

THE AUSTRALIAN CHRISTIAN

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

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXXII., No. 34.

THURSDAY, AUGUST 22, 1929.

Subscription, 9/- per annum; posted, 10/6.

Sabbath Keeping and Sunday Observance.

THE following cable item of news from Scotland, which appeared in our newspapers last week, aroused some interest:

"The Commission of Assembly of the Free Church of Scotland specially discussed the fact that the Duke and Duchess of York attended an ambulance demonstration at Forfar last Sunday and presented medals. The Rev. W. Fraser, of Forfar, said that he felt it keenly that two such well-beloved people should have done such a thing. The commission sought to inform the Duke and Duchess of York that it was an insult to Scotland which should not be repeated. Ultimately the commission contented itself with a general resolution expressing regret at the continued flouting of the Sabbath, and testifying that the fourth Commandment did not permit exceptions, even among the great ones of the land."

We are not roused to comment because of an alleged "insult to Scotland." That phrase, indeed, seems to us to be a remarkably foolish one. In bygone days, when to "whistle on the Sabbath" was by many looked upon as a serious offence, the attendance at an ambulance demonstration might have been regarded as a misdemeanor or even construed into an insult. But, whether for good or ill, Scotland's days of puritanical strictness are over. We may be sure that neither the Duke of York nor the people concerned in the demonstration had any ulterior motive or wished to insult either Scotland or its religion. It is more than probable that many persons in high places in Great Britain and her Dominions spent the Sunday in worse occupations than the presentation of medals.

There is one good thing in the protest of the sturdy Presbyterians. It shows that there are still people who will not be guilty of undue respect of persons. There is such a great tendency to pounce on the sins of the poor and weak, and to ignore or condone the errors of the great and powerful, that it is positively refreshing to read the report of the Commission of Assembly. John the Baptist might have saved his head had he been content to rebuke the publicans

and sinners; but he too held as a principle that sin was sin, and must be condemned even in a prince. That God's commandments do "not permit exceptions, even among the great ones of the land" is most certainly true; and for that pronouncement we are grateful, whatever be our opinion of some of the other reported utterances of the Commission.

It is demonstrated that there are Presbyterians in Scotland who are the not unworthy descendants of John Knox and Andrew Melville, the greater founders of Scotch Presbyterianism in the sixteenth century. John Knox withstood Queen Mary to the face and "part her greet," when he believed that her words and practices were opposed to the law of God. Andrew Melville, Knox's great successor, plucked King James VI. by the sleeve, called him "God's sillie vassall," and reminded him that Christ Jesus was King in Scotland, of whose kingdom the kirk, King James was not a king or a lord, nor a head, but a member and a subject! So the members of the Commission of Assembly are in a noble line of

succession—though we doubt if they had quite so worthy an occasion for their indignation and strong language.

Sunday observance.

Let us say that we share the regret of many devout Christians that there should be so many encroachments upon Sunday, the rest day of the week. We think that if the people rightly appreciated all that that day of rest has meant to the world, they would refrain from many of the practices which are now common. In different States encroachments are being made. The Victorian Council of Churches has been trying to call a halt. One of our contemporaries publishes the following paragraph regarding the increasing Sunday railway traffic. We confess to sympathy with the writer, who states: "We deeply regret the reported utterances of the Premier of the State, Sir William Macpherson, in reply to the deputation that waited upon him recently with respect to Sunday traffic on the railways. The Premier appeared to be quite reconciled to the policy of the Commissioners to run trains on Sunday as long as there was profit in them. The usual statements were made about this being the only day that hard-worked men and women could find time for recreative trips to the hills and the seaside. It is in the main not the hard-worked folks who are urging the extension of Sunday traffic. Watch the class of people who are compelling other men to work as drivers and guards on the railways, and it will be found that it is the well-dod, comfortably-off people who are asking that others may toil that they may play. It is disappointing when the men who lead in politics cannot see things like statesmen, and recognise the injury and injustice of the increasing raids upon the day of rest."

One of the very worst things that would happen to our land would be the introduction of a "Continental Sunday."

PRINCIPAL CONTENTS.

	Page
Sabbath Keeping and Sunday Observance	523
The Untranslated Words of Jesus	521
What Followed Pentecost	525
N.S.W. Social Service Department	526
"American Items"	527
Home Circle and Family Altar	528
Prayer Meeting Topic	529
Our Young People	530
Foreign Missions	531
Here and There	512
The Challenge of Tasmania	513
Obituary	511
News of the Churches	511

Sabbath or first day.

We greatly regret, however, to see the almost constant attempt on the part of Christian people to link up a plea for Sunday observance with the fourth commandment. Our friends in Scotland, for instance, who wished to rebuke and reform the Duke and Duchess, say that the fourth commandment does not admit of exceptions. It is foolish and reprehensible to suggest that the law relating to the Sabbath or seventh day of the week could decide the question of attendance at an ambulance demonstration on a Sunday. We wish that all persons would give the first day of the week the place which it had in the New Testament church. But merely because irreligious folk (and even many Christian people) do not observe it in the manner of the early church, is no reason why the decalogue should be cited in reproof. Everybody ought to know that Sunday was not, is not, and so far as anybody on earth knows, never will be, "the Sabbath." The frequent confusion misleads people, and when readers of the Bible discover the error they are apt to react in dangerous ways. Anyone who studies the Pauline epistles (notably Romans, 2 Corinthians,

Colossians and Galatians) will see that there is no sabbatizing enjoined in the new covenant. The sanction for Christian observance of the first day is found in apostolic practice.

It is very strange that, in a number of ways, there should be a return to Judaism on the part of believers. Pleaders for Saturday observance, as well as those who seek to link up Sunday with the fourth commandment, cling to the law and not to the new covenant. Advocates of a special priesthood in the church find no warrant in the New Testament; they go to Judaism, and sometimes draw from pagan sources. Advocates of church continuity—claiming that there was an Old Testament church which was continued in the New—endeavor to justify infant baptism because infants were admitted into "the Old Testament church," and are guilty of the same strange error. The only way successfully to deal with such cases is to be thoroughly grounded in New Testament teaching. Would that we had more of real study of the Word! Would that men realised that we are not under law, but under grace, and rejoicing in Christ would stand fast in the liberty wherewith Christ has made us free, not being entangled again in a yoke of bondage!

Gospel according to Mark, chapter 5, verse 41. Here you have got our Lord speaking, talking Aramaic or Chaldee. "And he took the damsel by the hand and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise;" or, in a more homely way, as the General put it, "Daughter, it's time to get up."

Again, he told us that when his children come home from school (and the school there are conducted by American Presbyterians), when his children come home from school perhaps the door is shut. Well, you know it is not very safe there to be out in the open, a great many devil-worshipers camp out there, and the child will knock at the door and want to get in, and if nobody comes, the child will cry, "Open, open, and, of course, they cannot talk English, although the father talked excellent English, but the child will say, "Ephphatha, ephphatha." And now, boys and girls, turn to the 7th chapter of Mark, 34th verse, and once more our Lord is talking what you might call Chaldee, "And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened." You see it was just as if our Lord was knocking at that man's eyes and saying, "Open, open, I want the light to get in." And they were doing that saying to this day.

But I think the last thing he told us was even more interesting and more solemn. He said this: "Supposing my wife and I go out some afternoon, and we leave our family at home, and then, suppose we make more calls than we intended, and we are late in getting home. Of course, in this country the children would not mind in the least, but in that country they are never quite safe, and when the darkness comes the children get anxious, and so when I come to the door the children say, 'Father, what has kept you, where have you been, what have you left us like this?'" And you know, the beautiful thing is that what the little people say is something like this, "Lama sabachthani?" "Father, why have you left us like this?" They say it to-day. Turn up once more, and lastly, the 27th chapter of Matthew, 46th verse, where you read, "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" Just as if our Lord were a little child being brought to get frightened, feeling all alone, and crying out to his Father, "Where are you, why are you not home, we are very lonely without you?"

And these are the three examples in the Gospels where you have untranslated words of Jesus, and which were brought home to me in a new and vivid manner after my interesting conversation with this Christian General Agha Petros.

The Untranslated Words of Jesus.

The following is from a book of children's sermons—"Twenty-five Talks to Boys and Girls"—by the late Dr. G. H. Morrison.—Ed.]

I want to speak a few words this morning upon some of the untranslated words of Jesus. I wonder if you ever ask yourselves what language our Lord spoke. That, you know, is a very interesting question. Perhaps you think because the New Testament is written in Greek, that our blessed Lord spoke Greek. Well, our Lord, I am perfectly certain, understood Greek, and could use it if the occasion offered, perhaps used it when he talked to the Roman Centurion; but in the cottage, and in the village street, and talking to his disciples he certainly would not talk Greek.

Then perhaps some of you think because he was a Jew that he talked Hebrew, but you know in our Lord's time people did not talk Hebrew. The Hebrew of the Old Testament was related to the language he spoke somewhat as Anglo-Saxon is to the English of to-day. What our Lord did talk at home and talked amongst his friends, and talked in the Sermon on the Mount, was the commonly spoken language called Aramaic, or Assyrian, or Chaldee; and it is very interesting to remember that there are people in the world who are talking that language to this day, and that is really why I am speaking on this subject this morning.

We had in Glasgow some time ago an extraordinarily interesting character, an Assyrian General. His home was behind Nineveh, his name was General Agha Petros. He was Commander-in-Chief of the As-

syrian Forces during the Great War. The little Christian Assyrian army and he fought, officered by Scotsmen (one of them a Glasgow man), fourteen battles against the Turks, and won them all. He was in Glasgow in the interests of the Assyrian refugees; he worshipped in this church, and greatly enjoyed the services.

If you boys and girls had seen him as some of us did in the City Chambers, ablaze with orders—the Cross of Saint Andrew of Russia, the Legion of Honor of France, and all sorts of orders—you would have thought he was a very picturesque figure. But, I think what interested most of us was this, that he told us they were talking at home still, away up in the mountains behind Nineveh, in the North of Mesopotamia, the very language that our Lord spoke, and, because he gave us one or two instances of that, I am speaking this morning to you on the untranslated words of Jesus.

For instance, General Petros said this, "I have got children at home and, like other people, they are sometimes a little unwilling to get up in the morning, and my wife will go in to waken them, and if it is a daughter she is speaking to, she does not say, 'Daughter, it's time to get up,' but she says, 'Talitha cumi'; if it is a boy she would say, 'Tali cumi'; but if it is a girl she says, 'Talitha cumi'—'Daughter, it is time to get up.'" Now, boys and girls, I think you all know where you get that in the Gospels, don't you? I want you to turn with me to the

"Look thou with pity on a brother's fall,
But dwell not with stern anger on his guilt.
The grace of God alone holds this, holds this,
Were that withdrawn, thou too wouldst succumb
and halt."

Pentecost.

What Followed Immediately After.

Ethelbert Davis.

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. . . . And all that believed were together, and had all things common. . . . And sold their possessions, and all goods, and parted them to all men, as much as they had need. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved."—Acts 2: 42-47.

The second chapter of "The Acts" would have been positively incomplete without the inclusion of verses 42-47. Were these verses, mixing archaeology with history, to have been throughout the last 1500 years careful in their explorations to discover, and translators would state, in searching among the manuscripts for what would obviously be a lost portion of the sacred text. Almost the whole of the remainder of the book could more easily be dispensed with by the church than these few verses. For a knowledge of what followed immediately after Pentecost the attitude of those who first came into the newly-formed church, their fidelity to the instruction they had received, and their reaction to the conditions of their new life in Christ, would be as essential to the edification and guidance of the church in succeeding centuries as would be the record of the origin of the church and its divine constitution.

After that wondrous day of beginnings had closed in with the baptism of those who had "gladly received the word," the balance of interest moved from the divine and contrary to the human, or the divine manifest in the "new creation." The life of the three thousand converts brought into the church at Pentecost was more devoted to Christianity and to the church for all time, than the life of any other group of Christians in any other time and country. That was so because the apostolic commencement of the church was to be the model upon which the church was to develop, and the ideal to which the church through the ages was to refer, and to which an apostate church was to be called back.

A writer of the 19th century has said, "The New Testament is almost entirely occupied with two lives—the life of our Lord and the life of the early church. That early church does not give us precepts but example." That was particularly true of the church immediately after Pentecost, for the statement with which the history of the church begins is not one of doctrine but of life: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." In these words is also summed up the permanent fruit of that convulsion which was so sudden and so sharp.

"They continued steadfast." Perseverance in discipleship was one of the things the Master set as an instance and a tenderness; that was suffering. Loving means a close relationship which should exist between himself and the members of his body, the church, he said, "Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in me; neither can ye, except ye abide in me." Steadfastness was one of the things strongly emphasized by the Lord, as they, through the gospel, won men to Christ, and as they instructed the churches they established. In our day no one factor would contribute more to the success and advancement of the church at all times and in all places, than for every member to continue steadfast.

"They continued steadfastly in the apostles' teaching." In full obedience to the divine com-

mission the apostles taught the converts to observe all things Jesus had commanded; and it is a lasting tribute to those Pentecost Christians that they "continued steadfastly in the apostles' teaching." Years later, and of other congregations, it was the apostle's lament that they should be "so soon removed from him that called you into the grace of Christ unto another gospel"; and that when they ought to have been teachers, "Ye have need that one teach you again which be the first principles of the oracles of God." It was an evidence of the genuine conversion of the three thousand on Pentecost that they gave diligent attention to the apostolic instruction.

"They continued steadfastly in the fellowship." That word "fellowship" predicates more than is often allowed by those who use it. Some quote it as having reference only to the contributions to the Lord's work. Others again use it as re-

THE DAY WILL BRING SOME LOVELY THING.

"The day will bring some lovely thing."

I say it over each new dawn;
Some gay, adventurous thing to hold
Against my heart when it is gone.
And so I rise and go to meet
The day with wings upon my feet.

I come upon it unawares,
Some sudden beauty without name:
A snatch of song—a breath of pine—
A poem lit with golden flame;
High tangled bird-notes—keenly thinned—
Like flying color on the wind.
No day has ever failed me quite—
Before the greyest dawn is done
I come upon some mistily bloom
Or a late line of crimson sun.
Each night I pause—remembering
Some gay, adventurous lovely thing.
—Grace Crowell.



fering only to fellowship with Christ. The fellowship was all-inclusive—fellowship with Christ and with God, fellowship with saints, and fellowship in continuing to the work of the kingdom. The Holy Spirit has in other Scriptures made the matter clear. "Ye are called into the fellowship of his Son Jesus Christ, our Lord," and "our fellowship is with the Father, and with his Son Jesus Christ," as sure as that our fellowship is with God and with Christ, our fellowship with one another is affirmed in the words: "We have fellowship one with another"; while in other passages our fellowship in the work of the gospel is avouched. In the breaking of bread, and the prayers and attendance at the regular ordinances of their religion, there was a sense of fellowship with Christ and with one another. In the giving of their substance there was a sense of partnership with Christ in the enterprises of his kingdom.

"They continued steadfastly in the breaking of bread." Without further elaboration the "breaking of bread" was that ordinance which the Lord had ordained to show forth his death. "From the first what was afterwards known as the Lord's Supper" took its place with baptism as a permanent universal duty of all in the church's life." The prayers in which they steadfastly continued were the spontaneous supplications, the interceding grace which was one of the gifts of the primitive church. The church was born in a prayer meeting; in prayer it was nurtured, and had the church continued in prayer as at the beginning, more glorious victories would have marked her later history.

tured, and had the church continued in prayer as at the beginning, more glorious victories would have marked her later history.

Their steadfastness in the apostles' doctrine, and in fellowship, and in breaking of bread, and in prayers, witnessed to the faithfulness and absolute concern of the early church, and the conformity of its members to the mind of Christ, who, whose name they had been baptized. But it also witnessed to the fact that the life that is hid with Christ in God will prove its worth by becoming a social power, by seeking social nourishment and common edification. It proved that there was a recognition of the balance between the inward and the outward. In other words that fellowship and doctrine, and divine ordinances, and religious observances, are necessary to the strengthening of personal religion. A dogmatic restatement of this fact, so pronounced in the primitive church, is necessary in view of the non-worshipping multitudes who claim that God is love, that Christ is the ideal, but that doctrines are of no importance, that ordinances are worthless, that service alone is worship, that every day is a Lord's day, and that the fellowship which is the life of the church as exemplified by the church are unnecessary. These proud ideals without any visible allegiance; fidelity without outward loyalty; and communion without any experience of the living God, or submission to the authority of Christ, who alone gives meaning and value to spiritual life. "We are now discovering," says one, "what the Pentecost church under divine guidance demonstrated, that personality involves and is perfected in fellowship; that development demands of the individual he social, and that the society be capable of bringing him to full stature."

Out of the continued use of the appointed means of grace came that piety and devotion which lives and breathes, and has its being in conscious fellowship with God, in which was found expression in that community of interests which "had all things common. . . . and parted them to all men, as every man had need." They lived in an atmosphere of joy: "And they continuing with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people."

As would naturally be expected, that new Christian community became an irresistible centre of attraction. "They had favor with all the people." The true method of spreading the gospel and of winning men to the church is not by breaking down the distinction between the church and the world, but by revealing the saving power of Christ in the life. Nothing is so attractive as the Spirit-filled life. "The attractive life of the infant church brought men and women into her ranks. "And the Lord added to the church daily such as should be saved." When the "Lord adds" to the church there is no danger of the "multiplying" the numbers without increasing the strength."

RECEIVING WITH BOWED HEAD.

When Rudyard Kipling published his poem, "The English Flag," Tommyson sent him a letter of hearty praise. To this communication Kipling made a reply with which the laureate was much pleased. "When I wrote the poem," he said, "I was praised by the general, he cannot presume to thank him, but he fights the better the next day."

That is the way to receive praise, humbly, with bowed head. Praise should make us realize our deficiencies. Praise should show us how little we deserve it. Praise should make us sorry that we have not done better and determined to do better. Praise has a most useful part to play in the Christian life.

But it must not be the praise we had up to the praise we present. The praise we are simply put into other people's hands. We shall receive it as the good people will receive Christ's praise at the last day: "Lord, when you see we're hungry, and fed them." Praise received in this way is food to the soul.

"American Items."

I have just received my "Australian Christian" of August 1 and read "American Items," by A. C. Hankins. Bro. Hankins is one of my very good friends. When I was in Australia before, I had the pleasure of working with him and learned to love him. We have had a good deal of correspondence since he first came to America the last time some years ago, and while he was there, I took great pleasure in writing many letters in his interests because I loved him and because of his sterling worth to the cause. I still love him, and I honor him, but I feel that he has been unfair and unjust to the readers of the "Christian" and to my own people if I failed to point out his errors, call attention to what he seemed to overlook, and lay bare the fallacy of his conclusions.

First of all I wish to state there is too much evil in Los Angeles. There is too much everywhere. There is even in America one terrible evil that Bro. Hankins apparently overlooked entirely. I refer to the propaganda of the liquor interests. They have filled the world with the story that prohibition has made the country more lawless and more drunken than was under license. They send their cable dispatches to Australia, and they tell the world that all is wrong. They have said America is sick of prohibition because of the lawlessness it bred. Some months ago they said America was so filled with crime and so rife of prohibition that caused it, that they would elect Al Smith, the protagonist and arch-enemy of liquor, to the Presidency. And though only eight States out of a total of forty-eight gave their votes to Smith, though he nearly lost some of even those eight, though Mr. Smith was Democratic and the States that gave him the vote were all Republican, though he was against him and his liquor policy, and though the State of which he was governor repudiated him and his scheme to re-establish liquor—though all this took place, they still are telling the world how lawless the country is under prohibition. The traveller needs but to open his eyes and he will see that it is propaganda. Go to the gaols and courts in America and compare with records of the years before prohibition. Go look for drunkards on the street. Go anywhere and make comparison with any city or country on earth. Compare the facts gleaned with the things told and you will see that the gossip is unsupported by facts. But listen to the voice of the man who gets the propaganda and passes it on, or simply read the morning paper, and you will get the lines.

Suppose I were to judge Australia by to-day's paper. Here are some of the headlines in to-day's Sydney "Herald":

"Woman's Story, Alleged Assault in Train."
"Woman Charged, Attempted Murder."
"Graffiti's Inevitable Bill, Wife Collapses."
"Gang War." Five Injured, Underworld Feud, Three Bigges Slashed."
"Strike Funds, Alleged Discrepancy."
"Union Secretary Sued by Officers."
"Shooting Tragedy."
"Path Assault Law Suit Filed at Arnold Inquirer."
"Masked and Armed Hold-up at East Hill." And there are many others.

To judge by the above one would get a very erroneous impression of the conditions as they are. If I took them as Bro. Hankins seems to have taken what he heard, I'd be afraid to leave home or even stay at home.

Then Bro. Hankins goes on about the "almighty dollar." I've certainly heard that before. It is hurled at America quite often, and yet, though I've seen thirty countries, I know of no land where more things are free. It is true that money flows in Southern California, but the "ared" is no more, an evidence that it is here. Bro. Hankins can go to the butcher shop, flower, draper, real estate office or nearly any place in America, and use the "lousy free." He can go into the railway station with his friends as often as he pleases and stay as long as he

desires with no cost. He will not have to pay a late fee for sending a letter late. If he arrives at the post office too late to catch the mail he can post his letter on the train at no extra cost. Programmes at all concerts or other entertainments are free. Bro. Hankins can drive his car into the free Tourist Park and put up his tent and stay as long as he wishes free, and have free water and free lights. He can lodge his money in the bank in Los Angeles and leave it there or check it out as he pleases with no charge for book-keeping or for anything else. He can go to Chicago or New York, or any place in the States and check on his Los Angeles bank account and pay no exchange. These services and many others are free.

But the thing to which I would most object, and the thing which indicated the superficiality of Bro. Hankins's view, is what he said about the American home with the evidence he adduced. "Thousands live in apartment houses and hotels and are always on the move!" Everywhere there were signs, "Room for Rent," "Apartment to Let," "Flat for Rent."

When Bro. Hankins used these things as arguments he had forgotten the rapid growth of the city, although he had mentioned it earlier in the "Items." For each of the last ten years Los Angeles had added about 120,000 to her population. That is 10,000 per month, 2,500 per week, about 360 people every day. These people came to stay and must have houses. To care for them nearly a hundred houses have had to be provided every day for ten years. Men are building these houses. As soon as a house is furnished up goes a sign "For Rent" or "For Sale." Until the house is found by an immigrant and leased or purchased (the latter is the usual thing), that sign stays up and the family is in an hotel or apartment house, or in the Tourist Park.

In addition to the great number who come to stay, there come to Los Angeles annually over half a million tourists. To care for them there are many hotels. Nearly every family that is paying for a home has a room to rent to tourists. Houses are paid for

by the spare room or rooms. The sign "Room to Rent" stays up not because there is no home there but to notify the tourist of a spare room.

Lately, in order to show that the American home is passing, Bro. Hankins uses the fact that there are nine million women in business positions in America. But nine million is not a big per cent. of 120 millions. And that proves little. I think I have been in no business concern of Australia where there were no women workers. The Official Year Book of Australia says there are over one hundred and eighteen thousand women employed in the factories alone. Yet this is not a manufacturing country, and there are but three million women, girls and baby girls in the whole Commonwealth. I have before me an estimate (Sydney "Herald" writer) that 492,000 women are engaged in business positions of all kinds in Australia. That is a larger proportion than that of America. However, it is nothing to the discredit of Australian women or men. It is rather a testimony to the industry of the Australian women, and a proof of their desire to help in the world's work.

I have not written the above in order to defend America. But I do want to protest against and to correct conclusions that are erroneous and that will weigh hurtfully in the next Australian campaign to eradicate liquor. Bro. Hankins, as a subscriber of the Church of Christ, will be quoted wherever this comes to the attention of those who are helping to foster the anti-prohibition sentiment. The fact that he wrote this after but four or five days in Los Angeles will not matter. Neither will it matter that Australians who have spent years in America do not agree with him.

The July "World Call" states as follows:—"Within recent months, following the overwhelming 'dry' victory at the polls last November, and particularly since President Hoover has made it plain that in his thinking the Eighteenth Amendment is part of the Federal Constitution, opposition of prohibition have been driven to desperation to find something to offset the effects of political defeat and the expressed intention of the president to enforce the law. The result has been a wholesale flying barrage of news stories charging the lawless prohibition and to show a changing public sentiment toward the Eighteenth Amendment."—C. B. L. Vauter.

"When I Read the Bible Through."

Anna R. Wells.

I supposed I knew my Bible,
Reading plebeian, lay or miss,
Now a bit, John or Matthew,
Now a snatch of Genesis,
Certain chapters of Isaiah,
Certain Psalms (the twenty-third),
Twelfth of Romans, first of Proverbs—
Yes, I thought I knew the Bible!
But I found that through reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.

Oh, the massive mighty volume!
Oh, the treasures manifold!
Oh, the beauty and the wisdom
And the grace it proved to hold!
As the story of the Hebrews
Scried in majesty along,
As it leaped in waves prophetic,
As it burst in sacred song,
As it gleamed with Christy omens,
The Old Testament was new,
Strong with cumulative power,
When I read the Bible through.

Ah, Imperial Jeremiah,
With his keen, earnest mind;
And the blunt old Xenophon,
As he talked refined!
Newly came the Minor Prophets,
Each with his distinctive tone.

Newly came the Song of David,

And the fragrant of Job;
Deuteronomy the regal;
To a towering mountain grew
With the comrade peaks around it,
When I read the Bible through.

What a radiant procession,
As the pages rise and fall:
James the sturdy, John the tender,
Oh, the myriad-minded Paul!
Vast apostolical glories
Which and thunder, flash and flame,
While the Church, Triumphant raises
One Incomparable Name,
Ah, the story of the Saviour
Never glows supremely true
Till you read whole and swiftly,
Till you read the Bible through.

You who like to play at Bible,
Dip and dabble, here and there,
Just a third of the passage,
And again through the barred passage;
You who treat the Crown of Writings
As you treat no other book—
Just a paragraph disjointed,
And a single, unimportant book—
Try a broad and steady way,
You will find in very rapid
When you read the Bible through!

The Home Circle.

Conducted by J. C. F. PITTMAN.

I SHALL SEE HIM.

I have not seen his face,
And yet I know he is, and that his love
Fills earth, and is the joy of heaven above.

I have not seen his face,
Yet all around me, every day and hour,
I see his labour and feel his love and power.

I have not seen his face,
And yet I know him, and hear his voice
Of music blinding all my heart rejoice.

I have not seen his face,
And yet he doth my very being thrill
With rapture as he whispers, "Peace be still."

But I shall see his face
When earth and darkness shall have passed
Away.

And I have searched the land of endless day,
Yes, I shall see his face,
My light, my Love, my Master, and my King,
And of his goodness evermore I'll sing.

—Selected.

A TRUE BOOK.

One proof that the Bible is a true book is seen in the character of the men which it describes. They are true men; not fancy sketches, men of real flesh and blood. We find none of those feeble specimens of humanity, the product of modern biographical skill—which, by judicious omissions and careful coloring, presents us with saints after a pattern unknown to most men who tread the common walks of life. The men whom the Bible reveals are real men, with human hearts and human hopes, human sins and human sorrows, human faults and human follies. If the Bible were a fiction, it would be filled with stories of immaculate saints and unmitigated sinners, drawn by some artist's master hand. We find no such unending pictures. We find real and lifelike characters; men of like passions as we are; men whom no writer of fiction would have thought of describing.

Imagine a mere religious romancer concluding the history of Noah, the survivor of the Deluge, with the account of his vineyard, his wine, his intoxication, and his nakedness. Imagine an idealist sketching the overthrow of Sodom and Gomorrah, and then leaving Lot, the hero of the story, covered with drunkenness and disgrace. Imagine a modern biographer describing a king chosen of God as a man after his own heart, and yet portraying him, after his accession to power, as stained with lust, adultery and blood-guiltiness. Imagine a novelist painting the wisest of men descending from his high estate to grovel in sensuality, to contumacious idolatry, and build temples to the cat-headed idols of his heathen wives. Imagine the founders of a fictitious religious system depicting the apostles of the new faith as, one of them betraying his Master for thirty pieces of silver, another denying him and swearing that he never knew him, and all forsaking him in the hour of extreme peril. Men do not write fiction that way.—H. E. Hastings.

WHAT A "FAILURE!"

A Moravian missionary, named George Smith, went to Africa. He had been there but a short time and had only one convert, a poor woman, when he was driven from the country. One day they found this man dead. He had died praying for the Dark Continent. Failure? And yet when the 100th anniversary of the founding of that mission was celebrated it was learned that a company, accidentally stumbling on a place where he had prayed, had found a copy of the Scriptures he had left. They also found one

aged woman who was his convert. They sought to sum up the fruit of his brief life, and reckoned more than thirteen thousand living converts had sprung from that life which seemed such a failure.—Selected.

THE SWEEP'S POINT OF VIEW.

A preacher tells a story of a visit to a rich friend. He says: A man of wealth and leisure, he had toured in most countries of the world, and brought away water-color impressions of many of the sights that had impressed him. He drew my attention to some of them, and dwelt with special affection upon a picture of Jerusalem. "That's the best thing I ever did in that line," he said. "It was worth all the admiration I expressed for it."

"Yes," he added, "it's quite good, I think." "The man," he laughed, "I just remember," he said, "the remark of old Samuel Walker passed on it once when I showed him it. You'll know Samuel?" "You mean the sweep?" I asked. "That's the man," said my friend. "He came to attend my convalescence here, just after I came back from Palestine, and I showed him that picture. 'Now Samuel?' I said, 'what do you think of that?' He stood looking at it for a few minutes, rubbing his chin with his grubby fingers, then he remarked: 'It's very scarce of climbings, Mr. Lee, very scarce of climbings.' The picture of Jerusalem moved him to no other remark than that!"—Selected.

THE VALUE OF A CONSECRATED SIXPENCE.

A humble Scotswoman had lived for many years on porridge; that she might give to missions the cost of her comforts and luxuries. One day a friend gave her a sixpence to "buy a chop," as he said. She looked at it a while and then she said:

"I have got on very well on porridge so far, and I think I'll just stick to it."

And so the sixpence went for missions. A minister was telling of this at a missionary breakfast, and a comfortable woman who was sitting in the chair immediately got up and said: "Well, I declare, I never yet have done without a chop for Christ's sake, and so I shall begin to-day to sacrifice by giving a thousand pounds to the missions."

Others followed suit, and before that breakfast was over, £2,100 had been contributed for missions. That was the value of a consecrated sixpence.

John Howard says: "We must learn to give up our luxuries to supply the comforts of others; our comforts to supply their necessities, and even our necessities to supply their extraneousities."—Selected.

WORK FOR GOD.

"Though scoffers ask, 'Where is your gain?'
And mocking say, 'Your work is vain,'
These scoffers die and are forgot,
Work done for God, it dieth not."
"Press on, press on, nor doubt nor fear,
Through every age these words may cheer;
Whatever may die and be forgot,
Work done for God, it dieth not."

Daughter. "This piano is really my own, is it not, father?"
Father. "Yes."
"And when I marry I can take it away with me?"
"Certainly. But don't tell any one; it might spoil your chances."

The Family Altar.

—J.C.F.—

Monday.

Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plentiful redemption.—Psalm 136: 7.

How full and true this is in the light of the redemption which is in Christ Jesus. The glorious song of the victorious church will be "How vast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto thee God kings and priests."

Reading—Psalm 130, 131.

Tuesday.

Praise the Lord; for the Lord is good; he praises unto his name, for it is pleasant.—Psalm 135: 3.

In praising the Lord in song, we render unto him the glory due to his name, and in doing so the blessing rebounds into our own souls. There is no joy to be compared with that of praising God from the heart.

Reading—Psalm 134, 135.

Wednesday.

Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off.—Psalm 138: 6.

When the king or prince shakes hands with a poor private soldier, the world is thrilled with admiration. How much greater is Jehovah's condescension towards us. The more we reflect upon it the more wonderful it becomes.

Reading—Psalm 137, 138.

Thursday.

I know that the Lord will maintain the cause of the afflicted, and the right of the poor.—Psalm 140: 12.

The most helpless and needy, who trust in him, are his special care. "When the poor doth needy seek water and there is none, and their tongue faileth for thirst, if the Lord will he will hear them, the God of Israel will not forsake them."—Reading—Psalm 140.

Friday.

Give me to hear thy loving kindness in the morning; for in thee do I trust; cause me not to know the way wherein I should walk, for I put my soul unto thee.—Psalm 143: 8.

There is nothing a truly godly man desires to know more than the way in which God would have him walk.

"Thy way, not mine, O Lord,

However dark it be;

Oh, lead me by thine own right hand,

Choose out the path for me.

"Not mine, not mine the choice,

In things of great or small;

Be thou my Guide, my Guard, my Strength,

My Wisdom and my All."

Reading—Psalm 143.

Saturday.

All thy works shall praise thee, O Lord; and thy saluts shall bless thee.—Psalm 145: 19.

The works of creation "declare the glory of God" as the Almighty and the All-wise; but the saints bless him for his far greater work, the redemption. "All things praise thee, Lord most high."

Reading—Psalm 145.

Sunday.

He healeth the broken in heart, and bindeth up their wounds.—Psalm 147: 3.

There is no pain like heart pain. "A wounded spirit who can heal?" A physician may heal the body, but God alone can heal the broken heart. And glory to his name he is always willing to do it for all who come to him.

Reading—Psalm 147.

Prayer Meeting Topic.

August 28.

ONE SAMARITAN TO NINE JEWS.
(Luke 17: 11-19.)

W. Waterman.

"And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee."

Ten Lepers were Cleaned.

"And as he entered into a certain village, there met him ten men that were lepers." These had passed themselves outside the village specially to arrest his attention. They "stood afar off, and lifted up their voices, and said, Jesus, Master, have mercy on us." A type of sin, their disease required them to stand at a distance, from which they raised their hoarse croak. In their utter desolation, they naturally appealed to the grace of the priest; but, in fact, it is man's only possible appeal. They cried for a common relief—all suffered from the same deadly disease.

And the Lord graciously answered their cry. First, he "saw them"; this tells of his personal interest. Then he in command "said unto them, show yourselves to the priest, for in order to their cure he spoke not to angels, but to them, for they were now the most directly instrumental in it; all else was right; the issue depended on their obedience. "Go"—that is your part (said he); and let the priests ceremonially refer you to your places among your people. The lepers accordingly did their part: without waiting for a show of power, or even a promise of cure, "they went." And not "before" or "after," but "as they went, they were cleansed." Those who expect Christ's favors must obey his commandments.

One Leper was Grateful.

"And one of them . . . with a loud voice glorified God, and fell on his face at Jesus' feet, giving him thanks." To do this, "when he saw that he was healed he turned back." The priests almost certainly had not seen this man; so it is obvious that Christ did not derive his power from the Old Order, nor indeed from the New; he is himself the author of all the powers. And was the man not disobeying the Master's command?

Where Were the Nine?

"Christ was pleased with his seeming disobedience." And Jesus answering, said, "Were there not cleansed? but where are the nine?" Where, Lord, but where you sent them! But here is a word: Christ would sometimes have us where he cannot command us. Gratitude, by its very nature, cannot be specifically commanded; like the grace of the divine Benefactor, it must well up in the heart. He has left room in the Christian life for grateful service undertaken on our own initiative; and each service need never, and will never supplant our obedience, but will support it. To none has Christ given leave to dispense with even his least commandment.

But while gratitude cannot be commanded, it is nevertheless expected. "Where are the nine? there are not found that returned to give glory to God, save this stranger!" ("He was a Samaritan.") The nine were precisely obedient; but cold obedience did not warm Christ's heart. They had gone to observe the divine ritual; but ritual was not gratitude, and did not satisfy Christ. They were to "glorify God," but they had forgotten him whom they supposed to be his agent; and God cannot be duly glorified, except his agents too be thanked and valued. To forget God's servant is to show ingratitude to God.

That "this stranger" had learned the essential spontaneity of devotion; and it made him higher to Christ than the Jews with all their Abraham-like blood, their legal scrupulosity, their covenant claims. There is more in worship than precision of creed, and rigor of obedience; it is an overflowing heart.

TOPIC FOR SEPT. 4.—WITNESSES SELF-CHALLENGED.—John 8: 2-11.

Our Young People.

Conducted by W.M. GALE.

THE STRANGER OF GALILEE.

In fancy I stood by the shore, one day,
Of the beautiful, murmuring sea;
I saw the great crowds as they thronged the way
Of the Stranger of Galilee.
I saw how the man who was blind from birth
In a moment was made to see.
The lame were made whole by the matchless skill
Of the Stranger of Galilee.
And I felt I could love him forever,
So gracious and tender was he;
I claimed him that day as my Saviour,
The Stranger of Galilee.

—Author Unknown.

BIBLE SCHOOL WORK IN W.A.

During the year about 550 new pupils have been added to the school enrolment. This makes the numerical strength of the schools just over the 3,000 mark. The Young People's Department has decided to affiliate with the newly formed State Council of Religious Education.

JOTTINGS FROM NEW SOUTH WALES.

In the 1900th anniversary campaign, "Not less than 5,000 enrolled" is one of the aims set for the Bible School and Young People's Department. The secretary writes: "One thousand new scholars should be recruited before June of next year. Surely from the ranks of the half million children attending no Sunday School our workers can each win one!"

Christian Endeavor.—A Y.P. Society has recently been opened at Tempe; an Intermediate and Junior Society were commenced recently at Granville; Bankstown's new Junior Society made a promising start; a new Y.P. Society has been formed at Hurstville; Belmont reports a new Intermediate Society.

WESTERN AUSTRALIAN TEACHER TRAINING CLASSES.

For the past two months, under the direction of the Young People's Department, Miss Edna Johnston has been conducting a central training class for kindergarten teachers, assisted by Miss Pearson, Principal of the Kindergarten Training College. An average of about twenty kindergarten teachers have taken advantage of this special course of training. The class is continuing throughout August.

No clouds—no rainbows,
No battles—no victories,
No joy—no pay,
No temptation—no character.

THE SUPERINTENDENT.

Selection of the Man.

The superintendent should be chosen not because he is a nice old man whom we delight to honor, but let the choice be of every conspicuous for concentrated ability and reasoned optimism. I do not believe in promotion by seniority. It is disastrous to have a superintendent whose "golden age" is in the past.

An Inspiration, Wide Awake, Alert.

The discouraged teachers need encouragement, and the matter-of-fact teachers need enthusiasm. This is the superintendent's work. Let him be alive, ready to make good and full use of every opportunity presenting itself for the school betterment. Little matters of local interest may be huge factors in the school's success. He should beware of the monotonous. The opening exercises for the day may be varied. A solo, a class reading, reading in unison, or the lesson reading presented in dialogue form, may be helpful suggestions.

To be an inspiration the superintendent himself must first be inspired. How shall he attain the end in view?

1. He should read books on Sunday School work.
2. He should read his own church paper, making himself thoroughly familiar with church life, and taking due notice of the suggestive notes in the Bible School column.
3. He should periodically visit other schools, preferably those which are run on good lines.

Be a General.

He ought not to be obliged to teach a class. This does not mean he shall not be prepared to teach. He should be the most prepared man in the school, but he should have his school so organized with as many as possible enlisted in service that he shall not be required to teach. To multiply offices and get the young men doing things is part of the secret of a superintendent's success.

Do not run big classes if you have teachers for smaller ones. But in all the work of rearranging a school the superintendent more than all others should be willing to accept advice.

Not Satisfied with an Ordinary School.

He ought to aim at the highest school in the community, the most efficient, and to have the last equipment. This will mean much work over many years. In all he should keep in mind that he is a superintendent, and that of a school. He is to the school the source of enthusiasm, the inspirer of great deeds, a leader of leaders. He is a winner of souls. Let him be wise, always prayerful, and of big heart.—H. J. Patterson, M.A.



Portion of Bible School at Bankstown, N.S.W.

Foreign Missions.

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

CHILDREN'S DAY, NOVEMBER 3.

The Children's Day exercises this year have been prepared by the Western Australian F.M. Committee. I understand that Bro. J. W. B. Robinson, one of the members of the Committee, has been responsible for the preparation of the exercise. It is entitled, "Jesus, the Light of the World," and I think will be very popular among the schools. We hope to send out the boxes and supplies early in September.

JOTTINGS FROM INDIA.

The annual meeting of our Indian mission was held at Dhond on July 16-18. At this meeting, in addition to the missionaries on the field, the chairman referred to the fact that this was a historic occasion when, for the first time, three Indian representatives were at the meeting. He heartily welcomed them. Their names were Dr. Kolhakar, Dr. Bhambal and Mr. Galkwad. Bro. Galkwad expressed thanks, on behalf of his brethren, for the great privilege of being present at the annual meeting.

Mr. Holahan gave an address, followed by a discussion on "Successful United Efforts Among Our Churches at Home, and Lessons We can Learn from Them."

At this meeting a portrait of Mr. Ashwood was unveiled.

It was resolved that greetings be sent to the Federal and State Committees, the College of the Bible, and missionaries on furlough.

At this meeting it was resolved that Mr. Coventry be instructed to proceed on furlough in October. He will sail from Bombay on the steamer "Naldara" on October 11, arriving at Fremantle October 22, Adelaide 26 and Melbourne October 28. Will our State Secretaries please note these dates and make preparations for a suitable welcome to Bro. Coventry?

Dr. Oldfield was instructed to communicate with the agent of the G.P. railway, asking him to erect a maternity ward on our property at Dhond, on the understanding that if suitable accommodation for patients and staff is provided, we will conduct the suitable arrangements to be made for the disposal of the property in the case of the railway building a hospital at Dhond.

During the absence of Bro. Coventry on furlough, Bro. G. P. Pittman will act as secretary. His address is Baranati, Poona District, India. In October Mr. Pittman will relieve Bro. Hughes of the treasurership.

DHOND MEDICAL REPORT.

The last six months have seen a great growth in the work at Dhond. During the last three months we have had about 60 in-patients, which is a much greater number than we have previously had. The new cases treated since the beginning of the year number 1212, and the re-treatments 2323, making a total of 3535 recorded treatments apart from the out-patients. The fees have been Rs. 885 6/9 in total of Rs. 1245 6/9, or 193 8/7. An encouraging feature of these statistics is the fact that the re-treatments have outnumbered the new cases. In most dispensaries the new cases outnumber the re-treatments, as the people do not come regularly for treatment. There has been a steady growth in the number of patients, and also in the efficiency with which they are being treated.

Our operating theatre is not yet in good working order, but we hope to have it completely finished within a few weeks.

A lot of work has been done in clearing up the ground, which was overgrown with prickly

pear and other weeds, and we have erected a temporary fence around the property.

The church has increased in numbers, principally through increase of workers in the mission. There is a lively interest in our meetings on the part of a large number of men who have been converted in other missions, and the little room which we use for a chapel is entirely too small for the large meetings that we are having. The pastor has preached to the patients in the dispensary each morning, and usually goes out to one of the nearby villages in the afternoons.

Mrs. Oldfield has been appointed as matron of the hospital temporarily, her principal work in this connection being to make suitable arrangements for, and oversee the work of, the female staff.

In February we were glad to welcome Miss Foreman to Dhond, where she has been located for language study. She has also helped us in the hospital work on occasion offered without interference with her language study. We are glad that so many have contributed to the building fund and to the maintenance fund. We especially thank Mrs. and the Misses Ashwood for their gift of an extra four hundred pounds, which has enabled us to build the staff quarters.

The prospects for the work at Dhond are very bright. We rejoice that as accommodation is provided it is being used. Dr. George Bhambal, an Indian doctor, has been assistant doctor for the last three months, and has done excellent work.

We pray that the blessing of God will rest upon the hospital, and that it shall be used for the extension of the Kingdom of God in the near future.

CHAPEL AT DHOND HOSPITAL, INDIA.

The temporary meeting-place of the Dhond Christians is proving too small for the numbers who attend. Dr. Oldfield has written stressing the importance of a larger building, so that none who want to come need be turned away. He estimates the cost of this building at fifty pounds. A Victorian brother has agreed to pay the interest on this amount until the money has been contributed. We shall be glad to hear from any of our members who can help in this good work. Dhond is becoming a great railroad centre, and this brings to the community many railroad workers. This gives us an opportunity of reaching them with the gospel message, and building up the faith of any of them who may be Christians. This makes a building an urgent need, and we shall be able to take advantage of those new residents in our hospital city. We shall be glad to hear from any who can make contributions or promises to pay during 1929. Please send contributions direct to the Federal Secretary, 71 Edmund-ave., Enley, South Australia.

There is not a place on this planet ten miles square where a decent man in five in decency, comfort and security is placed, where he is revered, infancy respected, manhood respected, womanhood honored, and human life held in due regard. There is not a place on the globe ten miles square of such description except our region has made it so.—James Russell Lowell.

Offerings for Foreign Missions

from Victorian Churches and Members will be thankfully received by
A. G. SAUNDERS, 122 Melbourne Street,
St. Carlton, N.C. Phone, Bk. 111.

COMING EVENTS.

SEPTEMBER 1.—Moreland Home-coming Sunday. Morning, 11, A. G. Saunders; evening, 7, J. E. Welch. Wednesday, Sept. 4, Reunion Social. Come back to the old home church and spend a happy day with us. Please advise the Secretary if you are coming.—H. V. Sampson, 61 Donald-st., North Brunswick, N.10.

SEPTEMBER 1, 8 and 11.—Collingwood Bible School Anniversary. Sept. 1, 3 p.m., Speakers, Dr. Kemp; 7 p.m., Mr. McNeilly. Sept. 8, 3 p.m., Mr. Patterson, M.A.; 7 p.m., Mr. McNeilly. Sept. 10, 8 p.m., "Pearl, the Fishermen."

SEPTEMBER 1, 8 and 11.—Ivanhoe Church and Bible School Anniversary. Sept. 1, 3 p.m., Speaker, S. H. Hartz; 7 p.m., J. Chivell. Sept. 8, 7 p.m., J. Chivell. Special singing by school. Song-leader, Mr. Bickford. Sept. 11, 8 p.m., Children's Demonstration and Prize Distribution. Speaker, Dr. Kemp.

SEPTEMBER 16.—Students' Annual Concert will be held in Lygon-st. chapel on Monday, September 16, at 8 o'clock. Friends of the College of the Bible are asked to reserve the date.

FITZROY CHURCH OF CHRIST BIG TENT MISSION.

Northe or Clifton Hill tram passes (at is Smith-st.). Just in low MacPherson-st.

Every Evening excepting Saturday from August 15 to September 9, 1929.

Missioner, H. H. Hall.

Song leader, V. G. Boettcher
Everybody welcome. — Come.

Keep These Dates Free!

GREAT GOSPEL MISSION

at Church of Christ, Copple-st., Nth. Melbourne from

SUNDAY, SEPT. 1 to SUNDAY, SEPT. 15.

Missioner, Mr. Geo. O. Teare.

Bright Singing.
Song Services, Sunday, 8.45 p.m.; Week nights, 7.15 p.m. (except Friday).
Song Leader, G. H. Hall.
Come and bring a Friend!

MALVERN-CAULFIELD MUSICAL MISSION.

AUGUST 25—SEPTEMBER 15.

Harold B. Robbins, Missioner.

Sunday, Aug. 25, Mr. Mackay, B.I.O. will lead our community singing. Aug. 26, Stounington Male Quartette Party. Aug. 27, Miss Ivo Ferny. Violin soloist; Mrs. Mitchell, soloist. Aug. 28, Mr. Ben Moy Limg, Chinese tenor. Aug. 29, Mrs. Anstee, Mrs. Hunt, duet.

Most of the above will assist during remainder of mission. No meetings Friday of Saturday. Brethren from nearby suburbs—attend your local church Sunday, come to us during the week.

GREAT SOCIAL SERVICE DEMONSTRATION.

MONDAY, AUGUST 26, 8 o'clock.

Central Hall, Hb. Collins St. (behind Town Hall).

Great Fellowship Gathering.

Speakers: Mrs. Dr. G. E. Moore and D. Welch. The original We Four Quartette Party will contribute musical items. Community singing. Prizes, 1/- and 2/-. 2/- seats may be reserved.

CHURCHES OF CHRIST CRICKET ASSOCIATION.

Applications for position of Umpires in all areas invited; fee, 10/- only. Applications will be received by the Hon. Secs., W. A. Forth and J. Riversdale-rd., Camberwell, C.E. Phone, W.4110.

FOR SALE.

Malice Boots in large quantities, 22 to 24. For ten-ton truck on rail at Danuso.—Pardus Trust, Danuso, Vic.

Land for sale, Box Hill. Several blocks, made road, gas, electric light, water. Terms if required. Owner, R. Sparks, Shannon-st., Box Hill, Victoria.

The Challenge of Tasmania.

F. Collins, President Tasmanian Conference.

Tasmania presents the greatest challenge ever presented to the Churches of Christ in Australia. 250,000 people live in the Island, and most of them have never heard the plea of the Churches of Christ. At the present time we have two full-time preachers, one in the North and the other in the South. Hobart has a population of 118,200, and Launceston has about 25,000. In the former we have three churches and no preacher doing full-time work; in the latter we have four churches and one evangelist. His labours with the church at Margaret-st., Launceston, and J. B. Martin is employed by the Home Missions Committee, and is laboring with the churches at Greenock and Dover, on the Huon River. These two preachers are about 150 miles apart. The Conference Executive is located at Launceston, but is trying to help the work throughout the Island, particularly in the South. That we have no representative preacher at the capital is a calamity. The churches in Hobart are trying to overtake their financial obligations, and get a little money in hand before calling another preacher. Most of the Northwest Coast are the great towns of Latrobe, Devonport, Devonport, Burnie and Stanley. The first attempt to establish a church known as a Church of Christ was made at Latrobe by the late Robert Farlan. The church was weakened through removals, and without further accessions could not carry on. The building was sold, and is now occupied by the Salvation Army. The church at New Ground died from lack of ministering, and the remaining trustees requested one of the denominations to take over our building. Many years later houses were established at Devonport, Sulphur Creek and Ulverston, and with the assistance of the Federal Evangelistic Fund, preachers were maintained at Ulverston and Devonport. Through the industrial difficulties, consequent upon Federation, the membership migrated, and they are now barely holding together. There is another group of small churches in the Mole Creek district, but all of these churches are very small, and quite unable, either individually or collectively, to support one preacher. The Tasmanian Peninsula and the Southeast Coast are the historic churches of Kellieville and Subeena. Tunnel Bay and Koonua are daughter churches of Subeena. Planted by the late Stephen Clark these churches were once quite strong, but are now very weak. They are making a brave effort to save a little money with which to employ a preacher. Near to Launceston is Invermay, recently the scene of the disastrous floods. The church is bravely holding on in the hope that the Federal Committee may be able to help them secure a successor by Bro. Waterman. They are not able to pay a preacher a living wage without the help of the outside churches. The average weekly contribution of those now attending Invermay is 2/6, but the total income is only half that required. With a man of conversation and average ability, to give the major portion of his time to this church, he could, with the assistance of the other preachers in the Island, do much towards saving the churches which already are about to die. A fairly satisfactory scheme of assistance to the weaker churches can be drawn up and rich harvests reaped if we had a little assistance from the mainland. The weaker churches have given their endorsement to the sufferers from the great floods, proving the existence of a wonderful spirit of brotherhood, and Tasmanians can never forget their debt of gratitude just there, whether further assistance is forthcoming to needy churches or not. The President of the Federal Conference and his executive have given their endorsement to this appeal, and we ask that contributors to the Federal Evangelistic Fund, as suggested in their circular appeal, be sent at once. The situation is desperate. Send money to Bro. J. W. Clothier, Treasurer, Federal Conference,

Copeland-st., Milton Heights, Queensland, and for the sake of the gospel in Tasmania send it quickly.

Queensland Women's Executive.

The Executive met in Ann-st. chapel on Aug. 1. The president, Mrs. W. A. C. Wendorf, presided and conducted devotions.

The treasurer's report by Mrs. Goward was considered satisfactory. Mrs. Burnham (household supt.) reported 50 visits to hospitals and homes. Mrs. Wood (Home Mission supt.) reported that a number of penny-per-week mite boxes had been distributed, and good results were coming to hand.

Mrs. Bignill (isolated supt.) reported writing 70 letters. Regret was expressed at the absence of Mrs. Haight (household supt.). Mrs. Hermann and Mrs. Payne (Foreign Mission representatives), through illness.

The Executive decided to hold a united meeting of the city and suburban churches at Annerley on Aug. 22 to start making arrangements in the sisters' departments for Federal Conference, 1926. Mr. H. Payne, President Federal Conference, will give the address.

After the business session a farewell social was tendered to Sisters Bignill, Burnham and Jean Burnham, who we regret are leaving the State. Mrs. Wendorf expressed the sorrow and regret felt by the Executive, and asked them to accept small tokens of love and esteem from the Executive and Foreign Mission representatives. Sisters Goward, Berlin and Partridge added words of appreciation. Mrs. Burnham and Mrs. Bignill suitably responded. Musical and eucharistic items were rendered by Mrs. E. C. Hinrichsen, Mrs. Bollmar and Miss J. Burnham. Afternoon tea was served.

The Executive held the annual Foreign Mission prayer meeting in Albion church last month. There was a fine number of women present, five churches being represented. Mrs. Smith (prayer meeting supt.) presided, and led devotions. Mrs. Westmark, G.M.E., gave a very instructive address. Musical and eucharistic items were rendered by Mesdames Hermann, Kirk, Hinrichsen and Miss Hilda Adams. Collection for Foreign Missions amounted to £8. Dainty afternoon tea was provided by Albion sisters.

To augment the funds for the Warwick mission to be held at a later date, Mrs. E. C. Hinrichsen held a successful florin afternoon at the residence of her mother, Mrs. W. A. C. Wendorf, McLennan-st., Woolloowin. Mrs. Bignill,

who is leaving the State, gave a farewell message. Through this effort the mission fund will benefit by 16/11/- G. A. Partridge, Secy., Conference Executive.

Christian Men's Association

Churches of Christ in Victoria.

"Fully joined together."—Eph. 4: 16.

OBJECTS.—To develop and use the man-power in the churches.

Departments and Centers.

Platform.—A. G. Saunders, L. Gole, Evangelistic Teams.—T. R. Morris, Religious Instruction State Schools.—A. Anderson, J. Holloway.

Music.—H. B. Boddins, Transport.—A. H. Fisher, Young People's.—Dr. Kemp, W. J. A. Smith, Fields & Forees.—A. J. Fisher, Soc. Sec.—J. L. Ward

MEN ENLIST if you can help.

Pres.—J. McE. Macromenn, Ivanhoe 281, Hon. Sec.—J. L. Ward, 6 McPherson-av., Carnegie, S. 430. Cont. 5445.

HAVE YOU FORGOTTEN

HOME MISSIONS?

To preach the Gospel at home, beyond the borders of the self-supporting churches.

Brought Our Conference into Being.

Home Missions are fundamental to our Brotherhood's success.

FUNDS ARE OUT.

The Committee's plans cannot be carried out through lack of funds. Some have shared a part in this work, and we do thank them—

HAVE YOU?

Send now to—

W. GALE, Victorian H.M. Office, 2nd Floor, T. & G. Building, 115 Collins St. (Inniscall St. Entrance), Melb. C1.

MOTZOS

UNLEAVENED BREAD FOR THE LORD'S SUPPER

1 1/3 lb. Postage Extra.

Austral Co., 528, 530 Elizabeth-st., Melb.

BARNES' HONEY

STANDS ALONE

UPHILL TO SUCCESS!

If you would get to the top, you must climb; but there is such a thing as selecting an easy gradient.

The "PAY-DAY" saving way is the easier way. Become a regular customer of the

STATE SAVINGS BANK

One shilling will open an account.

Banking regularly will fill it.

Obituary.

OSBORNE.—On Tuesday, Aug. 6, Sister Mrs. Agnes Osborne was called to be with Christ at the ripe age of 97 years. Seventy-five years ago, as a young girl, she landed in the Gardens from the old land. Sixty years ago next November Mrs. Osborne was immersed into Christ at Prahran, Vic. by the late Bro. Hamull. Shortly after she, with her husband, removed to Adelaide, and for 39 years she has held membership with the Grange-st. church. Three sons and one daughter survive her. One of the sons, Edward, is a beloved preacher with our brotherhood in the United States. Mrs. Osborne was a wonderful woman. Until the last her faculties of mind never failed her. She was a woman of faith and sound judgment. Mrs. Osborne made and kept friends with remarkable ease. The church was very dear to her, so also was its total membership. Quietly and privately the writer committed the remains of our dear sister to the grave in West Terrace Cemetery on Aug. 7 in sure and certain hope of a glorious resurrection. To the dear relatives the brotherhood is bound by cords of loving sympathy.—J. Wiltshire.

ACKNOWLEDGMENTS.

The Victorian Department of Social Service gratefully acknowledges receipt of following parcels:—

Clothing.—General Durcas, Ivanhoe, Mrs. Counsel, Gardiner, Mr. Burden, Byneton, Mrs. Parker, Chelsea, Mrs. Preston, Mrs. Pratt, Oakleigh, Warranboul, Northcote, Kaulin, Duch-enlagara, Miss Finger, Miss Zealand, Mrs. Brech, Colonel Durcas, Astor Girls' Club, Mrs. Bitchie, Bamira-rod, J.C.E. (2), Brighton, H. A. Murrall (2), Carnegie, Mrs. Hay, Coburg, Hamp-ton, Mrs. Gilmore, Mrs. McKay, Parkdale, Mrs. Chipperfield, Bayswater (2), Boronia, Mrs. Carter, Ormond (2), Ringwood, Forest, Fitzroy (2), Eltham, Malvern-Caulfield (2), Surrey Hills, East Kew, Box Hill (2), Golden, No Name, Mrs. Webster, Mrs. Roberts, Groceries.—Bamira-rod, Ormond, East Kew, St. Kilda (3), Warranboul, Astor Girls' Club, Sunshine, Swanston-st., St. Kilda, Northcote, Miss Jermya, North Fitzroy (2), Camberwell, Middle Park, Berwick, St. Arnaud, Warragul, Vegetables.—Ringwood East, Goro-st., Brighton, Gardiner, Northcote (2), Surrey Hills, Boort, Bayswater, Essendon, Mrs. Roberts, Babbitts, Horsham, 6 pairs; No Name; Boort, 45 pairs; W. Tree; Drummond, Boorts, Berwick, Bayswater, Sundries.—Mr. Burden, Bol-spread, Bayswater, Rug, Brighton, Lady's Coat.—Mrs. Cawdery.—Will H. Clay, Secty. Dept. Social Service, 19 Elizabeth-st., Melbourne, C.I.

CAR BUYERS

See These Cars—

Two Chrysler 65's: Sedan and Tourer.
Sedan done only 300 miles; Tourer new.
At big reduction on new price.
1928. Ringwood. Phone 16153
H. E. GILBERT, Genl. "A" Grade Eng.
Auth. Chrysler Sales and Service.
33 Tooronga Rd., East Malvern, SE5.

**THE FIRST WORLD CONVENTION
OF CHURCHES OF CHRIST**

will be held at Washington, D. C., U.S.A., from
Oct. 14-23, 1930.

One hundred delegates, at least, are invited from
Australia. A royal welcome is assured.

Bro. Bader writes: "Our doors and hearts are
open. . . . We are planning to meet you on
the Pacific coast and give you a personally con-
ducted tour across the country, stopping a day
at different city centres with our churches."

Brethren throughout Australia who contem-
plate attending the Convention should write at
once to William Gale, Victorian Home Mission
Office, T. & G. Building, 115 Collins-st., Mel-
bourne, Vic., C.I.

**A Sympathetic and Efficient
Understanding, achieved by
Long Years of Experience.**

We would appreciate an opportunity to
serve you when in need of a competent
FUNERAL DIRECTOR

LEWIS - - Undertaker

PHONES J 1066, J.W. 1579 and 3029

SMASHED! But it Doesn't Pay to
Throw it Away.

Have your Radiators Repaired where
Radiators are Made.
Lamps, Petrol Tanks, Gaskets Made to Order.

Motor Radiator Manfg. Co.
OF 252 LATROBE ST. (1 door from Elth. St.)
Phone, Cent. 8758

Miss Alice Mamby

Specialist in

High Grade Knitted Garments

"Carlton"
Anthea Street Phone Chelt. 384
Parkdale S.11

Introducing the

"KOF DOKTA"

A small packet, containing a remedy of great
value for all affections of the throat and lungs.
"The best goods are often wrapped in small
parcels."



Always
Carry
the
"Kof
Dokta"

To "Stop-
a-Kof,"
Relieve a
cold, or
"Fix the
flu"

Or even should you sneeze—or wheeze,
through sitting in a chilly breeze,
Relief is quickly given you
With a 3d. packet of "Dokta Doe."

Obtainable all Australian Leonie Pty. Ltd.,
Confectioners, etc. Victoria St., Brunswick, Vic.

**Stained Glass
Memorial Windows**

AND

**Plain Leadlight
Church Windows**

FITTED WITH
PATENT VENTILATORS.

Designs on Application.

**Brooks, Robinson
& CO. LTD.**

59-65 Elizabeth St., Melbourne.



**GRIFFITHS
TEAS**

**Perhaps
it's
GLASSES
YOU NEED!**

If you suffer from headaches, or
if your eyes tire easily, you should
not neglect them, but have your
sight examined by a QUALI-
FIED OPTICIAN. Arrange an
appointment by phoning Cent.
6778.

**E. WOOD & Co. PTY.
LTD.**
Certified Ophthalmic Opticians
95 ELIZABETH ST., MELB., C.I

News of the Churches.

Queensland.

Toowoomba.—Two confessed Christ at Harborton on Aug. 4, when Bro. Ferguson preached. The Bible School has commenced a rally which resulted in eleven new scholars for first Sunday. Much work is being done about the chapel by voluntary labor, and some of the members are paying for the installation of extra lights in the building. Bro. Risson, senr., is dangerously ill at the home of his daughter, Mrs. Cunningham, of Allora.

Rochampton.—On Sunday, Aug. 11, two men were immersed. There were many strangers and a fine audience to hear an address on "Why Immerse?" Two men, two ladies and a boy confessed Christ; one had been immersed. On Monday evening Bro. Manning conducted the second meeting at Struck Oil. On Tuesday evening the fortnightly service was held at Moongan, and on Wednesday evening another baptismal service was held at Hochampton. Sickness is prevalent. Mrs. Wilson, with whom Mr. and Mrs. Manning stay, is very ill in the General Hospital.

Western Australia

North Perth.—Bro. Hunt, from Cottesloe, delivered an impressive address on July 28. Bro. Robinson spoke at the gospel service. A sister was baptised. She was welcomed into fellowship on Aug. 4. On 11th inst. Bro. Dean, from Victoria Park, was the speaker. Meetings are keeping bright, with fair attendances.

Bassendean.—The Band of Hope enjoy good meetings. On Aug. 4 Bro. Nightingale spoke at both services. Sister Floyd is home from hospital, and able to walk, but Sister Prosser is still in hospital. On Aug. 11 Bro. Schwab, from Perth, exhorted, and Bro. Nightingale spoke at night. The monthly paper, "The People's Friend," circulated in Bassendean and Midland, has been in operation for three months. Many members are attending Bible-life mission through the generosity of members owning cars.

Perth.—Much encouragement is coming from the interest shown in spiritual and practical Christian life among the young people of many departments. Gospel services are attended by many who are not yet in Christ, and three confessions have been received. The boys' club on Aug. 4 conducted the gospel meeting at Palmyra. About 20 helped by their attendance. Bro. Povey and Stevens are on a much-needed rest trip to Java. The church expresses sympathy to Bro. and Sister Schwab in the loss of their brother.

Cottesloe.—Splendid meetings were held on Aug. 4, 7, 14 breaking bread for the day. Bro. Hunt gave helpful addresses. On Aug. 6 the young people of the church went by cars to the Bible-life mission, and spent an enjoyable time. On Aug. 11, oranges and violet Sunday. The Junior Endeavor Society distributed oranges and violets to the hospital patients in the district. Bro. Hutson, from Inglewood, gave an appreciated address at the morning service. Bro. Hunt preached in the evening on "Salvation." All were pleased to welcome Bro. Jefferys back to the service. He is convalescent after a serious operation.

Victoria.

Box Hill.—Good meetings on Aug. 18. Bro. Goodwin being the speaker. Practice for anniversary is in full swing. The Bible School is in a healthy condition, and increasing in membership weekly.

Carlton (Lygon-st.).—Representatives of the Victorian Young People's Department met the Bible School Teachers for discussion on Aug. 15. Attendances on Aug. 18 were good. Bro. A. G. Saunders speaking morning and evening. Mrs. J. Plummer was the evening soloist.

Gardiner.—On Aug. 11 an offering of £212 6 was taken up for Camberra fund. On 18th Bro. Gebbie addressed good gatherings both morning and evening. At night he spoke of the Jews in history and prophecy.

Warragul.—Splendid meetings last Lord's day. Bro. Arnold spoke in the morning, and Bro. Reg. Enniss preached a temperance sermon from Isaiah 55: 8. A married woman confessed Christ. Large parties have been enjoying trips to Albany to attend the Vawter mission.

Ivanhoe.—Bro. Reg. Enniss addressed the church on Aug. 4. Good attendance on Aug. 18. Bro. Sistrerson speaking at the worship meeting and Bro. Chivell at night, when one young lady was baptised. A well-attended group meeting of the W.M.B. was held on Aug. 14. Mrs. Main presiding.

Cheltenham.—On Sunday morning Bro. James Lewis addressed the church very acceptably. The school was well attended. The kinders had a visit from Mrs. S. H. Mudge, of Oakleigh. The Young Worshipper's League had its first gathering at the gospel service, 37 being present. One had made the good confession.

Oakleigh.—On Aug. 18 there were good meetings, and helpful addresses were given by Bro. Wylie. In the morning his subject was "The Aim of Churches of Christ"; at night, "The Way of Salvation." A solo was rendered by Miss D. Wheat. The choir sang the anthem, "Trust in Him Always," with Miss B. Sweetman soloist.

Carnegie.—There were good attendances on Aug. 18. Bro. Shipway's subject for the gospel service was, "Lost in the Far Country." For the St. Armands appeal the Junior and Intermediate Endeavor have donated 10% and the girls' physical culture class 10%. Sunday School anniversary practices are in progress under Bro. A. G. Harvey.

Geelong.—There were larger meetings last Sunday. Bro. Clipstone exhorted the church on "The Branded Life." The gospel service was devoted to answering questions. Many enquiries of interest were submitted Bro. Clipstone during the week, and before a large congregation these were ably dealt with. A large number of people were interested.

North Melbourne.—The ladies' guild held their usual monthly meeting on Aug. 8, when they were delighted with a visit from the Women's Mission Band Committee. On Lord's day, Aug. 11, the evening service was conducted by members of the P.B.P. club. Bro. Jenner presided, and Sunday, Aug. 18, the K.S.P. club took charge of the meeting.

Pakenham.—Splendid meetings on Sunday. A record attendance at morning service, and a stirring message from Bro. D. C. Ritchie, of the College of the Bible. The gospel service, the commencement of the mission, showed a large increase in attendance. Fair attendance on Monday night. Bro. Bower is giving splendid help with his solos.

Hampton.—Ladies of the Social Service Department, with Bro. Clay, conducted the meeting on Aug. 7. On Aug. 11 Bro. DeLaney was the speaker. On Sunday Bro. Jones spoke in the morning. He is on tour in England. Bro. R. Pittman spoke at night on "Especially the Parentheses." A Junior girls' club has been formed. The school is doing nicely.

Essendon.—A sister from Shepparton and a brother from Newmarket have been received by letter. On Aug. 11 Bro. R. Burns exhorted acceptably. On Aug. 18 the K.S.P. club held a social evening service. Singing by the club, and an inspiring address on "Abundant Life," by Dr. W. A. Kemp, State Chancellor, were enjoyed. The church extends sympathy to Sister Mrs. D. Hainsworth and family in the loss of her father, and to Sister Cheal and family in the loss of her sister-in-law.

Kyneton.—Wet weather marred attendance somewhat during the first week of the mission, though interest is keen. On Sunday evening, Aug. 18, there was a record gathering, the building being full. A large delegation was present from Drummond. Excellent addresses are being given by Bro. Lullbrook.

Geelong.—A group of C.M.A. helpers attended on Aug. 18. Bro. Crowley, of Bannh-rd, spoke acceptably morning and evening. Bro. Farrow, of Fairfield, spoke at the afternoon session and assisted with singing, and Sister K. Haywood and G. Holloway sang solos. Visitors spent the afternoon in canvassing and extending personal invitation. Good results were being.

Yarravong.—Excellent meetings were held last Lord's day. Over 80 met at the worship service, when Bro. Reg. Enniss addressed the church. Bro. Pratt welcomed Bro. Jack Cook to the church. Over 80 per cent. attendance at Bible Schools. Splendid gospel meeting, when a baptismal service was held. An enjoyable time was spent at the mutual improvement meeting on Thursday, when a "Prose and Poetry" evening was held.

South Melbourne.—Meetings keep up fairly well. The club's church rallies have been impressive and helpful. Last Sunday morning Bro. H. Waterhouse presided. An interesting address based on "Medical Contentment." The Bible School continues with useful sessions. The scholars are learning songs for anniversary. The kindergarten reports happy work with the little ones. The K.S.P. club held a successful night last week.

St. Arnaud.—Good meetings continued throughout the week, and on Sunday, Aug. 18, Bro. C. Jackel preached two very fine sermons to good audiences in the Mechanics' Institute. Street interest is maintained by members, who are working wholeheartedly to raise funds. A well-stocked stall was conducted in the main street on Thursday, 18th inst., when £10 10/- was raised. The money will be used to replace sewing kit, destroyed by the fire.

Iranuswick.—On Aug. 10 the Phi Beta Phi held their annual meeting and social, when new officers were elected. On Aug. 11, at the gospel service, Sister Mrs. Walter Jackson, P.B.P. Chaplain, gave an address on "Estimation." A female tract appeal was rendered. Bro. Pittman made the appeal. The new P.B.P. officers were installed by Bro. Alfred Bray, State Deputy Chaplain, assisted by Bro. Albert Tatham, of Moreland church.

Boronia.—On Sunday evening, Aug. 11, more than 120 officials and players of Hawthorn Football Club attended the service conducted by Bro. E. C. Williams, who plays with the club. The chapel (the largest in the district) could hardly accommodate the crowd. Musical offerings were given by the Watson family, of Moreland church. At the request of the Hawthorn visitors a collection was made and £10 15/- was contributed for women's work.

Prescon.—Attendances are excellent, and interest is maintained. Bro. Fisher's messages are profitable. On the morning of Aug. 4, Bro. uplifting. On the morning of Aug. 4, Bro. Wenk, of Waga, N.S.W., presided. Sisters Mrs. Wenk, and Sister Greenway, report good work were present. The auxiliary's report good work. The junior choir are progressing, and the services of the church choir are used in other spheres than the usual services. On Aug. 19 a very interesting lantern lecture was given by Mr. Rank on "Thibel."

Melbourne (Swanston-st.).—Good attendance last Lord's day morning. There were several visitors, amongst whom were Bro. H. Swain, of Thornbury, who addressed the church acceptably, Bro. S. Price Weir, and the Bro. Glavers, Bro. S. Price Weir, and the Bro. Glavers, of Maylands, S.A. A course in English by Glover, who has been with the Y.M.C.A. for a term as instructor in physical culture, is being run for Chicago, U.S.A., to take a course in University of Chicago. Bro. Moore had a good evening at the evening service, and preached an excellent and interesting sermon on "The Meaning of Baptism." An offering for Isenavert work amounted to over £6, and will be devoted to the China Famine Relief Fund.

LIQUOR IN MEXICO.

All official banquets in Mexico are now "dry." The first of these functions at which no liquor or alcoholic beverages of any sort were on the menu was the dinner given May 14 by high army officers to the former Secretary of War and Marine, General Joaquin Amaro. Henceforth, it is announced, no alcoholic beverages will be served at affairs attended by President Portes Gil, his Cabinet Ministers and other high government and army officials. This ban on liquors at official gatherings in Mexico is part of President Portes Gil's plan for a general temperance campaign.—"The World Call."

LIFES AIM IN EIGHT WORDS.

In concluding the story of the life of their mother, "Julia Ward Howe," as told in her own letters, her daughters make this note:

"We have told the story of our mother's life, possibly at too great length; but she herself told it in eight words.

"Full me, Maud asked her once, 'what is the ideal aim of life?"

"She paused a moment and replied, dwelling thoughtfully on each word: 'To learn, to teach, to serve, to enjoy!'"

MOSAIC FOUND AT JERASH.

Digging near Jerash in Palestine early in May (says "The World Call") twelve young archaeologists, supported by Yale University and the British School of Archaeology, struck a colorful mosaic. Scraping the dust of fourteen centuries from its surface they found it to depict in detail the City of Alexandria, showing clearly city walls, houses, and even window curtains. It lay in the apex of a circular church bearing a Greek inscription and dating 530 A.D. This church, dedicated to Saint Theodore of Amasia, is the fourteenth church thus far discovered.

HONEY.

Choclet Extracted. Freight Paid to your Station. 26lbs., 21/6; 28lbs., 14/6; 15lbs., 7/6. In case, 6d. extra. Cash with order.

W. G. COMBRIDGE, Meredith, Victoria.

See Back Page for Rates of Small Advs.

Don't be satisfied unless your vision is comfortable and you are free from EYESTRAIN. Consult

W. J. Aird Pty. Ltd. The Reliable OPTICIAN

Coburn Mutual Life Bldg., 314 Collins St., Melbourne (over Elizabeth St.) 4th floor, take lift 'PHONE 6937 for Appointment.

Miss M. Mitchell Typewriting and Duplicating Office

31 Queen St., Melb., C.T. Tel. F 6133.

FURS!

For Coats, Chokers, Stoles, Rugs and Trimmings, etc., make your enquiry to:—

F. McCLEAN
126 Lygon St., Carlton, Melb. (and Branches)

Australian Peltries, and Furs from everywhere supplied in the latest styles.

Your own Fox, Rabbit Skins, etc. dressed, dyed and made up into cosy coats and neat neckwear.

ESTABLISHED 45 YEARS
Renovations Remodellings

REASONS WHY!

The College of the Bible

ASKS FOR YOUR SUPPORT.

1. BECAUSE the harvest is plentiful and the labourers are few.
2. BECAUSE of its unquestioned loyalty to the Bible.
3. BECAUSE of the practical value of its training.
4. BECAUSE it stands for efficient evangelism at home and abroad.
5. BECAUSE of its zeal for the restoration of the New Testament church.
6. BECAUSE the Plea is worthy of the very best presentation.
7. BECAUSE of the scholastic fitness of its Faculty.
8. BECAUSE of its Federal spirit. It serves all States, making no distinction, forgetting geographical boundaries.
9. BECAUSE it gives everyone who would serve in the Gospel an opportunity to gain educational equipment at reasonable cost.
10. BECAUSE it is dependent on the voluntary gifts of the brotherhood.

CAN YOU SEND HELP NOW?

SHOP BY MAIL - - SATISFACTION GUARANTEED

SEND FOR CATALOGUE AND COMPARE PRICES



9ct. GOLD 15 JEWELS

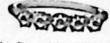
The High Grade 15 Jewelled Lever, filed in 9ct. Gold Fancy Case and with 50,000 ft. Shockless Escapement. 3 Years Guarantee, £2 17/6. Others £4, £5 are not satisfied we will return money in full.



Beautiful Quality Diamond Cluster in 16ct. Gold and Pure Platinum, £8 10/0. Others, £10 to £40



4 Diamonds of Splendid Quality in 16ct. Gold and Pure Platinum, £5 15/0. Others £7 10/0 to £25



This Beautiful Quality Diamond Ring, 16ct. Gold and Pure Platinum, Usually £13 10/0. McMaster's Price—£10. Others £12 10/0 to £20



3 Diamond Gemset Ring in 16ct. Gold and Pure Platinum, A Bargain—£10. Others £5 to £20



9ct. GOLD ROLEX

The Famous Rolex High Grade Jewelled Lever Movement, filed with Extra Strong Gold Case, including bracelet, £4 10/- with heavier bracelet, £5 5/- Others from £3



4 Diamonds, Beautiful Quality set in 16ct. Gold and Pure Platinum, £15. Others £17 10/0 to £40



Beautiful Quality with 4 smaller Diamonds set in 16ct. Gold and Pure Platinum, £12 10/0. Others £7 10/0 to £30

P. B. McMASTER

TOWN HALL BUILDINGS, NORTH MELBOURNE, VIC. (3 Doors Fitz's) Est. 1858 PHONE F 3068

Best Quality Patent Leather Bag with Mirror and Purse, 6/11

McMASTER'S Jewelled Open Face Gents' Nickel Lever Watch 20/- GUARANTEED 2 YEARS

The College of the Bible

GLEN IRIS, VICTORIA, AUSTRALIA

CONTROLLED BY THE FEDERAL CONFERENCE

Principal, A. R. Main, M.A.

Send Donations to

Fred. T. Saunders, Secretary & Organizer, 250 TORONTO RD., S.E.C. MELBOURNE, VIC.

Phone, U 2961.

Ring up J 1441 EX.
and we will wait upon you
for Consultation and Instructions

LE PINE & SON Funeral Directors

RICHMOND CAMBERWELL CANTERBURY HAWTHORN SURREY HILLS

T. W. BURROWS,
CASH AND FAMILY BUTCHER.
Prime Corned Beef, Pickled Pork, Ox Tongues.
Families waited on daily. Orders promptly at-
tended to. The favour of your patronage and
recommendation respectfully solicited.
CANTERBURY-ROD, (NEAR SUFFOLK-ROD),
Phone, W 1991. **SECRET HILLS.**

PREACHERS' PROVIDENT FUND.
With which is incorporated the Aged and Infirm
Evangelists' Trust.

LEARN BY POST

Established by the Federal Conference of the
Churches of Christ in Australia.
Members of Committee: W. E. Day, A. Morris,
T. E. Hofer, L. Russell, F. S. Steer, J. Stimson
and W. H. Hall (Hon. Sec. and Treasurer).
Representative in Victoria: A. H. Lyall, Royal
Park, Melbourne.
Representative in South Australia: General S.
Price Weir, 2nd Avenue, East Adelaide.
Representative in Western Australia: D. M.
Wilson, 33 Carr-st., Perth.

(Pittman's Correspondence Course.)
The subjects are Preaching, Speaking, Bible
Study, Bible Analysis, Bible Doctrine, Church
History, Christian Evidences, Grammar and Com-
position, Teacher Training, Education, Church
Efficiency (for Presidents, Officers, Secretaries
and Treasurers), Paul's Life and Work, Women
of the Bible.
Terms: £2/2/- per Quarter.

Miss M. E. Pittman, L. Mus. A.,
(Univ. of Melb.)
Teacher of Singing
Floor, X 6473 "Brewwood," Hampton St.,
Hawthorn, also Lygon St. Christian Chapel.
or c/o Alan's

These lessons help towards efficiency in ser-
vice, which should be the aim of all.
Enrol me as a Student in } Course.....
Send Particulars re }
Name..... Address.....

CLIFFORD C. SHARP, L.D.S., B.D.S.
J. NORMAN BARKER, L.D.S., B.D.S.
Sutcheon Dentists
HARLEY HOUSE
71 COLLINS ST., MELBOURNE, C1
CENTRAL 7253

Fill in above, and post to
J. C. F. PITTMAN,
"Brentwood," Hampton-st., Hampton, Vic.
(Enclose 2d. Stamp for postage.)

J. FERGUSON & SON
J. Ferguson - E. J. Collins
Funeral Directors
660 HIGH ST., THORNBURY
Phone JW 3037
140 Johnston St., Collingwood
Phone J4254
Orders promptly attended to - Up-to-date Motor Service

The Objects of the Fund are:
1st. To assist financially Aged and Infirm and
Believed Preachers.
2nd. To control and manage an Endowment
Fund to which Preachers may con-
tribute.
In order to do this effectively, the Committee
needs the practical sympathy and support of all
the churches and brethren throughout the Com-
monwealth.
Please forward contributions to W. H. Hall,
107 Pitt-st., Sydney, N.S.W., making money
orders and postal notes payable at G.P.O.,
Sydney. Contributions may also be sent to A.
H. Lyall, S. Price Weir and D. M. Wilson.

VICTOR G. COOK
Registered Architect and
Consulting Engineer
QUEENSLAND BUILDING, 84 WILLIAM ST.
Phone F 3400 MELBOURNE
Private Address—
119 New-st., Brighton, S.S. Phone, X 3293.
Architect for New Churches of Christ
at Essendon and Thornbury.
ESTIMATES & SKETCH PLANS submitted
on Request.

VICTORIAN DEPT. OF SOCIAL SERVICE
Office—49 Elizabeth-st. (2nd Floor).
Phone F 4592.

Benevolent Depot. Church of Christ, Bureley-
st., Burnley, Tuesdays and Thursdays, 2 till 4,
Mrs. C. Gill in charge.
The Department offers free service in any
social matter to the whole brotherhood. Write
for advice in your trouble.
This is a work that should appeal to Chris-
tians everywhere. Send contributions to the
Secretary, Will H. Clay.
Help Us to Help Others.

FOR SOFT WHITE HANDS
USE
Owen's Gipsy Balm
Secure a bottle before Winter
and prevent the
SKIN GETTING ROUGH AND
CHAPPED.
GIPSY BALM
Will also remove Stains on HANDS
incidental to household duties.
Price, 1, 3 & 2 3, post 6d. extra.
Prepared only by
EDWARD G. OWEN, Chemist and
Druggist,
102 COLLINS ST., MELBOURNE.
PHONE 2057

FOR SALE.
Orchards, Farms, Market Gardens; rich soil,
good rainfall; good roads; rail. Suitable terms
JOHN SHEEHAN, RED HILL, VICTORIA.
UPWEY, DANBENONG RANGES.
Spend a Holiday at this delightful spot—
"Billinowie," comfortable furnished cottages;
electric light; good grounds. Miss Pittman,
"Brentwood," Hampton-st., Hampton, X 6473.

FRUIT Trees, best sorts, 12"- doz., 80/- 100,
Rhubarb, Gooseberry, Currant, Loganberry, Pas-
sion Fruit, 1-6 doz., 25/- 100; Strawberry, 2-6
100, 15/- 1000; Raspberry, Asparagus, 1-3 doz.,
7/- 100; Orange, Lemon, Persimmon, Mulberry,
3/- each; Green Prickly Hedge, 2/- doz., 12/- 100;
Golden, 2-3 and 11-; Shelter Gums and Paper
Trees, 2/- doz., 50/- 100; Cypress, Pine, Wattle,
2/- doz., 60/- 100; Double Flowering and Purple
Peach, Apple, Plum, etc., 1/6 each; Plane, Oaks,
Poplars, Laburnums, Chestnuts, 1-6 each; Lilac,
Mock Orange, Willow, Robinia, Weigella, Budd-
leja, Hluz, Pyrus Japonica, 1/- each; choice Roses,
Bush and Climbing, 1/- each, 11/- doz.; Bamblers,
2d. each; packed and put on rail. Price list on
request.
A. Nightingale, Nurserman, Emerald, Vic.

Pulpit Diagrams
Edited by Z. T. Sweeney.
Sermon Outlines with Diagrams suitable
for making into charts.
"The 34 sermons upon themes of trans-
cendentalism cover the whole field of
Christian doctrine and experience."
Cloth bound, 96 pages, large type, posted 5/6.
Austral. Co., 329, 331 Elizabeth St., M.B.H.

JAMES DICK & SONS
Monumental Masons
6 WELL STREET, MIDDLE BRIGHTON.
PHONE, X 3640.
Works:
Cor. North & Hawthorn Rds., Caulfield.
Enquiries Invited. Estimates Submitted Free
of Cost. Work Done in all Centres.
Prompt Attention given to all Country Enquiries.

P.O. Box 795.

References: U.S. & A. Bank, Swanston-st Pty. Ltd.

H. Louey Pang & Co. Pty. Ltd.
Fruit, Produce and Commission Agents,
172-176 LITTLE BOURKE ST., MELBOURNE.
Account Sales with Cheques sent daily. Immediately after consignments sold. Also at Victoria Market.

Miss L. DESMOND
LADIES' DRAPER

At
145 CHAPEL ST., WINDSOR. Wind 8151.
THE RAMP, 32 IRVING ST., FOOTSCRAY.
Footscray 569.
98 GLENHUNTLY ROAD, EASTERBROOK.
X 3237.
449 SYDNEY ROAD, BRUNSWICK.
All Classes of Ladies' Frocks, Underclothing and Children's Wear, Hosiery and Handkerchiefs. Trousercut Sets a Speciality.
This firm is organised, controlled and staffed where possible by our own people

LYALL & SONS PTY. LTD.
39-51 Leveson St., North Melbourne
1-5 Victoria Market, Melbourne, C.1

CASH CHAFF, HAY, GRAIN, PRODUCE, and HARDWARE MERCHANTS

Exporters of Premium Hay, Chaff, and Colonial Produce
Seed and Grain Specialists—Grass, Clover and Other Seeds.

All kinds of Poultry Feed and Meals supplied. Manufacturers of "Excellent" Chicken Feed, Laying Mash, and Gilt Food.

HARDWARE LINES:—

Galvanized Iron, Spouting, and Hoisting. Fencing Wire, Galvanized, Black, Baling & Barbed Wire, Wire Netting, Chicken Netting, and all other sizes. Galvanized Water Pipes, and Fittings. Cyclone Gates, and Fencing Supplied.
We stock and can supply everything required for the Poultry Yard and the Farm.

For Service, for Quality, for Price, try **LYALL'S**

Australian Christian

Published Weekly by
Austral Printing & Publishing Co. Ltd.
528, 530 Elizabeth St., Melbourne,
Victoria, Australia.
Phone, F 2524.

Editor: A. R. Main, M.A.

All Communications to Above Address.

SUBSCRIPTION—Through Church Agent, 9-year Postal Order, 10/- Foreign, 14/- Cheques, money orders, etc., to D. E. FITZMAN, Mgr.
CHANGE OF ADDRESS—Send Old and New Address a week previous to date of desired change.
DISCONTINUANCE—Paper sent till Definite Notice of Discontinuance Received.
ADVERTISEMENTS—Marriages, Births, Deaths, Memorials, Bereavement Notices, 2/- face area allowed in Deaths and Memorials. Coming Events, 16 words, 6/-, every additional 12 words, 6/- Wanted, For Sale, To Let and Similar Ads., 24 words, 1/-, every additional 12 words, 6/- Other Advertising Rates on Application.

SMALL ADVERTISEMENTS
Should be Accompanied by Payment.

To Use **PAULINE**

"Reliable" Paper Patterns

is true economy and a wonderful help to the Home Needle-woman.

They are accurate, simple and always in good taste.

PROPRIETORS—
Pauline Reliable Patterns Pty. Ltd.
195 SMITH ST., FITZROY, Vic.

Alfred Millis & Sons Pty. Ltd.
Fruit Commission Agents,
5, 6 & 7 Western Market, Melbourne.
ACCOUNT SALES EVERY WEDNESDAY.

For First-Class
TAILORING
Ladies' or Gents'
Go to...
W. C. Craigie & Co.

265 Little Collins St., Melbourne
(4 Doors from Swanston Street)

AUSTIN SHOES.
For Ladies and Gents Pumps, Welts, Machine Sewn. Stocked by Leading Retailers throughout the Commonwealth.
Manufactured by
AUSTIN SHOES PTY. LTD.
310-322 Johnston-st., Abbotsford, Victoria.

WE SELL for LESS
because we have
No Agents to Pay
No Shop Rentals, etc.
So we mutually benefit.
7 Years' Written Guarantee.



66 SINGER, latest drophead, etc., was £21 now £12/10/-
23 WERTHEIM, late high arm, now £3/10/-
12 SINGERS, New Family, drawer, cover, etc., now £6/15/-
SALE PRICE £6/15/-
WARD BROS., Ferral St., North Melb. (F 3255)
Smith St., Collingwood (opp. Ackman's) 7 Avenue Adelaide; 18 Stuart St., Ballarat; Ararat, Deadmans 117 Elizabeth St., Hobart.
Est. 40 years. P.S. Note: Our reputation speaks for itself.

A Home for Neglected, Orphan and Fatherless Boys. **PHONE: BOX HILL 558** No Really Destitute Boy Refused. **FOUNDED 1895. INCORPORATED 1907.**

Burwood Boys' Home

Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and Officers of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest. Readers everywhere are asked to assist the great work of saving the boys.

OFFICE BEARERS:

PRESIDENT: Mr. R. Campbell Edwards	HON. AUDITOR: Mr. E. Hoake, F.I.A.V., F.C.P.A., 31 Queen St., Melbourne.	HON. CHEMIST: Mr. Cathart, Surrey Hills.	STOCK EXPERT: Mr. L. Hunter, Hawthorn.
VICE PRESIDENTS: Mr. W. C. Craigie Mr. Wm. Marrow.	HON. PHYSICIAN: Dr. W. A. Kemp, "Thornbury" 418, 450 Moor Street B.M., Mount Albert. 9073 4111 1437.	HON. DENTIST: Mr. T. M. Ward, Surrey Hills.	ORGANISING SECRETARY: Mr. A. E. Knight
HON. TREASURER: Mr. John Hunter, 10 Percival St., Balwyn, E.B. Phone, W 2024.	HON. ARCHTCT: Mr. Chas. H. Houston	HON. SOLICITOR: Mr. D. S. Mauldin, Tough Court Bldg., 222-8 Collins St.	COMMITTEE: Mrs. R. C. Edwards, Messrs. A.B. Landman, Smidley, Messrs. W. Cutler, J. Hunter, R. T. Morris, J. Ogilvie, F. Snowball, Dr. W. A. Kemp

Minute Secretary: Miss Landman.

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