and the Inn of the Good Samaritan to the Dead Sea and the River Jordan. There are great buildings in course of construction at the Dead Sea, and fabulous wealth is said to be within grasp in the chemicals in solution in the Dead Sea. What a wonderful sea it is, 1,292 feet below sea level! Nothing can live in it. Its waters weigh $1\frac{1}{2}$ lb. to the gallon, and have 39 per cent. of solid in solution. It is this that forms its attraction, and a company is seeking to gather millions by the banks of this wonderful sea. So it is that what men have for centuries called dead will be made to live. What a parable is this! How much there is apparently dead and unused that could be gathered and used for the enrichment of human life and for the help of men!

The Jordan is a wonderful river, in some senses unique. We saw at the Ford of Jordan the probable place of Jesus' baptism, and in the wilderness beyond the probable place of his temptation. Here in these barren parts gathered the crowd that listened to John the Baptist, and just beyond we came to the city of Jericho. To-day it is being rebuilt in some little way, and through irrigation the desert is coming again to bear oranges, bananas and some other fruits. Along the way we come to where Elisha sweetened the bitter waters with a cruise of salt, and at the Wady Kelt we saw the deep ravine and brook Cherith where Elijah was fed by ravens. Our guide said that there was a tribe that used to live in this part called ravens, and these fed Elijah, but that still leaves us thinking that God in his own wonderful way used ravens in this task of feeding his needy discouraged servant.

The Site of the Nativity.

Another interesting trip was to Hebron and Bethlehem. Here in the Church of the Nativity there are also five chapels, as in Jerusalem, and they are just as unfriendly. Down in a crypt or cave we were shown what is said to be the place where Jesus was born. There was a great congregation gathered in the Roman Catholic portion, and a Franciscan father was preaching earnestly. Our guide interpreted his sermon, for it seemed so real though we did not know the language. He was saying: "Jesus died at Easter. He died for me and for you. He is my Saviour and yours. Will you not look to him and be saved?" This made it all very real even in the midst of tradition. Despite any human mistakes, if men at Easter only called others more earnestly to think of the crucified yet risen Saviour, surely there is some purpose of God in it all.

At Hebron we saw the mosque built over the tomb of Machpelah where Abraham, Isaac, Jacob and their kin are buried. This was the first capital of David and still has an Arabic name meaning "the friend of God," in memory of David. Returning we saw the oak of Mamre, under which Abraham was said to have offered sacrifice and met the angel.

We saw near Bethlehem the tomb of Rachel. Coming through the fields of Boaz and the field of the shepherds, we remembered the love story of Boaz and Ruth, and of later days we recalled the glad song the shepherds heard as the angels told of the birth of our Lord. With these songs in our hearts, and glad thanksgiving, we came again to Jerusalem. It was a great thing to be in the sacred spots. More to us than all was the memory of him who outside the wall gave himself for us. How can we forget thee, O Jerusalem, the city where Jesus died, and to which at last we hope he will come again—the City of the Great King?

N.S.W. Home Missions.

At the present time the Home Missionary fund of N.S.W. is aiding five metropolitan fields, Newcastle, and four country fields, but the expenditure is more than twice as much on the fields outside of Sydney than it is on those in the metropolis.

The organiser recently visited Tamworth and arranged for thirteen brethren in that fine town to commence meetings for breaking of bread. The first meeting was to be held on July 13.

In spite of industrial conditions the work in the great city of Newcastle is making headway, with Bro. W. L. Ewers as evangelist.

Several of the assisted churches have again moved towards the point of self-support.

The committee is trying to arrange for a simultaneous mission among the churches in the metropolitan area, and perhaps some of the country churches, and those in Newcastle.

R. Blackburn has been appointed week-end evangelist at Erskineville, and Mrs. Blackburn as district visitor.

H. D. Priestly is doing excellent work at Hornsby, as is B. G. Corlett in the Granville-North Auburn-Seven Hills circuit.

Bro. J. Clydesdale continues his faithful labors in the Canley Vale-Loftus Park circuit, while the organiser is helping the work at Epping.

R. Greenhalgh is the evangelist at Grafton, G. H. Newell in the Inverell district, A. R. Lloyd in the Gilgandra-Balladoran circuit, and C. H. Pratt at Albury.

The difficulty in the N.S.W. Home Missionary Department is to keep the work going financially until the next annual offering. The debt has been reduced, but there is still a considerable amount to pay, and the overdraft cannot be run up like it was last year. Gifts just now to this work will be very valuable, whether large or small. And special gifts to enable new work to be undertaken will be specially helpful.—Thos. Hagger, Organiser, 242 Pitt-st., Sydney.

Victorian Women's Conference Executive.

The monthly meeting was held on July 4. There was a large attendance of sisters, Mrs. T. H. Scambler, president, being in the chair. Devotions were led by Miss Baker. "Social Service" was the subject of a very interesting address by Mr. J. Plummer, for which he received warm thanks.

Amongst the visitors who received a cordial welcome was Mrs. Graham, of Malvern-Caulfield

church. £5 was donated to Mr. and Mrs. Percy Pittman; £3 to Foreign Mission Committee; and £5 to catering committee.

Home Missions.—The superintendent, Mrs. Forbes, gave an interesting report. On June 26 members of the committee visited Chelsea sisters. A very fine meeting in attendance.

Foreign Mission.—During the month visits were paid to Moreland, Brunswick, Essendon, Preston, Gardiner, with very fine meetings at each place.

General Dorcas.—At monthly meeting the sisters had a busy day. A splendid assortment of garments were brought to the class. Parcels were received from several sisters, and 42 garments from the Ivanhoe sewing class. In all 164 garments were sent to cases, social service, and three hospitals. Donations amounting to £7/10/- have been sent to needy sisters.

The Prayer Committee during June visited Middle Park, South Melbourne and Ormond.

The Mission Band Committee has had well attended group meetings. Hawthorn and first anniversary of band at Hartwell were visited. A special missionary afternoon was held at Surrey Hills, when Mrs. A. J. Saunders, of India, gave an interesting address.

Social Service Committee have had a wonderful response to their winter appeal. Help has been given to 122 families, and groceries to the value of £16 and 40 pairs of blankets were distributed.

Hospital Visitation Committee paid 76 visits to the various institutions, and have distributed many and varied comforts. £2 received from Executive.

Isolated Sisters.—76 letters sent out by the committee, 6 replies received.

Next meeting of the Executive will be held on August 1. Mrs. A. J. Saunders leads devotions. Speaker will be Miss Malcolm (Travellers' Aid); topic, "Youth."—Miss Rometch, Secretary, 13 Florence-ave., Kew.

HONEY.

Victoria's Choicest (Melliodora). 60 lb. tin, 26/-; 30 lbs., 16/-; 15 lbs., 8/6. The "Community" case:—Two 30 lb. tins and four 15 lb. tins, 63/6. Cash with order. Prices include freight to any station open for goods.

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The World Convention.

Jesse M. Bader, Chairman Programme Committee, writes:—

There is a rising tide of interest in the coming World Convention to be held by the Churches of Christ in Washington, October 19-23. Indications are now that there will be representatives present from all the twenty-five countries where we have churches after the New Testament order and pattern. It has been a delight to hear of the Thomas delegation that left Australia some weeks ago. We understand the party will arrive in America sometime in September. The American brethren are also elated that others from Australia are coming in another party via the Pacific Coast. The churches of America are hoping also that a worthy delegation will be present in Washington from New Zealand. A committee will meet all delegations. A personally conducted tour is being arranged. America is known for its warm hospitality. They are eager to demonstrate it to the brethren from 'neath' the Southern Cross. If anyone desires to know more about the genuineness of American cordiality let them ask the Wilsons, Morrises and the Lyalls, who have been over here so recently.

The committee are all working hard getting ready for one of the greatest gatherings our churches have ever experienced. Personally I am hoping that, in spite of the financial depression that is so prevalent in all lands, a delegation of fifty will be present in Washington from Australia and New Zealand. Everywhere I go friends ask about the delegations that are coming, when they sail, and how many will be in each delegation.

If there was ever a time when a visit to America was attractive it is now, as far as our Churches of Christ are concerned. It is the Pentecost year. The convention will be the first of its kind ever held by us. It will be held in the capitol of the nation. At least 15,000 will be present. Never will there be, in many years, such an opportunity to see and hear so many of the leaders from all the countries as in this October convention.

All the American brethren join in a hearty invitation to every one to come to Washington. A warm welcome awaits one and all.

Obituary.

ARTHUR.—The sudden home-call of Miss Zella Arthur on June 21 came as a shock to the many friends of this faithful follower of Christ. Miss Arthur was not only a friend of the Lord Jesus Christ but a friend to all. At the graveside Bro. Gray paid a beautiful tribute to her noble character. In her girlhood days, under the preaching of the late Bro. H. D. Smith, Miss Arthur decided for Christ at Hindmarsh, S.A., and in that locality and Prospect, Mile End, Nailsworth, North Adelaide and Henley Beach she has borne witness to her loyalty to Christ. She was a Sunday School teacher and an ideal visitor. Through her expert needlework she helped many Christian causes. Hers was a beautiful spirit of resignation when active service was denied her. Her mother's death three years ago came as a blow to her, and now at the age of 53 she has joined her mother and the company of the redeemed. The sympathy of Christian friends goes out to her loved ones.—H. P. Manning, Henley Beach, S.A.

CREEK.—On June 22 Bro. J. Creek was called home after some weeks of illness, at the age of 72 years. Our brother had for years been handicapped by an injury. He was a good man, and gained the esteem of all who knew him. He was a devoted husband and father. To his loved ones the church extends her deepest sympathy. A large circle of friends assembled at the grave-

(Continued on page 446.)



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Christian Men's Association

CHURCHES OF CHRIST IN VICTORIA.

"Fitted joined together."—Eph. 4: 16.

Apart from the general aims of the Association, the following particular aims have been set as the objectives for 1930:—

1. Every male member of Churches of Christ in the metropolitan area to be a member of the Association.
2. Efforts to be made to more effectively use the talent of our membership.
3. Definite educational work to be undertaken in connection with the propagation of a greater knowledge of our plea.
4. Regular Quarterly Central and Monthly District or Group Meetings to be held.

The men of the churches are urged to co-operate with the Council of the C.M.A. in the efforts made to achieve the above aims.

President.—T. R. Morris, 20 Windermere-cres., Middle Brighton, S.5. 'Phone, X 2343.

Secretary.—J. L. Ward, 6 McPherson-ave., Carnegie, S.E.9. 'Phone, U 2612.

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News of the Churches.

Queensland.

New Veteran.—The Bible School had a record attendance on July 6. Three new scholars were enrolled. Bro. E. Trudgian preached at night; over 30 present, 20 partaking of the Lord's supper.

Bundaberg.—Services on June 29 were conducted by Bro. Arnold, of Maryborough. The platform on July 6 was occupied by Bro. Tease, of Kingaroy. At gospel service the chapel was crowded, and one young man made the good confession. The Band of Hope is progressing favorably.

Gympie.—Lord's day and week-night services are largely attended. Great interest is manifested in Bro. McKie's addresses on "The Second Coming of Our Lord." On June 25, three candidates were immersed, also two on July 2; they were received into membership on July 6. A large number of scholars sat for the B.S. examination.

Maryborough.—On June 29 Bro. E. Snow spoke in the morning, and at night Bro. Alan Price gave a good address on "Excuses." On July 5 the Ladies' Guild held a successful tea meeting and concert, 150 being present. Proceeds amounted to nearly £8. On July 6 Bro. E. Arnold gave a morning address on "The Forbidden Vision," and at gospel service spoke on "Jesus, the Way." Interest is maintained in the meetings.

Western Australia.

North Perth.—Bro. Lang, from Cottesloe, addressed the morning meeting on June 29. Bro. D. M. Wilson spoke at the gospel service. Bro. Robinson returned from holidays on July 6 and spoke at both meetings. Four were baptised at the conclusion of the gospel service.

Perth.—On July 3 Bro. A. M. Bell delivered a lantern lecture on our work in New Hebrides, China and India. The slides were made by the young men of Lake-st., under the direction of Bro. Bell, and were colored by Sisters G. Ewers and V. Louey. Sunday, July 6, brought to a climax a fortnight of united prayer on behalf of Foreign Missions. Bro. Schwab's subjects, "A Sure Sign," and "Thinking Hard," were much enjoyed.

Bassendean.—On June 22 Bro. F. C. Buckingham spent his first Sunday with the church. On June 29 he again gave stirring messages. On July 6 Bro. Berry spoke in the morning and Bro. Buckingham at night. Through Bro. Buckingham's visits larger gatherings are assembling. It has been decided to carry on the mid-week prayer meeting on Endeavor lines. On July 9 the Y.P.C.E. combined, and officers and committees were elected. Sister Floyd is home from hospital, but still has to lay up.

Cottesloe.—81 broke bread on Pentecost Sunday. Miss Winnie West has confessed Christ and been baptised. Bro. and Sister Ray Kirwood have been received by letter from Brunswick, Vic. J.C.E. and Band of Hope united for their first anniversary. These are splendid aids to work among the young. Twenty-seven Bible School scholars sat for the Scripture examination. The Ladies' Aid raised £5 for unemployed relief, and have a talent scheme in hand for the building fund. The Phi Beta Pi club paid a visit to the Silver Chain Home for the aged. K.S.P. have transformed an old bakehouse into a comfortable meeting place, and conduct their meetings on training class lines, and also assist in the mid-week service. Bro. Maston Bell gave an interesting F.M. lantern talk. The church has exceeded its budget allocation to June 30 by £3/6/-, beside meeting local liabilities.

Kalgoorlie.—On morning of July 6 the Sunday School scholars who were recently baptised were received into membership. Bro. Waterman spoke on Foreign Mission work. He also preached at night. Bro. A. G. Saunders, en route to Subiaco, addressed a meeting. On July 7, 65 scholars sat for the Sunday School examination. The church has suffered a great loss by the calling home of Sister Sansum.

South Australia.

Nailsworth.—Foreign Mission offering, £20 to date. All look forward to the return of Bro. Raymond, and feel thankful that his health is better. The church is thankful to Bro. Horsell for helpful addresses and enthusiastic efforts during Bro. Raymond's absence.

Henley Beach.—Good attendance at morning worship on July 13. Bro. H. P. Manning's address was "The Second Persecution." In the evening the choir rendered the anthem, "If ye love me," the gospel message being "Hardened Hearts." Bible School is in good heart, with 103 on the roll.

Queenstown.—On July 13 Bro. Brooker exhorted the church. At the evening service his subject was "I Know that my Redeemer Liveth." Reference was made to the departure from this life of Bro. W. Clarke, at one time in membership at Queenstown, and Bro. Martin. Christian sympathy is extended to the bereaved.

Cottonville.—On July 13 Bro. N. G. Noble delivered a splendid exhortation on "Forgiveness." In the Bible School, owing to the growth of the senior classes, additional rooms have been provided by subdividing the Bible Class room. 140 present at school; 4 new scholars. At the gospel meeting Bro. W. Green delivered an appealing message on "In the Beginning." F.M. offering so far is £10.

Mile End.—Meetings on July 6 and 13 were splendidly attended. In response to the appeal by Bro. B. W. Manning one young woman stepped forward on the evening of July 6. On July 13 three came forward, of whom two were young women desiring to reconsecrate their lives to Christ. The holding of the weekly prayer meeting, followed by choir practice, has resulted in increased attendances at these services on Wednesday nights.

Port Pirie.—On July 10, at the church annual business meeting, a good evening was spent. Reports from auxiliaries were given, and election of officers held. Means of benefitting the church over the depressing times were discussed. The treasurer was commended on the way he had kept his book. On July 13 Bro. Randall spoke at both meetings. In the evening church anniversary services were held. Anthems were rendered by a special choir under the leadership of Bro. Bottrell.

Prospect.—Splendid interest is shown in church and auxiliaries. During June special Foreign Mission messages were given by Bren. Burdon, Gray and Russell. The F.M. offering is £27 to date. On June 25 Bro. Walden gave a lantern lecture to a large audience. Three have been received by letter. A Phi Beta Pi club has been formed, with Mrs. Russell chaplain. Nine scholars and one teacher sat for the Bible School examination. On July 13 a very successful Bible School anniversary was held, with excellent attendances and interest, and splendid singing by scholars under the leadership of Bro. Will Watson, assisted by orchestra. Speakers were Bren. B. A. Rogers, Trevor Turner and G. T. Walden. An encouraging feature of the work is the spiritual interest of the young people. Increased attendances at Junior and Intermediate Endeavor Societies.

Murray Bridge.—The work is going on very well. At a Bible Institute held recently Bren. Edwards and McCallum gave helpful addresses. At a C.E. rally on July 8 Endeavorers gave special items and Bro. Manning, from Henley Beach, gave the address. There was a large congregation, and supper was served. On July 13 Bro. and Sister Bridgeman and two daughters were received by transfer from Crystal Brook. At night Bro. Killmier spoke to a good congregation on "Till He Comes." A prayer meeting every Sunday prior to the gospel service is well attended.

Glenelg.—On the eve of the marriage of Miss Mavis Armstrong and Mr. John Pickup, the choir and Sunday School tendered them a kitchen evening on July 3. On July 6 two young girls from the Bible School were baptised. On July 9, at the annual church business meeting, favorable reports of all activities were presented. July 13 was the church anniversary. In the morning Bro. B. W. Manning gave a helpful address to a fine gathering on "The Church." An interesting evening address was given by Bro. Edwards on "The Acid Test of Christianity." Good congregation. Two anthems by the choir and solo by Mrs. Welsh were sweetly rendered. Five sick members have been restored, but three others are very sick.

Strathalbyn.—The work is going on steadily. Recently after Bro. I. Durdin's address two young ladies confessed Christ. During June Bren. J. Butler, of Adelaide, and L. Skewes, of Mt. Compass, exhorted. On July 6 Bro. T. Hamilton spoke in morning and Bro. H. L. Walmsley preached at night, when a young man decided for Christ. Bro. Ira Durdin commenced his sixth year of service on July 13. Our brother is held in high esteem, and is doing good work. The C.E. society now has a membership of 49. The Bible School is also in a healthy condition with 75 on the roll, a record attendance of 71 being present last Lord's day.

Victoria.

Footscray.—Meetings on Sunday were smaller than usual. Bro. Pearce spoke in the morning, Bro. F. T. Saunders at night. Bro. R. Hardie sang a solo. Bro. E. Pounsett was injured at work and is laid aside.

Newmarket.—Bro. Hunt, from North Melbourne church, was the speaker on Sunday morning. At the gospel service Bro. Black spoke to a good meeting on "A Severe Test." Bro. A. Stewart, from Essendon, was organist.

Port Fairy.—Meetings have been fairly well attended lately. The church appreciates Bro. Hocking's addresses at morning services. Sister Miss I. Sumner has been appointed secretary in place of Miss E. G. Sumner, resigned.

Gardiner.—Bro. Gebbie addressed good meetings on Sunday. The Bible School conducted a fine missionary session in the afternoon. The programme of the scholars and an address by Miss Blake was much enjoyed by a large audience.

St. Arnaud.—Good meetings continue. On July 13 there was a record Bible School. The church is extremely grateful to Bro. C. Jackel for his gift of two very fine pedestals, and to Bro. N. Hiron, of Hawthorn, for a hymn-board for the chapel.

North Melbourne.—Last Lord's day Bro. Black (Newmarket) gave a fine address in the morning on "Witnessing for Jesus." In the evening Bro. Hunt gave an impressive address on "Greatness and Liteness" in life. Attendances were moderate.

Moreland.—Meetings are well attended. Dr. W. A. Kemp was the morning speaker on July 13, and Bro. Rasmussen delivered the gospel address at night. Two young people confessed Christ. Miss Dickens sang a gospel solo. Foreign Mission offering, £16.

Parkdale.—Addresses from Bren. Brooker and Stephenson were enjoyed by good attendances on July 13. The song service preceding the gospel meeting was conducted by Bro. Brooker, who later sang a solo. Bro. Arthur Allamby passed away during the afternoon.

Wangaratta.—Fair attendances at all meetings, Bro. Arnold preaching splendid messages. On July 12 brethren with motor trucks carted a large supply of firewood for Bro. Arnold. Sister Jackel and Bro. Cordy have recovered from the effects of their motor accident.

South Yarra.—All meetings on July 13 were good. Bro. Ladbroke was the speaker. Radiators were used in the evening. Interesting letters have been received from Bro. and Sister Sandells. Phi Beta Pi is going well. Efforts are being made to form a junior cricket club.

Geelong.—C.E. anniversary services on Sunday passed off successfully. Bro. Dan. Stewart preached at three services. At night a young woman made the good confession. On July 8 a social was tendered to Bro. and Sister Clipstone; it took the form of a concert, with addresses and a coffee supper.

Cheltenham.—A time of spiritual uplifting was experienced on the morning of July 13, when Bro. W. W. Hendry exhorted on "The Gift of the Holy Spirit." A young lady was received into fellowship. It being Children's Day, Bro. Wakeley was assisted at the evening service by scholars from the Sunday School.

Hampton.—Meetings on July 13 were addressed by Bren. K. A. Jones and R. T. Pittman. At night a young lady was immersed. The choir is rendering helpful service. On Wednesday evening, July 9, a kitchen tea tendered to Bro. D. Allen and Sister G. Quenault, who are to be married shortly, was largely attended.

Ivanhoe.—Two have been welcomed by letter. Bro. Scambler (morning) and Bro. Abercrombie (evening) were the speakers on July 13. During the day brethren visited Sister Mrs. Kruger, who is seriously ill, and broke bread with her. The mid-week meeting on July 10 was conducted by the Intermediate C.E. 17 scholars sat for the examination.

Sunshine.—On the morning of June 29 Bro. Black, of Newmarket, gave the address. Bro. Cook's theme for the gospel service was, "How do I know that I am a Christian?" On July 6 his subject was, "Why Not a Christian?" A sale of works and gifts raised £18/5/-. The Bible School has commenced practice for anniversary under Bro. Wright.

Collingwood.—Good meetings continue. At gospel service on July 13 there was a fine gathering, and Bro. R. Burns gave a splendid address. A duet was rendered by Sisters Jessie Lightowers and Ethel Edney. On July 7, 12 scholars from the Bible School sat for the annual examination. Bro. Fitzgerald, of Fairfield, will commence his ministry with the church on Aug. 10.

Fairfield.—At a special church business meeting on July 9, the resignation of Bro. Fitzgerald as evangelist was accepted with deep regret. He has served the church faithfully for nine years and will be greatly missed. The sisters have re-furnished the platform with four suitable chairs as a present to the church. Our aged Sister Mrs. McNee passed away last week, and was buried at Maryborough.

Shapparton.—Bro. and Sister Andrews and family arrived on July 10. On Friday night a public welcome was accorded them. Bro. E. H. Paul presided, and on behalf of the church spoke words of welcome. The Mayor of Shepparton, on behalf of the citizens and leaders of other religious bodies and organisations, welcomed in a very sincere manner our brother and his wife. Bro. Andrews commenced his ministry on July 13, and had two inspiring meetings, the messages being greatly appreciated.

Newport.—Young people from Lygon-st., Moreland, Preston and East Kew churches took charge of the gospel service on July 13. Mr. Roy Pittock spoke on "The Appeal of the Great Elder Brother." A young man decided to follow Christ. Messages in song were rendered by Misses A. Tippet and E. Dickens and Mr. Cecil Watson. An orchestra of six instruments rendered splendid assistance. One hundred and fifteen were present. These young people will visit Newport and take the gospel service on the second Sunday in the month.

Mitcham.—Good meetings are being held. On the morning of July 6 a visit from Bro. Gale was enjoyed. Bro. W. W. Hendry spoke at night. On the 13th, Bro. Robb, jnr., of Moreland, gave a fine address in the morning, and Bro. Hendry proclaimed the gospel at night.

Brighton.—At the morning service on July 6 Bro. Mudford exhorted, and in the evening Bro. Swain gave a Foreign Mission address. This took the form of a children's service. At the home-coming services on July 13, Bro. J. E. Webb was welcomed as preacher. All services were well attended.

Castlemaine.—On July 2 the young people's society held a "newspaper night," when good clippings were brought from the week's dailies, and interesting discussions followed. On July 6 Bro. Earle commenced a series of studies from the Psalms. Marked interest was shown. On July 13 he continued these addresses, and in the evening gave a splendid gospel message on "Eyes that see, but see not."

South Melbourne.—At morning service last Lord's day Bro. Waterman spoke on "Silas, the Letter Carrier." At night he preached an excellent sermon on "The Deliverance of the Soul." Sister Rene Trompf rendered an enjoyable solo. The Phi Beta Pi club continues its efforts to relieve the poor and needy. Kindergarten department of Bible School reports good work. All auxiliaries are alive with interest.

Carnegie.—Meetings on July 13 were well attended. In the morning Bro. and Sister Edwards were welcomed, having recently been baptised. Bro. Shipway addressed the church upon "Prince and a Saviour," and preached at night on "What to Believe About Repentance." A Bible School scholar was baptised. On June 12 the men held a second men's meeting and inaugurated the Carnegie branch of the C.M.A., with Bro. Holloway president and Bro. C. Large, 4 Egan-st., Carnegie, S.E.9, secretary.

Ascot Vale.—On July 2 the women's mission band held a sunshine afternoon. Mothers and friends of the Bible School children were invited. "Miss Kookaburra" spoke to a large gathering. Sunday morning meetings are well attended. On July 6 some of the Bible School presented the Children's Day service at the gospel meeting. Bro. Patterson spoke of our mission work. On July 10, at the annual business meeting and election of officers, all auxiliaries sent in good reports. Bible School is still growing.

Horsham.—Fine interest has been maintained during past month. There was a large morning congregation on June 29, when Mrs. Goods was received into fellowship. The building was also comfortably filled at night, when in a memorial service was held to the late Bro. Creek. Bro. Payne's addresses were much appreciated. On July 6 Bro. Payne concluded four years of service in Horsham circuit. He spoke morning and evening. The gospel meeting was conducted by the young men, there being a splendid number present. Bro. Payne's subject was "Young Men and Opportunity." The church regrets the departure of Bro. W. Leng, who received gifts from Bible School, choir and church.

New South Wales.

Burwood.—On July 9 Mr. Lydiard, C.I.M., gave a lecture on his experiences in China. Many members are out of employment.

Broken Hill.—Good meetings were held on July 6. Bro. Cremer gave the morning address and Bro. E. G. Warren preached at night. The Ladies' Guild recently distributed 131 garments and 4 rugs to needy cases, and £3/6/- was also given to the poor. The Foreign Mission box left for India last week containing 85 garments and other useful articles. The school and Senior C.E. Society are in a good position. Many church members are out of employment. There was a good morning meeting at Railwaytown on July 6. The 12 members present gave £7/4/- for Foreign Missions. Bro. E. G. Warren spoke on "The Heathen."

Enmore.—On morning of July 13 Bro. C. B. Titus, of Kimberley, South Africa, addressed the church. In the afternoon he visited the Bible School. At night Bro. Paternoster spoke on "The Ascended Lord." F.M. offering now is £190.

Hamilton.—The church has much enjoyed visits from H. R. Coventry and Thos. Hagger during the past month. Two were recently welcomed by letter. 20 scholars sat for the Scripture examination. F.M. offering was easily a record, £13/10/- to date. Women's Guild and C.E. Society are holding regular gift meetings to help needy church families.

Mosman.—Plans have been laid for a two-weeks' mission in October to be conducted by Thomas Hagger. Meanwhile members will practise self-denial to finally adjust finances and thus permit of appointment of full-time preacher. Recent visitors have been Mrs. Dickson, of Lygon-st., Vic., and Mrs. Stuart Stevens, of Ipswich, Q.

Petersham.—On Sunday evening there was a good meeting, when the Children's Day service delivered by the Bible School was very helpful. Bro. Arnott preached on "The Bright and Morning Star." Children's Day offering amounts to £1/10/8; F.M. offering is now £4/8/6. We regret to report that Bro. J. R. Cattnach passed away on Sunday evening at Toddington Hospital.

Sydney (City Temple).—The work is continuing nicely under the ministry of Bro. Davis, who, we regret to report, has been indisposed for the past fortnight. The morning service was broadcast on July 6, this being the first occasion on which a Church of Christ morning service has been broadcast in N.S.W. It proved a success. There was a good attendance, including several visitors. Bro. I. A. Paternoster delivered a fine address. Under the able leadership of Bro. Reg. Hayward special music was rendered by the choir with Mrs. H. Simpson as soloist. Bro. P. J. Pond preached at night. Bro. W. J. Crossman was morning speaker on July 13. Dr. C. A. Verco conducted the evening service, which was addressed by Bro. C. B. Titus, from South Africa. Bro. E. Davis is making steady progress. Recently a young man was received into membership after baptism.

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OBITUARY.

(Continued from page 443.)

side, the service being conducted by the writer.
—R.W.P., Horsham, Vic.

MEE.—Mrs. J. Mee, who passed away on June 11, at the age of 85 years, was a "mother in Israel" in the church at Footscray, Vic. Our sister and her husband who survives her were members of very long standing, first at Newmarket, where, under the preaching of the late Bro. Joseph Pittman, they gave themselves in full obedience to the Lord. During the many years of membership at Footscray Sister Mee was most loyal, "always abounding in the work of the Lord." In recent years our sister suffered greatly from a painful affliction; but in it all she evinced beautiful faith and patience. We laid her body to rest in Footscray cemetery in certain hope of the resurrection. Christian sympathy is with those who mourn the loss of a beloved wife and mother.—D.D.S.

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