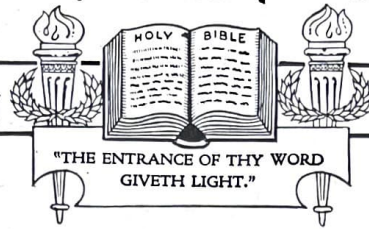


# The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

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## Girdling the Globe With the Plea on June 8.

OUR American religious papers continue to tell of the plans for the celebration on next Lord's day, June 8, of the nineteen hundredth anniversary of the church of Christ. The following statement has been prepared for use in our papers:—

### *Christendom's Greatest Testimonial to Christ.*

Not only are the plans that are working out for June 8 unique, but they comprehend the greatest concerted testimonial of loyalty and faith that has ever been planned in the history of the church. We as a people have had some great assemblages, running into the tens of thousands. The Roman Catholic church assembled some hundreds of thousands at the Ecumenical Council at Soldiers' Field in Chicago some years ago. This present plan is builded with a view of near six millions participating, and many other millions receiving inspiration and instruction.

### *Six Millions to Participate.*

There are about two millions of "Christians only" in America, Australia, Great Britain and in various missions. There are nearly four millions of "Christians only" in Russia, Siberia, Poland and contiguous lands, according to the most recent authentic reports. All these millions are joining in this great, unified and concerted celebration of the birthday of the church on June 8.

### *Common Features for Every Land and Language.*

On June 8 the "Christians only" of every land will read as their Scripture lesson the story of the birth of the church in Acts 2. In every service in every land and language at least two songs will be sung, they are: "My Faith Looks Up to Thee," and "All Hail the Power of Jesus' Name." The simple and worshipful breaking of bread will be common to all these services, whether in New Zealand, the starting place, or in Japan, Australia, Africa, Russia, England or America. A prayer for the unity of God's people and a sermon on the New Testament church will be common features.

### *World-wide Plan.*

The first churches of Christ west of the international date line are to be found in

New Zealand. When 11 a.m. Sunday, June 8, arrives in New Zealand, the twenty-four-hour, world-girdling service will begin. It will then be 9 a.m. in Melbourne, Australia, and Tokyo, Japan; 7 a.m. in Peiping (Pekin); 6 a.m. in Batang; 5 a.m. in Calcutta, India; 2 a.m. in Jerusalem, and midnight, Saturday, on the Congo. It will be 6 p.m. Saturday, June 7, in New York; 5 p.m. in Chicago; 3 p.m. in San Francisco, and 1 p.m. Saturday in Honolulu.

### *Church Bells to Sound Beginning of Service.*

When the service begins in New Zealand, church bells will be rung in many lands, including churches that have bells or chimes in America. When the communion hour arrives in Jerusalem, nine hours after the beginning in New Zealand, there is to be held a communion service in Bethlehem, birthplace of the Saviour, and one in Jerusalem. We are attempting to arrange for the use of that upper room in Jerusalem that is pointed out as "the upper room."

### *Everybody Working.*

A 100 per cent. participation of the break-

ing of bread by every member of the church of the Lord is the aim. Brethren who have not the privilege of membership in a church of Christ should plan to attend the nearest church that day. Where this is not possible, small groups should be gathered together in homes for the memorial service. Closed churches should be opened and the emblems spread. Three hundred thousand should be brought into the church membership in all lands on June 8. There is something for every man, woman and child to do to make the day what it can be for Christ and the church. Are you doing what you can?

### *International broadcast.*

Too late for us to be able to notify our readers ahead, we received word from America that on Sunday, June 1, there was to be a chain broadcast, comprising about forty stations, covering all North America, and, indeed, reaching round the globe. A special service, with portion of the programme to be used in all services next Lord's day, was to be held on last Sunday afternoon. Three million people were expected to listen-in in America, and it was hoped that in all countries disciples with short-wave receiving sets would pick up the messages. Geo. W. Knepper, of Akron, Ohio, was to give a sermon on "The Church of Christ as Portrayed in the New Testament." It was suggested that when the choir led in the singing of "My Faith Looks Up to Thee" and "All Hail the Power of Jesus' Name" all hearers would join in the singing, so that as many as ten million people might be singing these hymns together. The two hymns mentioned and the Scripture readings which were to be read, viz., Matt. 28: 18-20; Luke 24: 49 and Acts 2: 1-3, 22-24 and 36-42, are part of the suggested programme in all the churches next Sunday.

We regret that the announcement of this plan reached us too late for us to be of service in notifying the churches. Next Lord's day, however, as we join in worship on Pentecost Sunday, we shall think of the great host of Christian brothers the world over who will meet to remember the Lord and join in his praise. The communion of saints should be very dear to us all.

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THURSDAY, JUNE 5, 1930.

# Commissioned for Service.

## *A Study on the Road to Pentecost.*

A. W. Connor.

"And ye are witnesses of these things."—Luke 24: 48.

This brief sentence—only three words in Greek—stands as part of a most instructive scripture (verses 45-49). "These things" evidently refer to the great statement of truth in the preceding verses. Luke does not give us very clear indications of time, and these words either belong to the closing days of the forty during which the risen Christ remained with them, or the writer is giving to us a summary of the instructions given during that period. The latter seems to me to be the more likely. In any case, they reveal the chief points of emphasis in the message of Christ. They give to us the high notes in that gospel which was proclaimed "first at Jerusalem," but which was to be for "all nations," and was to be proclaimed until the "consummation of the age." In view of the approaching 1900th anniversary of that Pentecost, and of the birthday of the church of God, there is good reason for a close study of this great scripture.

The words need not be viewed as apart from Matt. 18: 18-20, but in conjunction with that it will give us the background for the message proclaimed on Pentecost and after.

"These things"! Under the heading, "Beginning at Jerusalem," they appear prominently on our 1930 church almanac. Here they are: "Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." (Luke 24: 45-48.)

A glance at these verses is sufficient to show that here we are dealing not with secondary or sporadic themes, but with themes vitally related, and of perennial interest to all men. Their background is the recognition of the witness of the Scriptures—the law of Moses, the Prophets and the Psalms—to the Lord Jesus Christ, and his work for man. They are crowned with a promise of power, the bestowal of which they were to await in the city. This latter very definitely links the subject with the record in the second chapter of Acts.

"Ye shall be witnesses unto me." It is manifest from the very terms of this commission that the lifetime of the original apostles would not suffice to carry it out, so there devolves upon the church the great duty and privilege of preaching the gospel of Christ. What, then, are the major notes in this summary of the final words of our Lord?

### I. *The fact of sin.*

This is clearly recognised—"Remission of sins." Sin is the dark, sombre background against which is painted the radiant picture of salvation. The sufferings of the Christ "must needs be" because of sin. The imperative of repentance is in view of that same dread fact. Here is no disquisition on the origin of sin, but a recognition of it, as a dark, destructive, deceitful fact in human life. "By one man sin entered into the world and death by sin." "All have sinned." Here is clear recognition of the end of sin—"death," and of its universality. Sin, the dark shadow over human life. Men have speculated as to whether Christ would have appeared in the world if there had been no sin. Such speculation is surely vain. What we clearly learn from the New Testament is Christ's coming was conditioned by sin. The name he bears clearly indicates this. "Thou shalt call his name Jesus, for he shall save his people from their sins." To save sinners is indicated as the mission of Christ. His was more than a mission to enlighten an ignorant world. It was to redeem a world from sin. Paul has a word full of mystery, yet clear in its witness to this truth: "He who knew no sin was made sin for us."

Sin is the serpent that has injected the virus into the soul that will lead most surely to death. Sin is the separator of man and God. Adam-like we flee from the divine presence and hide ourselves. Sin is the power that drags us from the God-like, and leads to the husks and swine troughs.

"Lust when it hath conceived bringeth forth sin, and sin when it is finished bringeth forth death."

Dr. Frank Ballard has a paragraph that gives my viewpoint on this matter, and gives the reason for the emphasis here placed. He says: "Christian doctrine unequivocally asserts the positive reality of sin, because there is no other valid explanation of undeniable facts. When the question is asked whether sin is the real foundation of the Christian gospel, the true answer must be 'Yes' and 'No.' Even as the foundations of any building are and are not the reason of its firmness. An earthquake soon demonstrates such ambiguity. If a house is to be a safe abode, its foundations must be well founded in the solid and unwavering earth. So, viewed only humanly, the message of Christianity does indeed obtain its emphasis from the basal fact of moral evil in mankind. But beneath this basis 'the hope of the gospel' rests upon the love of God as the central and unshakable reality of the universe. Man has so really created the evil out of the potentialities afforded by divine love, that sin is quite as truly defined as the cause of unmeasured sorrow to God,

as of greatest woe to man. It is not a question here of the Bible or of revelation. In presence of undeniable fact scripture comes not as a revelation but an explanation. The Bible needs not to give us information, for we know herein too much already. It rather supplies us with an estimate, and in pointing to the true source of the ill leads on to its cure and prevention."

That cure is the next great thing in our scripture.

### II. *The fact of Christ's death for sin.*

"Thus it behoved the Christ to suffer, and to rise from the dead on the third day." Sin was the cause of his coming, at least one cause. The other was his divine love. "He came because he saw us broken and enslaved by sin; he came to bring us release from the power and penalty of sin and to win us that release he had to suffer." It is instructive that the emphasis is laid by Christ himself upon the needs-be of his suffering. And it is suffering that reaches the limit. It is "even unto death, yea the death of the cross." It is this that is contemplated, for it is followed by the resurrection. "The author of salvation is made perfect through suffering." Dr. Denny years ago in his book, "The Death of Christ," showed how this great fact and its tremendous implications was in the very warp and woof of the New Testament. "Christ died for our sins," cries Paul. "In whom we have redemption," and adds, "through his blood." "We have been redeemed . . . by the precious blood of Christ," declares Peter. "Unto him who has loosed us from our sins in his own blood," sings John in a great doxology. The fact which our Lord here makes the centre of our witnessing is the fact of redemption. "He bore our sins in his own body on the tree."

So the church is to witness to a gospel of redemption, not to be a mere ethical cult. We may not be satisfied with the theories of the atonement, by which explanation of the fact is sought, but the fact remains that the Cross of Christ is the fountain of release and life, and of moral empowerment. It is so recognised by this great word of our Lord. That cross expresses God's view of sin, and its demerit, as well as its inevitable penalty. There we see Jesus taking all the doom and woe of sin on his own heart. This suffering One "did no sin." Then why was he there? The answer is in the words of the prophet, "Surely he hath borne our griefs and carried our sorrows . . . and by his stripes we are healed."

While this scripture gives such emphasis to the doctrine of the cross, it does not encourage the mistake of isolating that death either from his preceding life or from the subsequent resurrection. "And to rise from the dead on the third day." We have to learn to relate those in our witness to Christ. They stand forever joined.

It is the sinless life of our Lord that gives meaning to the sacrifice, and it is the transcendent event of the resurrection that turns tragedy into triumph. Christ's life and death

do not issue in a martyr's memory, but in a risen living Saviour. It was not in weakness that he suffered but in pursuance of a divine purpose. This twofold fact reveals Christ as a Redeemer from sin, who can save to the uttermost. He is the Saviour we need—"he is an atoning sacrifice for our sins. And not for ours only but also for the sins of the whole world." As of old to apostles, so to-day to his church the Lord is still saying, "Ye are witnesses of these things." Well may we seek the power from on high that with passion and devotion we may proclaim these great truths which are the divine side of the salvation that is in Christ. But something else is required on the human side, and of this our Lord speaks—"Repentance and remission of sins." And of it we will speak in a separate article.

### Federal Conference.

The Federal Conference of Churches of Christ in Australia is due to be held at Brisbane, Queensland, from August 16 to 22, 1930. Will intending delegates please note:—

1. Return tickets are available for one month from the date of forward journey.
2. No one travelling on concession tickets must arrive in Brisbane three days prior to August 16, 1930.
3. Two days' break of journey are allowed in each capital on forward or return journey, or the equivalent in any one capital.
4. Concession forms will be forwarded to all delegates by H. H. Bassard, Arthurter., Red Hill, Brisbane, Queensland.
5. Do not delay; make application now.
6. Interstate visitors require one concession voucher only.—A. Young, Publicity Agent.

### Prayer Corner.

#### PRAYERS FOR THE CHURCH.

O Lord Jesus Christ, who didst pray for thy disciples that they might be one, even as thou art one with the Father, draw us to thyself, that, in common love and obedience, we may be united to one another in the fellowship of the one Spirit, that the world may believe that thou art Lord, to the glory of God the Father.—"Life and Liberty."

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever.—The Apostle Paul.

#### FOR THE NEEDY.

O God, our heavenly Father, in whom we live and move and have our being, have mercy upon all who are in poverty or distress. Be thou their succour and defence, provide them with food and clothing sufficient for their bodily needs, and grant them day by day to cast all their care upon thee; through Jesus Christ our Lord.—John Hunter.

## Proposed Church Broadcasting Station.

The N.S.W. Council of Churches has under consideration the procuring, if possible, of a B class Broadcasting Station. The reason for the proposal and the plan are both set forth in the following paragraphs from "The Australian Baptist":—

"The Protestant churches of Australia have not yet wakened up to the value of the wireless as a propagating agency, and while they are asleep enemies are busy sowing tares. The world, the flesh and the devil have, from the beginning, taken full advantage of every modern method of advertising their allurements. The Roman Catholics, the Theosophists, the Socialists and others have their own broadcasting stations, but the Protestant churches are hopelessly out of it.

"One only has to listen-in to the Theosophical and Roman broadcasters to realise how subtly they are using this agency to propagate their tenets. Only last week the man who was broadcasting from the Roman station was answering questions which were said to have been sent in to him. One question was this, 'Where do Protestants go when they die?' The answer was, 'Bad Protestants go to hell. Good Protestants go to heaven, but they become Catholics (meaning Roman Catholics) directly they get there.' The inference was that if you don't become a Roman Catholic down here, you must up there, if you want to remain in heaven.

"This sort of spurious nonsense is being broadcast throughout the land, and is being heard in the homes of Protestants by our young people, and by people of no religious faith who happen to listen-in. And from the Protestant side there comes no corrective of Roman dogmas or Theosophical sophistries, much less any witness to the cardinal truths of our faith.

"Happily the Council of Churches in Sydney has been moved to action in this matter. The Postmaster-General has been interviewed, and a scheme arranged by which, for the sum of £3,000 a year, the Amalgamated Wireless Association offers, the Council of Churches the use of a new B class station for 45 hours a week, that is for 33 hours during the week, and twelve hours on Sundays.

"The Council's scheme is that the Anglican, Presbyterian and Methodist churches should agree to pay £500 each, and the Baptist, Congregational, Alliance, Salvation Army and Churches of Christ £300 each. Under a carefully-arranged schedule these denominations would share the use of the broadcasting station in fair proportion, each denomination being free to make its own arrangements for utilising the time regularly allotted to it each week.

"From all we can learn, there is little or no difference of opinion as to the value and importance of this opportunity for wireless

transmission. Several of the denominations named have agreed to the terms. The only difficulty with some of the others is the cost. The offer of the Postmaster-General and A.W.A., it is understood, is open only for a limited period, as others are asking for accommodation."

We notice that the matter is referred to in the reports submitted to our N.S.W. Conference held in Sydney this week. There, however, the suggested financial allocation of Churches of Christ and of Salvation Army was stated to be £200, not £300.

### Miss Amy Johnson's Welcome.

Wonderful enthusiasm continues to be manifested regarding the flight of Miss Amy Johnson from England to Australia. In every place she receives a welcome which royalty might envy. No one can well withhold a tribute of admiration for the pluck and ability she has displayed.

A somewhat remarkable thing has happened in connection with Melbourne's arrangements for a suitable welcome. The landing is planned for Sunday, June 15, and the Lord Mayor, after conferring with different church representatives, announces a religious service in connection with the welcome. Most of the Protestant churches, it is said, will participate in this thanksgiving service, which is held to be specially appropriate in view of the fact that Miss Johnson's people and she herself are church folk.

We do not wish to be unduly critical; nor do we in the least discount either the glory of Miss Johnson's achievement or the appropriateness of returning thanks for providential care, and what we call "journeying mercies." But we remember—and wonder! We recollect that Melbourne's Protestant churches have in the past very vigorously protested against making Sunday the day for such landings or other public events. What new principle has evolved or appeared which made the former occasions wrong and the present one right? We wonder, too, whether a leading motive in the suggestion of a religious service was not to forestall or remove such criticism as was wont to be made, and possibly to make future protests against Sunday functions impossible or unlikely for very consistency's sake. Frankly, we believe that the churches will henceforth be muzzled or else they will appear in a foolish light when later they try to regain their former position of watchers against the encroachment of a Continental Sunday. The precedent will never be forgotten. The church leaders doubtless thought that they were gaining much when they could have a religious service and the recognition of God. It is not the motive but the consequence of their action which causes us doubt and misgiving.

# The Nineteen-Hundredth Anniversary.

## The Day of Pentecost.

A. M. Ludbrook.

Pentecost is really a Greek word transferred to our language, and means the fiftieth. It is the New Testament name for one of the great festivals of the Jews, referred to in the Old Testament as the "feast of harvest," also as the "feast of weeks," for it occurred seven weeks after the passover, and marked the completion of the season's ingathering of grain. Unlike the other feasts of the Jews it occupied only the one day.

The events of the first Pentecost after Christ, unlike the other great days of which we have recently written, are all compactly contained in one chapter, and probably, if there is any one portion of Scripture more full of human interest, more crowded with momentous fact, than any other, it is this 2nd of Acts! One way in which all might well honor the 1900th anniversary of the day would be to memorise, as the writer did in youth, this wonderful chapter. Surely imprinted on mind and heart, it would be of lasting influence and usefulness.

During the 40 days between the resurrection and the ascension of Jesus, he went in and out among the disciples speaking of the things pertaining to the kingdom of God. The character and fruits of this course of instruction are clearly seen in the Book of Acts and in the apostolic epistles. For ten days after their Lord's departure the disciples—men and women, 120 in number—"all continued in prayer and supplication"—waited upon God, as they waited the coming of another Comforter, waited the appointed time for the new development of the reign of heaven among men.

The record opens with a vivid account of the descent of the Holy Spirit, the endowment of the apostles with the promised power from on high. Gathered together, there suddenly came a sound from heaven as of a rushing mighty wind, and there appeared unto them cloven tongues like as of fire, and one sat upon each of them. Immediately they were all filled with the Holy Spirit, and began to speak with strange tongues as the Spirit prompted and empowered them.

Thousands of pious Jews from many lands—lands of northern Africa and southern Europe, as well as of western Asia—who were in Jerusalem, heard with amazement these Galileans speaking in their hearers' native languages the things of God. Certain ones said sneeringly, "Oh, these men are drunk!" Quite likely some of those who had falsely accused the Master—"he casteth out devils by Beelzebub"—were now among these slanderers of his disciples.

Peter, spokesman of the apostolic band, refutes the libel, and explains what had occurred. Quoting at some length from the prophecy of Joel, he shows that they were filled with the Spirit, not with wine; that what had taken place was in line with the counsels of the Eternal and marked the inauguration of a new dispensation, that of the Holy Spirit.

Then followed Peter's memorable sermon. "Ye men of Israel, hear these words." Of course, we have on record only a very brief outline of the apostolic utterance. We cannot suppose for a moment that the speaker on this unique occasion occupied no more than the two or three minutes it takes us to read the report of his message. Far more likely he spoke for two or three hours, showing, as had the Saviour on the road to Emmaus, how various writings of Moses and the prophets, how type and prophecy alike, were fulfilled in the life and death and resurrection of Jesus. So then, following his line of thought, we will enlarge a little upon the summary recorded.

Jesus of Nazareth (ver. 22), whose followers we are, and whom we preach, was One whose claim to be a Teacher come from God received divine endorsement by the mighty works God did by him in your midst, as you are well aware. Many of you knew him. You saw the hungry miraculously fed, the deaf made to hear and the dumb to speak; the lame walked, the blind received their sight, and the dead were raised to life again. Your own experience and knowledge of these things, therefore, should incline you to faith in our Master. Such facts even your rulers could not deny, so wickedly attributed the superhuman power to satanic sources (though the character of the Worker and his works gave the lie to their evil suggestion), and delivered Jesus to be crucified.

### PENTECOST.

Great was the day, the joy was great,  
When the beloved disciples met—  
When from on high the Spirit came,  
And on their heads sat tongues like flame.

To them rich gifts he freely gave,  
Designed to heal, convert and save—  
Wonders, and signs, and mighty words,  
Instead of shields, and spears, and swords.

Thus armed he sent his heralds forth  
From east to west, from north to south,  
To spread abroad his wondrous fame,  
And tell the mysteries of his Name.

The Greek, the Jew, the learned, the rude,  
Were by his potent force subdued;  
And still the weapons of his power  
Will serve us in each trying hour.

—Selected.

This, however, was in line with the redemptive and saving purposes of God (v. 23-31). It was foretold by the prophets that the Lord's Anointed was to die and be laid in the grave. David, for instance, says, with evident reference to the Messiah, that Jehovah would not leave his soul in hades, nor suffer his Holy One to see corruption. That David was not speaking of himself is shown by the fact of his own decease—the place of his entombment is known to you all—his flesh saw corruption! But being a prophet, and being informed of the divine intention, he spoke beforehand of the resurrection of Messiah, that his soul would not be left in hades, nor his flesh see corruption.

So then, it was in perfect harmony with prophecy that Jesus died and that God raised him to life again—to which fact we his disciples all bear witness (v. 32). For three years before his death we constantly accompanied with him; and for forty days after his resurrection he showed himself to be alive again by many infallible proofs. It was the same Jesus. We saw him many times. He showed us the print of the nails in his hands and feet, and the spear-wound in his side. He ate with us, walked and talked with us, gave us instructions as to the establishment of his kingdom—which we now realise to be not of a worldly sort but spiritual. On one recent occasion in Galilee over 500 of his disciples saw him, and can testify to all enquirers that Jesus did, indeed, rise from the dead.

Further, David foretold not only the death and resurrection of Messiah but also his exaltation. This, too, has been fulfilled (v. 33-35). Jesus has been enthroned at God's right hand. Our Master

promised, both before and after the great events of the last passover, that when he reached the presence of God he would send down upon us, his disciples, the Holy Spirit, to be our Instructor and Helper. We heard that word; we saw him ascend into heaven. That he has been received and acknowledged of the Father, and has fulfilled his promise and sent forth the divine Spirit, you yourselves now have assurance in that you both hear the various languages we Galileans speak and see the signs and wonders we work, by the power of that Spirit, and in attestation of our divine commission.

Therefore—seeing all these things are so, and cannot be reasonably denied or successfully refuted—therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ.

The gathering now resolves itself into a great enquiry-meeting. So conclusive was the testimony of the Spirit through the apostles, alike in word and in power, that a multitude of hearers, convinced of the righteousness of Jesus and his claims, and convicted of sin in having rejected him, confess their new-born faith in the question, "Men and brethren, what must we do?" To Peter had been promised the keys of the kingdom of heaven, and on this first occasion of gospel-proclamation he made known to enquirers the way of entrance thereto. It was not merely Peter, but the Spirit of God that spake by the mouth of the apostle—"Repent and be baptised every one of you in the name of Jesus Christ unto the remission of your sins, and you shall receive the gift of the Holy Spirit." The cleansed heart should become a dwelling-place for the heavenly Guest, who would help the penitent to live worthily the new life of faith in Jesus. The promise of love was not only for present auditors but for Israel in general, and reached out to all mankind. And with many other words the apostle urged his hearers to save themselves from that perverse generation by closing in with God's offer of mercy.

And at that first preaching of the Gospel—how that Christ died for our sins and rose again for our justification—3,000 hearers opened their hearts to the truth, were buried with Christ in baptism, and added to the company of the saved. Thus came into existence the church of the Lord Jesus, for thence onward these converts gave regular attendance upon the teaching of the apostles, the fellowship, the breaking of bread, and the prayers. They were characterised by a beautiful and wonderful unity, which further commended the Gospel to others, so that daily many more were in the same way added to the church.

A red-letter day indeed, the 1900th anniversary of which we are now celebrating! The pioneers of the "restoration movement" did it no greater service than in marking out the Pentecost of Acts 2 as the "Dividing Range" in the continent of divine revelation. It was a day of wonderful and unique significance. Jesus justified where he had been condemned. The dispensation of the Spirit and the reign of grace begun. The Gospel preached for the first time as an accomplished fact. The terms of pardon through Jesus Christ first announced to humankind. The church, the Christian society, inaugurated.

Perhaps that which most concerns the disciple personally is the promise of the Spirit's aid in living worthily and well the Christian life. It is for us to co-operate with the heavenly Helper—to give him full possession and free play in our hearts and lives.

"For every virtue we possess,  
And every victory won,  
And every thought of holiness,  
Are his alone.

"Spirit of purity and grace,  
Our weakness pitying see;  
Oh, make our hearts thy dwelling-place,  
And meet for thee!"

# The Land of the Pharaohs.

Jas. E. Thomas.

What a wonderful story of splendour and magnificence is wrapped in the bygone centuries of history concerning the land into which Joseph came. By the providence of God and through his overruling the schemes of Joseph's brothers, and the evil purposes of Potiphar's wife, this Hebrew slave became the one greatest of all, next to the mighty Pharaoh himself. It was great with eastern glory long before Joseph came, and long after, and was the envy of the world! Yet they did not honor God, and he foretold that they would be brought to nought.

To-day, one of the things that interest travellers most is to study the ruins of ancient grandeur, to visit the remains of magnificent palaces in Luxor, Karnak and old Memphis, and to gaze at some place where there is only a statue or an obelisk to mark the scene of former glory. We find, too, that there is a most fascinating introduction into the study of Bible lands when one sees places in the land of Goshen where Jacob and his sons dwelt, and enjoyed the fellowship of the long-lost Joseph, and the kindly indulgence of the Pharaohs who were so good to them. It was there the children of Israel enjoyed peace and prosperity till the new king arose that knew not Joseph. Here one hears again the story of Moses, and sees the place where at last God led his people out from their bondage in a miraculous way, and into the wilderness threshold of the promised land. Here, too, one hears again the story of Mary and Joseph, coming with their infant child into the shelter of the ancient land, and we feel grateful to a people whose ancestors were kind to Jesus our Lord. It has also given shelter to an ancient people, the Copts, who have contributed much in preserving a translation of the Scriptures that has helped hand on the oracles of God.

In old Cairo there is a church built over the place where it is claimed the holy family lived. Whether it is the exact spot or not we cannot say, but we feel it is near the place where they found refuge till Herod died and God called them back to Nazareth. It is not simply because of its ancient history and traditions that Egypt is a land of fascination for the traveller. In much of its agricultural life we have preserved to us just what prevailed in the days of our Lord. Here in this wonderful valley of the Nile people seem to go about their daily toil just as they may have done when Joseph brought the harvest of the seven fruitful years into the granaries prepared for it. The soil is still ploughed by a one-furrow wooden implement drawn by oxen or asses bearing the yoke as they did in our Lord's time. They reap the field with a hand scythe, cart the grain upon donkeys to the threshing floor, and there tread out the corn. A few use motor lorries for transporting the corn, but a big majority use donkeys and camels. What an asset the little donkeys are to these primitive people; they are the greatest burden bearers in all the land.

Then what a city Cairo itself is. Here, east and west, north and south, ancient, medieval and modern blend as in no other city in the world.

The Egyptian sculptor, Mukhtar, has a great statue near the Central Railway Station of a peasant woman holding aside her veil with one hand in order to gaze into the future, and the other hand rests on the head of a sphinx just awakening. So Egypt may rest on the past, but it looks eagerly forward into the future, and the modern mind of Egypt, enlightened and rejoicing in greater freedom than ever before, is building a wonderful city at Cairo indicative, too, of the progress of a nation of 16,000,000 that must surely play a great part in the progress of the nations of the near east. There are so many places of interest that one can only mention a

few. The pyramids are still the centre of wonderment and the source of speculative theories. Personally we can never see any relationship between a great monument built by slaves under the cruel tyranny of a heathen king and the glorious hope of the coming of our Lord. Nor do we see any mathematical evidence in the coincidence of measurement in the pyramid of Cheops that it was in any way related to the prophet Daniel or any other servant of God. It seems very evident that the great pyramid occupying thirteen acres was built by Cheops about 5,000 years ago as a tomb for himself, his queen, and probably his children. It took ten years to prepare and twenty years to build. There were 100,000 men working for these twenty years at least six

## THE BEST MEMORY SYSTEM.

Forget each kindness that you do  
As soon as you have done it;  
Forget the praise that falls to you  
The moment you have won it;  
Forget the slander that you hear  
Before you can repeat it;  
Forget each slight, each spite, each sneer,  
Wherever you may meet it.

Remember every kindness done  
To you, whate'er its measure;  
Remember praise by others won  
And pass it on with pleasure;  
Remember every promise made  
And keep it to the letter;  
Remember those who lend you aid,  
And be a grateful debtor.

Remember all the happiness  
That comes your way in living;  
Forget each worry and distress,  
Be hopeful and forgiving;  
Remember good, remember truth,  
Remember heaven's above you,  
And you will find, through age and youth,  
The peace that's always true.

—Selected.

months in the year to complete the task. It is doubtful whether they buried the king there. They had learned to hate him so much. I climbed up to the king and queen chambers, and felt like dying in it, so great was my fatigue, but it showed how careful the king was to preserve his body, and it certainly is a marvellous construction. The Sphinx with the face of a woman, the head of a man, and the body of a lion, denoting beauty, wisdom and strength, still remains a wonder of the world. The temple of the Sphinx opposite, with its magnificent great polished stones, is just as remarkable in its construction.

Crossing the desert to Old Memphis, one sees the colossal fallen statues of Rameses I. and Rameses II. Possibly they once stood in grandeur by the temple, beside the sacred lake. They are over 30 feet long, and wonderful specimens of sculptured art. The museum has many archaeological wonders. The mummies of the kings have been restored to their sarcophagi by order of the governor, and thus these ancient monarchs are no longer open to the gaze of the curious tourist. The latest addition to the priceless collections are those from the tomb of Tutankhamen. There is a gilded life-size statue of the young king and his queen. He is said to have begun to reign at 15 and died at 21. There are priceless vases, ornaments of alabaster,

jewellery of much splendour. There are many beds, on which he slept, one on which he died, one on which his body rested for its burial. It is an amazing spectacle of wealth and splendour, and a striking contrast to the tombs of men to-day.

Cairo is a city of mosques. The greatest in splendour is the Alabaster Mosque, built by Mohammed Ali, the deliverer of Egypt. He was an Albanian by descent, and came over a century ago to help the Egyptians throw off the yoke of the Mamelukes, and retain a measure of freedom, hitherto denied them. He invited these Mamelukes to a banquet and had them all slain. The mosque is an imitation of St. Sophia in Constantinople, and is a most costly structure. Mohammed Ali is buried within. The tombs of the Mamelukes are in another place which is a kind of Westminster Abbey of Cairo, containing tombs of the great men of Egypt, and some women. Perhaps the greatest tomb there is that of Ismail Pascha.

The El Azhar Mosque is now used for a university. The great university of the Mahomedan world. There are about 12,000 students studying the Koran. The real course is twelve years, but in many cases only the final four years is done at El Azhar. Many of the students looked most intelligent, and the professors went on earnestly expounding the lessons, heedless of our presence. Students come there from all parts of the Moslem world. In later years the students have agitated for instruction in science, economics, literature and history, so this has been added to the Koran, which is, of course, the chief text book. From here missionaries go out into all the open doors of the world. What a great thing if the Christian world would combine to give even greater instruction to those who would go out as missionaries of the cross. We were encouraged to find that there is a good deal of Christian work going on in Egypt, and the missionary forces are making a faithful witness in a difficult field. The American Mission of the Presbyterian Church of America is a great force in Cairo. They have a boys' school of over 400, and a Girls' College that is worthy of any city in the world. There are fine buildings in the centre of the city. The C.M.S. has a fine hospital at Old Cairo, and it was a privilege to lunch with Dr. and Mrs. Bateman, both of Australia, who superintend the work there. The Egypt General Mission is making a great witness in Ismailia and other places, doing colporteur and evangelistic work in many villages. It is a great joy to know that in this great city of 1,100,000 God has not left himself without witness. There is a fine Arabic Y.M.C.A., also an Anglo-American Y.M.C.A. We left this marvellous land with a feeling of wonder. We were glad to see the evidences of a mighty past, the promise of progress in the future, but the wall of other religions, especially the tremendous Gibraltar of Mahomedanism, is so great that we can only pray that doors may be opened to the Gospel, and that these fine Egyptian people may have not only prosperity that their productive country makes possible, but they may open the door to him who when on earth found shelter there, and that they may come to the greater joy of Jesus Christ our Lord.

## BREAKING THE MICROSCOPE.

The historian Macaulay has a story of a Hindu by whom every drop of the River Ganges was revered. A European gave him a microscope, and put a drop of Ganges water on the lens. The Hindu was horrified to see it swarm with pollution. He promptly broke the microscope! The reader may smile at the folly of this man; but are there not thousands here who are doing the self-same thing? The Bible shows men the sinfulness of their condition by nature, and they are so unwilling to believe what the Bible reveals that they shun its faithful declarations.—Selected.

## The Family Altar.

— J.C.F.P. —

## The Home Circle.

Conducted by J. C. F. PITTMAN.

## UPWARD.

"The oak tree's boughs once touched the grass,  
But every year they grew  
A little farther from the ground,  
And nearer to the blue.  
So live that you each day may be  
While time glides softly by,  
A little farther from the earth,  
And nearer to the sky."

## A REMARKABLE LIFE STORY.

The story of Mr. Bob. Byers, whose wonderful work for missions is known to many, was told at a missionary conference in Melbourne by Mr. T. C. Reynolds. Mr. Byers has since been called to higher service. We have culled this extract from the "Christian Herald" of London.

"I want you to visualise," said Mr. Reynolds, "a little bedroom in a suburb of Melbourne, wherein for thirty-four years lay Mr. Bob Byers, one of the most extraordinary characters recorded in the annals of Foreign Missionary enterprise in this Commonwealth. His body was so completely paralysed that he was unable to move. His body was as rigid as a board, he could not even feed himself, and he scarcely knew what it was to be free from pain. For 26 years he was totally blind; for 24 years he was partially deaf. Over 20 years ago the malady from which he suffered attacked his jaw, and so rigidly locked it that from that time he was unable to eat, and several of his front teeth had to be removed, in order that he might be fed with liquid food. In 1911 he first heard of the pitiful condition of the blind in heathen countries. A little booklet was posted to him by some unknown friend. This booklet, which was read to him by one of a party of friends who used to visit him for that purpose, contained an appeal for the support of blind orphan children in a school for the blind in South India. As he listened to the story, he saw, as in a vision, a little blind girl standing before the school for the blind, with arms outstretched, helpless, friendless, despised, whom no one wanted, and standing behind her the shadowy forms of countless thousands of others in a similar pitiful condition. He longed to be able to help these suffering ones, but what could such an one as he do? Blind, helpless, unable to move—what service could he render others? But he lived in the atmosphere of prayer, and he prayed that God would guide him, and how wonderfully God directed him we shall see. He first started his work by asking a few friends who came to read to him to give him 6d. a year as a birthday contribution. This little company grew in number, until he was able to form his readers into a band of writers.

"In October, 1918, he formed this birthday band into the 'Mission to the Blind in Heathen and Bible Lands,' acting in strict co-operation with agencies already at work on the fields. He was assisted in this work by a band of honorary workers who wrote at his dictation, but it was his vigorous brain which controlled and directed every move. His marvellous memory kept track of all the ramifications of his work, and so richly did God bless his efforts that in the last seven years he has raised £4,280. The income last year was over £1,100, and was derived from over 1,500 contributors. This money is supporting eight evangelists, five Bible-women, seven teachers, and 80 children, all of whom are blind, and are located in 21 different parts of the heathen world. Two cots are supported in ophthalmic hospitals in Palestine, and one in India. Money is contributed to the British and Foreign Bible Society and the Braille Missionary Union, and also towards the up-keep of a Braille press in

Japan, this latter being operated by blind Japanese boys.

"In China this little mission finances the quarterly Braille Magazine, issued by the China Continuation Committee. This magazine is sent free to all who can read in that country. Under Mr. Byers' direction a little band of Braille writers has been at work preparing Christian literature by hand for those for whom nothing has been done.

"The end came suddenly. He was only ill for one week, but all through that week he continued his work, dictating letters and giving directions about the carrying on the work of the Mission."

## KINDNESS.

"When we have nothing else that we can do for the good of mankind, and are so poor that we have nothing else that we can give, we can always and everywhere give kindness. Kindly sympathy in another's interests, kindly judgment of his efforts, honest pity for his mistakes and failures, sincere pleasure in his successes—these are always in our power if we are not too self-engrossed to bestow them, and these, more than anything else, supply the days with a sunny atmosphere."

## I WANT OUR CHURCH TO BE—

A church where men and women, young people and children, find their place in full proportion, and where the family spirit binds all together in natural affection and esteem.

A church whose officers and members are not too busy, too tired or too much otherwise engaged to attend the prayer-meeting to pray.

A church whose young people believe not only in debates, in games, in gymnasiums and in wholesome fun, but who also believe in attending the devotional meetings of the church.

A church whose minister has the gospel of divine redemption for his message; who is both spiritual and humane; who not only anticipates friendships in heaven, but makes friends on earth.

A church whose choir sings not for favors received, not for the applause of men, but out of hearts which have the song of the gospel in them, for love of the Saviour and those for whom he died.

A church in whose midst Christ is enthroned, revealing himself through the members in compassion for the lost, friendship for sinners and fellowship with saints.—"The Motor."

## HE FOLLOWED THE TEXT.

The father wanted to test the generous nature of his son, so as the boy was going to church one morning he said:

"Here, Benny, are sixpence and a penny. You can put whichever you please in the contribution box."

Benny thanked his papa and went to church. Curious to know which coin Benny had given, his papa asked him when he returned, and Benny replied:

"Well, papa, it was this way. The preacher talked a lot about cheerful giving, and I knew I could give a penny a good deal more cheerfully than I could give sixpence, so I put the penny in."

Old Gentleman.—"Here, boy, what's this you were shouting? 'Great swindle—sixty victims!' I can see nothing about it in the paper." News-boy.—"That's the swindle. You are the sixty-first."

## Monday.

And when even was come, they brought unto him many possessed with demons: and he cast out the spirits with a word, and healed all that were sick.—Matt. 8: 16.

The spirits were cast out with a word, whilst all that were sick were healed. Absolute proof here that Jesus is the great physician, for there were no failures. Neither was there any delay; no long waiting was necessary when Jesus appeared—a word from him caused devils to flee and disease to disappear—immediately.

Reading—Matt. 8: 1-17.

## Tuesday.

And he saith unto them, Why are ye so fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.—Matt. 8: 26.

Note Christ's power over the forces of nature. Not only could he cast out devils and cure otherwise incurable diseases, but he could command the angry billows to crouch at his feet, and they did so. None other than Jesus could do this.

Reading—Matt. 8: 18-34.

## Wednesday.

I came not to call the righteous, but sinners.—Matt. 9: 13.

This was Christ's answer to the Pharisees' question—Why eateth your master with publicans and sinners? They accused Jesus of being a companion of wicked men. Surely, they reasoned, since Jesus found pleasure in the society of depraved men, he could not be righteous. Christ points out to them that his primary business was to save such as these.

Reading—Matt. 9: 1-17.

## Thursday.

But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.—Matt. 9: 36.

The multitudes were "distressed and scattered"; or, better, "mishandled and lying helpless." Our good shepherd fervently desires to heal, make strong, guide, and lead into green pastures and beside still waters the sheep of his fold.

Reading—Matt. 9: 18-38.

## Friday.

He that endureth to the end, the same shall be saved.—Matt. 10: 22.

It is comparatively easy to start. The real test comes in later days, when persecution, disappointment, and trials and sufferings of varied kinds are experienced. Does the disciple go steadily on, under such circumstances? If not, there is no reward. Salvation is only for those who, having started, continue unto the end.

Reading—Matt. 10: 1-22.

## Saturday.

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.—Matt. 10: 40.

This shows the importance of Christian hospitality; kindness especially towards disciples of Christ. Our Lord esteems such hospitality as though it were shown to himself, and, being one with the Father, as done for the Almighty.

Reading—Matt. 10: 23-42.

## Sunday.

At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes.—Matt. 11: 25.

Christ's disciples were, for the most part, poor and ignorant, yet humble and teachable, whilst the scribes and Pharisees were proud, and self-opinionated and unwilling to learn. They were thus devoid of an indispensable requirement of discipleship. We must sit humble at the feet of our great Master, as children in school, if we would learn of him.

Reading—Matt. 11.

## Prayer Meeting Topic.

June 11.

GOD'S PURPOSE FIRST DISCOVERED.  
(Genesis 3: 1-20.)

W. Waterman.

Directly after the Fall of our first parents, God discovered his purpose for our then sinful race, in these words—"I will put enmity between thee [the serpent] and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

A. To understand the import of these words we shall first consider what had happened to occasion them. We must remember that God had created our first parents sinless, and had placed them on a life of probation in a sphere fitted to their perfect growth and enjoyment. In these happy circumstances, then, came a chain of happenings which made our race sinful and mortal, and occasioned the purpose we have seen.

(a) First the Satan made an onslaught on the moral integrity of our parents. He did it by an appeal through their senses to their moral powers. By a lie he endeavored to confuse Adam and Eve's perfect understanding of God and his will. And by "appealing to the intelligence of man, the enemy created an aspersion, which was calculated to change the attitude of his emotion, and so capture the final citadel, that namely of his will."

(b) Next, sad to say, our parents believed this lie and turned from God to serve rather their lusts. "Man as to spiritual essence sinned while, listening to the tempter, he doubted the love, and decided to act as against the will of God. That inward and spiritual fall of man found its expression in the overt act of taking that which God had forbidden."

(c) Finally, to follow the Fall to its depths, notice the penalties coming of it. Our parents were guilty: conscience made them fear to face their God. Our parents were condemned: "Curse . . . sorrow . . . sweat . . . dust." Our parents were banished from paradise, for it would have been the worst place for them with their now depraved wills. And our parents were destined to die, the devil's lie notwithstanding.

B. In view of these conditions, what in essence was the purpose God immediately declared? God said, "The tempter shall bruise the heel of the seed of the woman, but he shall bruise the tempter's head." Who is "the seed of the woman"? It is best to consider it here as the whole subsequent human race. Finally, of course, it is not so; for in the course of revelation "the seed" was narrowed down, first to a race, then to a nation, next to a tribe, again to a family, and last to a man—a man at once a Son of man and a Son of God. But the purpose originally was that, inasmuch as the "Serpent" had ruined our race, our race would with effort and pain at last overcome and regain.

(a) We can then say that first God's purpose was to enable man to restore his moral balance, to morally regenerate him. How would God do this? Not by a direct re-creation of the heart of man; but out of respect for man's moral sovereignty, by the method by which Satan spoiled our race—by an appeal to the moral powers of man—his reason, his affections and his will. The difference between Satan's attack and God's lay simply in this, that Satan spoiled man by lies while God would restore him by the truth re-presented.

(b) The purpose does not stop here, with enlightening of the understanding, the rekindling of the right affections, and the turning of the will. Looking into the later full unveiling of God's purpose we find that God would also pardon all our transgressions, restore us to our place in his family and affection, and in the end save us unto life everlasting. Indeed, in God's purpose we are to have in Christ more than our first parents lost.

TOPIC FOR JUNE 18.—GOD'S USE OF PICTURE-PROMISES.—Gen. 4: 3-15.

## Our Young People.

Conducted by WM. GALE.

### Equipment of the Junior Department.

Emily C. Gill.

The room allotted to the Junior Department will need to be divided into separate class rooms. This can be done by means of movable partitions, or curtains. Provision should be made for hats and coats, and when no separate place can be provided, movable hat-stands will answer the purpose very well.

In the case of a small school where the Junior Department must, of necessity, meet with the Intermediate and Senior Departments, distinct departmental work cannot be done, but, even so, the separation of these classes by screens or curtains is desirable.

#### Use Chairs and Tables.

The boys and girls of the Junior Department should be seated on chairs, similar to those in the Primary Department, but graded in size and height to suit the children. If there is sufficient room, class tables should be provided. Where space is limited, the circular folding tables can be used to advantage. Failing these a wide board resting on two boxes is a good substitute for a table, or a piece of 3-ply board for each child to place on the knees when writing or drawing.

#### Use the Blackboard.

A blackboard and easel for the teacher will be needed. The blackboard should frequently be used. It makes the work objective. We all learn the abstract from the concrete. A blackboard well used attracts attention, gains interest, and obviates unrest. As a rule, the work should grow before the eyes of the children; they should help to build it up, although occasionally it may be an advantage to put up the picture or writing beforehand.

#### Pictures and Atmosphere.

The atmosphere of the room determines, in a large measure, the question of reverence and order. Attention should be given to making the room attractive. A few good pictures should be placed on the walls. These should be chosen with a view to their fitness for the room, their adaptation to the age of the pupils, and their educational value. Some of the pictures so well liked by the Kinders will not find a place in the Junior room. It is advisable to change the pictures occasionally to suit the lesson, and the season of the year. Every Junior Department should have an instrument to lead the singing.

#### Music in the Junior Department.

A piano is most suitable, but if funds do not allow of this, a small organ may be used. A hymn book for each child, or preferably, hymn sheets, should be provided. Most children of

Junior age love to sing, and care must be taken not to allow them—boys especially—to be led away by the idea that noise is singing. They can, and should, be taught to sing sweetly, in time, and with power, and the ideal is to have every child singing. A careful selection of hymns needs to be made. The Junior will not want to sing the simple songs he learned in the Kindergarten, nor will the hymns of an experienced Christian appeal to him. The hymns must be suitable to the child's needs, and his stage of development.

#### Detailed Equipment.

In addition to the furniture, the following equipment will be needed: Note books, with alternate sheets of lined paper for writing, and plain for drawing; lead pencils; scissors; colored squares of paper; paste; mural blackboards (where possible); chalks, white and colored; sand tray; plasticine; boxes in which to place small pictures; books, in which to paste cards and pictures for mission fields or hospital—these books can be made by the children themselves from sheets of paper fastened together, with a plain cover of some artistic color; a Bible for each pupil; a map of Palestine; a missionary map—this also may be drawn, and the places filled in, in colors, by the children."

#### "BOGEY MAN" STORIES.

The Sydney "Daily Pictorial" publishes the following expressions of opinion upon the harm wrought by telling "Bogey Man" stories to children:—

Dr. A. H. Martin, Lecturer in Psychology at the University: "It is little realised that many of the nervous troubles of grown-ups may be traced to childhood scares given by parents, who have threatened, 'If you are not good, the bogey man will get you!'"

Mrs. Albert Littlejohn declared that such threats were common among mothers fifteen years ago, but modern mothers had a better knowledge of child psychology. Anyway, children of to-day knew too much, and laughed at such alarms.

Matron O'Neill (Paddington Day Nursery): Mothers of the children left in our care are usually too hardworking to have time to romance about bogey men to their kiddies.

"But when we do find a child scared of 'having its head chopped off if it does not stop crying,' we laugh at its fears," she added, "and have a quiet, but firm, talk to the mother. Burglars are the popular 'bogey' at the moment."



Chinese Bible School, Wentworth Avenue, Sydney.

For many years this school was conducted on week-nights for adult Chinese. Later a Sunday School for children was established, but by 1928 the attendance had dropped to six scholars and two teachers, and these were preparing to go elsewhere. At this stage, in conjunction with the Bible School and Young People's Department of N.S.W., Miss H. K. Wilson took over the work. There are now 33 scholars on the roll, and a staff of seven teachers. Mrs. O. Kwong is secretary. A children's choir renders valuable aid at the church services. A fine J.C.E. society is also an interesting feature of the work.

## Foreign Missions.

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

### FOREIGN MISSION OFFERING, JULY 6.

Our large overdraft necessitates a liberal offering from every member.

### PENTECOST AND GIVING.

All over Australia, America and India there is a wonderful interest awakened in the prospective celebration of the nineteen hundredth anniversary of Pentecost. When the Church of Christ was born, among the wonderful features of this church was the outburst of liberal giving on the part of the membership. Men sold their houses and land and brought the proceeds as a willing offering to the apostles. We hope that we shall celebrate the anniversary of Pentecost this year with an equal outburst of liberal giving on July 6.

#### Preparation for Giving.

The great giving of the Pentecost church was not an isolated link, but followed on a ten days' prayer meeting, where the little company of 120 gathered to wait until power should come upon them, and one result of this poured down power was the spirit of generous giving. If we want to be good givers we have to be much in earnest prayer. We are therefore asking the Australian churches to make June a month of prayer and self-denial. We can do our best work on our knees. The missionaries and native Christians are continually writing, "Pray for us." We can pray in the words of Francis Havergal: "Take my silver and my gold, not a mite would I withhold." When Saul was waiting for God's response to his cry, "What wilt thou have me to do?" it seemed there was nothing he had been able to do in his blinded state, but he prayed, and God's response to Ananias' doubts were, "Behold, he prayeth." May we not believe that, when God sees our Australian brotherhood on its knees, we shall have the reward of a liberal offering?

#### Our Part and God's Part.

The Foreign Mission Board and the States are busy in their preparations for July 6. We are sending out letters to preachers, to members and to church secretaries. We are displaying posters and forwarding envelopes. We are publishing a special issue of the "Christian." We are using all means that come within our powers, but these can only be effective when used by a praying church. "Pray, brethren, pray." Shall we look unto printed matter for help? Our help cometh from the living God. We suggest that at every meeting held by our churches earnest prayer be offered up for God's outpouring blessing upon our offering.

#### Lest We Forget.

One of our old English preachers said to me, "When I pray, I pray as if God had it all to do. When I arise from my knees I work as if I had it all to do." In a time such as through which we are passing, when there is so much financial distress, so much unemployment, so much working on short time and reduced wages, we are tempted to say, "Who is sufficient for these things? But the writer of these words provides himself the answer when he says, "Not that we are sufficient of ourselves, but our sufficiency is of God." "If God be for us, who can be against us?" The richest outpouring of liberality given to us in the New Testament is associated with people handicapped by poverty. The widow's mite, seen and commended by Jesus, was the gift of all she had, and of the Macedonian churches it is said, "The abundance of their joy and their deep poverty abounded unto the riches of their liberality." Some of the most beautiful

offerings that we receive for our Foreign Mission work come branded with the sacrifice made by the givers: Old-age pensioners have stinted themselves, even of food, that they might have fellowship with the missionaries in their work. Let us not forget that Christ's strength is made perfect in weakness when we think of our overdraft and the needs of our missionaries.

### PRAYER CORNER.

Sunday, June 8.—PRAY that God will open our hearts to the appeal for a liberal offering on July 6.

Monday, June 9.—PRAY for Indian missionaries, co-workers, native Christians, orphans and inquirers.

Tuesday, June 10.—PRAY for China, Mr. and Mrs. Anderson, co-workers and native Christians; Dr. and Mrs. Killmier, who are still at home ministering to their little child, Bruce.

Wednesday, June 11.—PRAY for New Hebrides, Bro. and Sister MacKie, and their little child, who has been ill. For Bro. and Sister Sandells, and for the native Christians.

Thursday, June 12.—PRAY for our Chinese in Australia; for the members in every State; for Hongkong and Dr. Jeu Hawk and his work.

Friday, June 13.—PRAY for Shanghai; for Bro. and Sister Cameron; for the Chinese church and school, co-workers and Christians.

Saturday, June 14.—PRAY for the Christless in every land, that those who "sit in darkness" may soon see the "Light of the World" that can drive away all spiritual darkness.

### AUSTRALIA AND FOREIGN COUNTRIES CONTRASTED.

We have on our pay roll 27 missionaries, and two honorary, 29 in all. These have depending on them for the gospel message a population of 543,000. This is 47,840 more than the whole population of South Australia, but South Australia has 1,911 churches and other buildings used for church services with 719 ministers. So these 543,000 heathen have 29 missionaries to break to them the bread of life while one of our States has 719 ministers with hundreds more in the other States.

### VICTORIAN F.M. COMMITTEE OFFICERS.

We congratulate the F.M. Committee in securing such worthy successors to A. G. Saunders as secretary and R. Lyall as treasurer in Len Gole for secretary and Douglas Pittman for treasurer. Time would fail me to speak of the consecrated, able men who have served the Victorian committee since the beginning of our work 41 years ago, but Bren. Gole and Pittman stand in the front rank of our Foreign Mission workers, and bring to their office a heritage of consecration and ability, and we are sure will carry on successfully the work so magnificently done by their predecessors.

**Offerings for Foreign Missions**  
from Victorian Churches and Members  
will be thankfully received by  
**A. G. SAUNDERS, 122 McIlwraith Street,  
Nth. Carlton, N4 'Phone, Bwk. 141.**

### MARRIAGE.

ROGERS—LANGLEY.—On May 10, at Church of Christ, Montrose, Mr. Francis Rogers and Miss Vera Langley were united in marriage, Mr. W. T. Atkin officiating. The bridegroom is the only son of Mr. and Mrs. Rogers, of Kilsyth. The bride is the third daughter of Mr. and Mrs. Langley, of Kilsyth.

### IN MEMORIAM.

CAMPBELL.—In loving memory of my dear husband and father, Walter Hector, who passed from this life on June 6, 1923.

The passing years can never change,  
Our thoughts of you so dear;  
Fond memories linger every day,  
Remembrance keeps you near.

—Inserted by his loving wife and family.

LYALL.—In loving memory of our dear brother; Henry James Lyall, who passed away at "Lindisfarne," Royal Park, on June 4, 1924; also our dear parents, who passed away at North Melbourne, Henry Lyall on May 2, 1920; Eleanor Lyall on June 19, 1920. "At the going down of the sun and in the morning we will remember them."

PEARL.—In ever loving memory of Cassie, who departed this life June 6, 1923.  
—Inserted by her parents, S.A.

WARNER.—In affectionate memory of our dear Les., Lieut. 34th Batt., A.I.F., died of wounds, Messines, June 8, 1917; dearly loved son of J. and A. Warner, and brother of Ess, Win and Marge; and his friend Lieut. J. Parker, 30th Batt., killed in action France, July 20, 1916.

"They shall not grow old, as we that are left grow old,  
Age shall not weary them, nor the years condemn;  
At the going down of the sun, and in the morning,  
We will remember them."

### COMING EVENTS.

JUNE 8, 10 & 15.—North Melbourne Bible School Anniversary. Sunday, 8th, 3 p.m., speaker, Mr. H. Watson; 7 p.m., speaker, Mr. H. Hunt. Tea provided. 10th, demonstration and distribution of prizes. 15th, 7 p.m., continuation of anniversary services. Bright singing under leadership of Mr. R. Pearl. Observe Pentecost at the anniversary of our school. A hearty welcome awaits you.

JUNE 15 & 17.—Ormond Church Anniversary Services. 11 a.m., Mr. J. Plummer; 7 p.m., Mr. J. E. Shipway. June 17, Tea Meeting, 6.45 p.m., "Birthday Appeal" by J. McG. Abercrombie. Grand Concert 8.15 p.m. Come back to Ormond for the 5th anniversary season.

JUNE 15 and 18.—The 25th Anniversary of the North Perth (W.A.) church will be celebrated on Sunday, June 15, and Wednesday, June 18. The secretary would be pleased to receive greetings from old North Perth members before these dates. J. A. Stewart, 59 View-st., North Perth, W.A., Secretary.

### CARS FOR SALE.

Chrysler 66 Sedan, 1930 Model, new, at tremendous reduction. Any brother thinking of buying would do well to inspect this.

Triumph Super 7 Roadster, prettiest "Baby Car" on the road, done 1,800 miles, registered, to be sold cheap.

Dodge D.S., in first-class order, written guarantee given, £75, cash or terms.

Any of these cars at—

H. E. GILBERT, "A" Grade Engineer,  
33 Tooronga-rd., East Malvern.

'Phone, UY 6053.

Mrs. E. C. Hinrichsen, "Fassifern," McLennan-st., Woolloowin, Brisbane, who is superintendent of the Cradle Roll Department of the Queensland Women's Auxiliary, would like all Queensland churches who have on their rolls isolated members with children under six years of age, please to forward addresses to her. She would also be glad to hear direct from isolated members with young children.



## Here and There.

Bro. and Sister L. Larsen will leave Shepparton, Vic., on June 9, and will proceed at once to their new field at Rosewood, Qld.

On Monday afternoon the following telegram reached us from Queensland:—"Keen interest continues Hinrichsen-Morris mission Charters Towers; twelve welcomed Sunday, five decisions.—Coward."

At Chatswood, N.S.W., on June 1 there were good meetings. Bro. Arrowsmith spoke in the morning. Bro. J. Whelan, B.A., preached at night on "The Greatest Sermon of the Age." Three made the good confession.

Large attendances marked church anniversary services at Box Hill, Vic., on June 1. Four were welcomed into membership after baptism. Bro. R. T. Pittman was the morning speaker, and Bro. T. H. Scambler preached at night.

On May 20 a picnic party, organised by the Women's Auxiliary of the W.A. Conference, was held in King's Park. Between 60 and 70 ladies attended. After luncheon a sports programme was carried out, and a very happy social time was spent.

On Monday Mr. and Mrs. Price, of Ballarat Church, Vic., returned from their trip abroad. With them were their son, Keith, and Mr. Rowland Morris, son of Mr. and Mrs. T. R. Morris, of Brighton church, both of whom have been gaining business experience in U.S.A. for the past year or two.

C. B. Titus, who has been superintendent of the mission to natives at Kimberley, South Africa, for several years, and formerly was a missionary to China, is planning to visit Australia on his way to America for furlough. He is travelling from Cape Town on the "Euripides," and is due in Australia early in July.

Bro. H. C. Stitt, who has been suffering from a serious nervous breakdown for the last eight months, is making steady progress towards recovery. He is at present staying at Taree, N.S.W. Bro. Stitt intends to again engage in active evangelistic work, and in course of another month would consider a field requiring his services.

At the gospel service at Wangaratta, Vic., on June 1 Bro. Arnold spoke on "Christian Unity." One young man re-consecrated his life for the Master. The thankoffering closed with the total of £70/4/-. Bro. Arnold and Campbell were returning from Yarrowonga on Thursday night when, owing to the lights failing, the truck crashed into a culvert. Bro. Arnold was thrown to the road and had the misfortune to break a finger. Bro. Campbell was unhurt, but the truck was damaged.

All meetings are well attended at Subiaco, W.A. The prayer and Bible study service on May 22 was led by Bro. McEwin. On May 25 Bro. A. Bell gave a helpful address. Average attendance at Lord's table for May, 199. The Bible School continues to do good work, with new scholars still coming. The gospel service was led by the Christian Endeavor; speaker, Bro. H. Bonsfield; special singing by Endeavorers. A young lady made the good confession. The gospel team conducted the service at Red Cliffs.

The Bible School at West Ulverstone, Tas., continues to grow. Three scholars were added in May. On May 18 there was a record attendance for the year. J.C.E. society under Mrs. H. King's supervision is working well. Bro. C. Diprose and A. R. Taylor are planning a colportage trip among the children in the Backwoods, Preston and Nieta district, some thirty miles distant. On a previous trip, tracts, Gospels and Testaments were gladly received by the children. A good work can thus be accomplished.

The following telegram from Western Australia reached us on Tuesday:—"Interest maintained Buckingham-Hoskin mission, West Subiaco. Decisions to date, 23.—Pearce."

The "Auckland Star" tells of the use of wireless to overcome a church difficulty at Easter time:—"By means of wireless H. A. G. Clark, minister of the Dominion-rd. Church of Christ, conducted the evening service from Wellington. The service was broadcast by 2YA, and several churches in both islands installed radio sets. In most cases the experiment was entirely satisfactory. As most of the preachers were at the conference in Wellington, the necessity of securing substitutes was avoided. An overflow meeting was held in the basement of the Vivian-st. church, where a loud-speaker was installed.

The church at Unley, S.A., received a rich blessing from the earnest addresses of Bro. W. C. Brooker during the special services. Attendances were good. The singing, led by Bro. P. Wood, assisted by a strong choir, was much enjoyed. Mrs. O. Smith (solos) and Misses Harris and Matthews (scripture recitals) also assisted. On May 25 a social terminated the services. Appreciative expressions were conveyed to Bro. Brooker and to Queenstown church for releasing him. The sisters are working for and assisting distress cases in the district. The passing of Bro. W. F. Patrick, who came from Sydney with his family some years ago, removes a very faithful member.

At Perth, W.A., on May 22 a large number of members celebrated the beginning of the fourth year of Bro. and Sister Schwab's ministry. Bro. R. W. Ewers and A. B. Povey, on behalf of deacons and auxiliaries, expressed appreciation of Bro. Schwab's services. Bro. Schwab suitably responded. Musical items were given by Sisters D. M. Wilson and Campbell, and Bro. E. R. Berry and Hy. Wright. Bro. R. W. Ewers spoke on morning of May 25 on "Paving the Way." At the special broadcast gospel service Bro. Schwab spoke on "Good News for All Nations." The choir rendered anthems, and Bro. Henry Wright sang a solo. The meeting was well attended and helpful.

The Sunday School anniversary at Kaniva, Vic., was a splendid success, the children's items reflecting great credit upon Mr. Methven's efforts. Bro. J. M. Goldsworthy (superintendent) was presented with a nicely bound hymn book. A number of brethren are sick. Splendid interest is manifest in all departments. On evening of May 25 Bro. Methven preached to a full meeting. The Y.P.S.C.E. is doing excellent work; 35 present last meeting. It is gratifying to note the interest and sympathy of the brethren for the less fortunate and unemployed. Arrangements are being made through Bro. Clay for a number of children (about 14) from city to be cared for during winter months by Kaniva brethren.

The first of the present series of group meetings arranged by the Victorian Women's Mission Band Committee was held at Preston on May 28, when seven churches were represented. Mrs. Main, superintendent, presided, and Mrs. Wilson gave a thoughtful talk. Miss Blake, the band's living link, held the attention of all with a very informative address on the Indian work. Interest was taken in the exhibition of Indian clothing. Mrs. Gillanders was the soloist, and the sisters of Preston provided afternoon tea. The meeting to be held at Malvern on June 18 will comprise the following bands:—Malvern, Carnegie, Gardiner, Bamba-rd., Oakleigh, Ormond, Cheltenham, Parkdale, Brighton, Hampton, Chelsea, Dandenong and St. Kilda. Sisters have also been invited from the churches at Prahran, Gardenvale and Windsor.

At Carnegie, Vic., excellent anniversary services were attended by large meetings, both morning and evening, on May 25. At worship service more than 120 past and present members responded to the roll-call. Bro. Gebbie was the speaker. The evening service was interspersed with anthems, quartettes and solo by the Murrumbena Men's Choir Leader singers. This has been the largest and best anniversary yet held by the church.

Western Australia's preparations for the celebration of the nineteen hundredth anniversary of the establishment of the church include a united Schools and Y.P. Rally in the Capitol Theatre, Perth, on afternoon of June 8. The building seats 2,400 people. Bro. E. R. Berry will conduct a choir of about 1,000 young people, and Bro. C. Schwab will speak on "The Great Day." On Wednesday, June 11, a district rally will be held at Fremantle. Bro. J. K. Robinson and C. H. Hunt will speak on "Elements of the First Pentecost." The final rally will be held at Lake-st., Perth, where Bro. D. R. Stirling and A. Hutson will give addresses on "Elements of the First Pentecost."

### MORE ABOUT THE SUNDAY LANDING.

Since the writing of our paragraphs on page 339 relating to Miss Amy Johnson's welcome in Melbourne and the proposed religious service, there have been some developments. The Roman Catholic Archbishop of Melbourne, who has no scruples about Sunday functions, objects vigorously to what he calls a Protestant service which will offend Catholic (or Roman Catholic) susceptibilities. The president, vice-president and secretary of the Baptist Union of Victoria have publicly dissociated themselves from the service. Expressing their "gratitude to God for the preservation of the courageous and skilful young lady in her daring achievement," they say: "It appears to us regrettable that the leaders were side-tracked into submitting to a course which we regard as contrary to the oft-expressed convictions of church leaders, and will consequently lead to a lowering of the Christian standard and a further disregard of the Lord's day. In this statement we feel we are voicing the protest of our whole denomination in the State."

We have received from Bro. L. O. Collyer a letter of "protest against the action which apparently officially associates our movement" with the service. Amongst the reasons for his protest given by our correspondent are these:—"The extravagant adulation being expressed in connection with Miss Johnson and the flight evidences a sense of values that, in my opinion, is directly opposite to the spirit of our Master's teaching, and should not, therefore, by inference, have the sanction of the church. The gathering, to which it should be noted an admission charge is being made, is a purely worldly affair, held on the Lord's day, and with all deference, I suggest the action of incorporating a 'religious' service therewith is an attempt to appease the conscience of professing Christians, and thus forestall the possibility of a united protest from the churches similar to previous occasions." Bro. Collyer concludes: "It is very earnestly suggested that, even at this time, we separate ourselves from this service, and show that our measure of values is nearer to the teaching of the Master."

Another letter of protest comes from H. M. Clipstone, preacher of Geelong church. He asks, "Why consent to the landing of Miss Johnson on Sunday? and why agree to take part in the thanksgiving service on that day? . . . I admire the attitude of our Baptist brethren, and I trust that we shall refrain from associating ourselves with the arrangements which have been made for Lord's day, June 15."

We gather that arrangements have not been so finalised that there will necessarily be a thanksgiving service of the kind published with all the churches named in the public press participating. We feel sure that many readers will share the views which our correspondents and we have expressed.

## Recent Visits with Australians in America.

H. E. Knott, M.A., D.D.

At the invitation of the Committee on South African Missions I took up my duties in connection with that work in March. My first task was to visit many of our churches in the east as well as interview a number of individuals with a view to securing continued interest in this undertaking. While doing this preliminary work I had occasion to meet several of our Australian preachers and their wives, and I thought that this word concerning their present activities would be of interest to many of their friends in Australia.

The first one I met was Mrs. P. D. McCallum, at a missionary rally in Akron, Ohio. Bro. McCallum was at the time away in Portage, La Prairie, Canada, holding a meeting for the church and considering their request to accept the pastorate there.

Then I went to New Castle, Pennsylvania, to interview Mrs. Philips, the wife of the late T. W. Philips, and author of "The Church of Christ," by a Layman. Mrs. Philips is a most gracious and charming Christian personality, whose liberality has done much for our South African work. During our conversation she said that the preacher of the congregation of which she was a member was an Australian. On enquiry I found that it was none other than G. S. Bennett, who was led into the Christian life by Dr. Cook, of Bendigo. He has relinquished his teaching work at Bethany College to become the pastor of the splendid First Church of New Castle, Pennsylvania. He seems very happy in his new work.

The next Australian I met was Dr. A. C. Garnett, who is making a large place for himself on the faculty of Butler University, at Indianapolis, Indiana. It was a delight to visit in his home and meet his wife and two boys. Bro. Garnett is greatly appreciated both because of his ability and his ideals of character.

Then I had the opportunity of spending a few days in St. Louis, Missouri. Here, of course, I met Mr. and Mrs. Blakemore and their family. It was a great pleasure to see them again. Bro. Blakemore is giving part of his time to business, but still preaches regularly every Sunday.

Another Australian now living at St. Louis is P. A. Davey, for many years a missionary to Japan. Bro. Davey is kept busy most of the time doing supply work among the churches, and still has a keen interest in mission work in the Orient.

While in Canton, Ohio, I was surprised to learn that J. MacKenzie was pastor of the church at Massillon, only a few miles away. On April 13 I had the pleasure of addressing his congregation at the evening service. This church is located in a beautiful Ohio town, and Bro. MacKenzie and his wife are liking their new location very much.

The last I had the privilege of meeting was Gilbert Chandler. He is now located at Maryville, Tennessee, in the neighborhood of Mrs. Chandler's home. He has developed into a nurseryman, doing business on no mean scale. He now spends one half of his time among the flowers and the other half holding evangelistic meetings; an ideal arrangement for one who feels the strain of continuous evangelistic work. Two of his girls graduate from high school this year, and his two oldest boys seem to be as much involved in the flower business as their father.

There are several other Australians in these parts, including Horace Kingsbury, R. K. Whately, W. C. McCallum, A. P. Wilson, S. R. Johnstone, and possibly others, but my line of travel unfortunately did not take me through towns where they were located.

Australia has more than repaid America for the help received in earlier days. It is really no wonder that our people are a great brotherhood over here with so illustrious an array of Aus-

tralian on the field. Whether or not it will be necessary for others to take the place of those Australians over here who are now in "the sear and yellow leaf" in order for our American churches to maintain their status, is a matter that only time can decide.

### PENTECOST PRAISE.

June 8, 1930.

Give glory to the wondrous Name  
Of him who from the highest came  
For you and me,  
Nor grasped transcendent heavenly fame,  
But stooped to earth and bore the shame  
Of Calvary.

Give honor to the King of kings  
For his great power, which ever brings,  
To loyal hearts,  
The strength to conquer in all things,  
The peace which through the darkness sings  
Till morning starts.

Give thanks to God for matchless love  
Which sent our Saviour from above,  
To save the world,  
With healing wings like to a dove.  
Take Love's own banner; where men rove  
Be it unfurled.

Praise God from whom all blessings flow,  
Praise him, all people here below,  
Praise him, my soul!  
Let every saint and sinner know  
That unto God we all things owe,  
In Christ made whole.

Serve ye the Lord in holiness,  
Clothed in his robe of righteousness.  
Your talents lay  
Before the Lord, and he will bless  
Your offering, if you will confess  
His Name alway.

Give glory, honor, thanks and praise  
And by love serve through all our days,  
Till earth be past.  
Then, victors over death, we raise  
Eternal songs in heavenly lays,  
With Christ at last!

—A. J. Fisher.

### QUEENSLAND WOMEN'S AUXILIARY.

A well-attended meeting met in Ann St. Chapel on May 8, this being the first meeting of the new Conference year. Mrs. Wendorf led devotions and presided. A hearty welcome was extended to the new committee. A report on Conference meals showed that after expenses have been paid there will be a satisfactory credit balance.

Arrangements are being made for a reception to visiting sisters to Federal Conference.

The sisters are making a special aim for Pentecost year, and are asking every sister in Australia to contribute 1/- each for special mission work and 1/- for Foreign Missions. The sisters are asked prayerfully to consider this appeal, and to send contributions either to Mrs. Wendorf, McLennan-st., Woolloowin, or Mrs. Wool (H. M. Supt.), Morley-st., Toowoong.

The President expressed pleasure at the presence of Mrs. Vawter and Mr. House. Mrs. Vawter (accompanied by Mr. House at the piano) sang a sweet solo, and also gave an interesting talk on the work of women in America. She was presented with a beautiful bouquet. Miss Eileen Burnham gave an enjoyable monologue, and Mrs. E. C. Hinrichsen gave a pianoforte solo. Afternoon tea was served.

A Temperance Prayer-meeting was held on May 20 at the residence of Mrs. D. Brown (Temperance Supt.), there being a large attendance. Mrs. Smith (Prayer-meeting Supt.) conducted devotional exercises, after which an address was given by Miss Dare, W.C.T.U. organiser, formerly a missionary in China. Enjoyable items on piano and steel guitar were given by Mrs. E. C. Hinrichsen, vocal items by Mesdames I. Kirke and W. Keeble, and recitations by Misses Eileen Burnham and Tritton. Dainty refreshments were served, and a collection taken up for temperance work.—G. Partridge, Secretary.

### BALWYN CHURCH OF CHRIST. SECOND COMING MEETINGS. KING'S BIRTHDAY, JUNE 9.

Speakers:

Mrs. F. S. Hattom	Mr. W. T. C. Storrs,
(China Inland Mission).	M.A.
Hon. W. H. Edgar.	Mr. H. F. Wright.
Dr. S. MacColl.	Mr. A. L. Gibson.
Dr. J. J. Kitchen.	Mr. J. S. Harrison.
Dr. W. A. Kemp.	Mr. A. E. Illingworth.
Song leader, W. Clay.	Soloist, Mr. F. Watsford.

Hot water and milk will be provided for lunch, and tea can be obtained at 5.30 p.m.

Meetings—11 a.m., 3 p.m., 7.45 p.m.

## BARNES' HONEY

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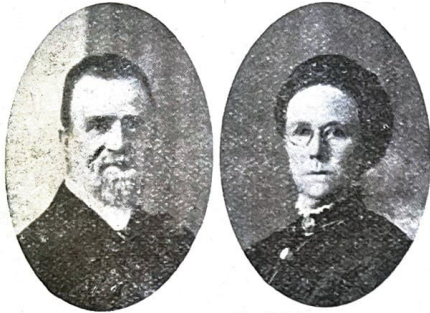
## STATE SAVINGS BANK

BRANCHES THROUGHOUT VICTORIA.

### Vawter Mission at Brisbane, Qld.

Occasionally we sing, "Sometimes a light surprises." We get many surprises from the lights of the Lord, a few of them not a little pleasant, but inspiringly surprising. So says a Queensland preacher, who was offered five hundred pounds by one of the Lord's totally incapacitated for a Vawter mission in Brisbane if the party could be secured.

The guarantor, who is Sister G. Colvin, one of the late Stephen Cheek's converts, followed closely the missions of the Vawter party in New South Wales, and was led by the inspiring reports appearing in the "Christian" to underwrite a Brisbane mission to the sum of £500. This offer



Mr. and Mrs. G. Colvin,

In whose home at Rosewood it is reported that the first Church of Christ in Queensland was organised by Bro. F. W. Troy on January 1, 1883.

was passed on to the Federal Executive with the request that they negotiate with the Vawter party and organise the effort if the team could be engaged. This task was accepted by the Executive, and, with the engagement of the party assured, was entered into with spirit of earnestness, faith and prayer.

We began in the old Exhibition Hall, which soon proved to be the worst place we could engage for our mission. Our opening night drew a congregation of one thousand, who were at once gripped by the talent, personality, and earnestness of the missionaries. Sister Vawter charmed the crowd with her song-leading ability, and her message in song never failed to stir, and repeatedly was her personal work successful in leading souls to the Master.

Bro. House captured the hearts of the young folk. His talent was a big factor in the drawing of the crowd.

Bro. Vawter proved himself a worthy representative of his Lord. He was true in every respect to the Master's message. He fearlessly proclaimed the truth, and his discourses on the Lord's table, spoken to Ann-st. church, never failed to show the church its duty, obligation and privileges. Those messages will never be forgotten. The mission closed on board ship the night the party sailed for home. Fully 200 assembled to bid them farewell; and with time to spare we held a brief service, at the conclusion of which Bro. Vawter made the appeal, two responding. That made a total of 152 for the mission. 1,208 read the Book of Acts during the mission, placing Queensland one ahead of the Enmore church. Almost every suburban church received additions through the effort.

We are satisfied with the results, and as we count the cost, which was near to £500, we, and the one who underwrote the mission, are agreed that, if only one hundred of the one hundred and fifty-two are added to the church, £5 per soul is an investment which will live through eternity.—H. Bassard.

SEWING.—150 machines, new and secondhand, Sale now on. Ward Bros., North Melbourne and Collingwood. (Opp. Ackmans).

Don't be satisfied unless your vision is comfortable and you are free from EYESTRAIN. Consult **W. J. Aird Pty. Ltd.** The Reliable OPTICIAN  
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Teacher of Singing  
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## FUNDAMENTAL FOUNDATIONAL

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It is the Department of Conference authorised to assist the smaller causes to self-support.

### YOUR HELP IS URGENTLY NEEDED

The Department has big commitments and heavy Financial Responsibilities.

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### Christian Men's Association CHURCHES OF CHRIST IN VICTORIA.

"Fittedly joined together."—Eph. 4: 16.

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

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

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

President.—T. R. Morris, 20 Windermere-cres., Middle Brighton, S.5. Phone, X 2343.

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

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## News of the Churches.

### Tasmania.

**Caveside.**—The work is carried on by brethren in mutual ministry. Recently Bro. H. Crowden preached from Zec. 2: 13. A young girl confessed Christ. She was immersed in a nearby stream on afternoon of May 4 by Bro. Crowden, a goodly number attending.

**Invermay.**—On May 25 Bro. A. N. Hinrichsen spoke at all services. His fine exhortation on "Christian Stedfastness," and his gospel message on "The King's Marching Orders," were much appreciated. In the afternoon a brotherhood class was formed. Bro. A. N. Hinrichsen was elected president, and Bro. G. Harrison secretary. The church sympathises with Bro. and Sister Wilmot and Sisters Dowde and Bye in their recent sad bereavements.

### Queensland.

**Kia Ora.**—Bible School reports good attendance, children showing keen interest.

**Brisbane (Ann-st.).**—Bro. Bassard spoke at both meetings on May 25. At gospel service there was one confession and two sisters were baptised. There is a big increase in mid-week service attendance.

**Bundaberg.**—Meetings on May 25 were well attended. In the evening Bro. Hinrichsen gave the second of his special addresses. The chapel was crowded, and two men made the good confession. On May 28 the choir held a very successful concert in the Caledonian Hall.

**Rockhampton.**—The chapel was crowded on May 12 to farewell Mr. and Mrs. Manning. Many speeches were made by members, and by Mr. Kingsford (Methodist) and Mr. Evans (Baptist). Mr. Vanham commenced his ministry on May 18. 151 broke bread. Bible School reported two new scholars, and at night there were four decisions. On 21st the church gave Bro. Vanham a rousing welcome.

### Western Australia.

**Kalgoorlie.**—Fine messages have been given by Bro. W. Waterman and Bro. Pollard. A young lady was recently baptised and received into fellowship. At mid-week service two young men from the training class gave their first addresses. Both were splendid. The Sunday School is now second in the State campaign.

**North Perth.**—Excellent attendances, particularly at gospel services, during the past month. Keen interest is manifested. Three new members by transfer have been received, and one young sister has made the good confession. Members of the K.S.P. club took active parts in the gospel service on May 4, while on Mothers' Day the P.B.P. club also assisted.

**Maylands.**—Splendid meetings on May 11, when Mothers' Day was observed. Bro. K. Robinson spoke at the combined Sunday School meeting, and Bro. Wakefield delivered the message in the evening, when two Sunday School scholars made the good confession. On May 18 Bro. W. Robinson gave a fine exhortation, and Bro. R. Ewers was the speaker at the gospel meeting in the absence of Bro. Wakefield on holidays.

**Inglewood.**—The J.C.E. held a successful anniversary on May 7, the chapel being well filled. Miss Burt and Bro. T. Banks are doing good work among the juniors. On May 14 farewell was said to Sisters Henderson, who have since left for Albany. A social evening was held by the tennis club to receive the shield presented by Mr. T. Peacock, of Maylands. The choir has been helping at W. Subiaco mission, the conductor, Bro. Hoskin, being song-leader in this special effort. Bro. Hutson continues his studies in the Acts at evening services to good audiences. A men's brotherhood has been formed. Bro. and Sister Banks and family are leaving the district.

**Bassendean.**—On May 18 Bro. Hutson gave a fine address in the morning, and Bro. Peacock spoke in the evening. On May 25 Bro. Peacock gave much appreciated addresses. On May 27 the S.C. Endeavor held a cottage prayer meeting in the home of Bro. Jaques. Sister Floyd is still ill in Perth Hospital. The Bible School is practising for a concert in aid of piano fund.

**Harvey.**—Bro. and Sister Larsen, who will labor with the church for the ensuing twelve months, have been welcomed. On May 18 the brethren enjoyed the fellowship of Bro. and Sister Wakefield, from Maylands; Bro. Wakefield exhorted the church, and preached the gospel. One young lady made the good confession at Bro. Larsen's invitation at the close of the morning meeting on May 25. All meetings are well attended.

### South Australia.

**Henley Beach.**—The church appreciates the help of those who assisted during Bro. Manning's vacation—Bren. A. C. Rankine, Pascoe, Banks and H. R. Ackland. There is a fine spirit among the brethren. All auxiliaries are in good heart. Bro. Nancarrow is superintendent of the Bible School. Good attendance at annual business meeting on May 29.

**Hindmarsh.**—Bro. Allen Brooke conducted both services on June 1. In the morning his address was on "The Prayer Life of Jesus." The young people's monthly service was conducted in the evening. Bro. Brooke gave his talk to the Young Worshipper's League, and his gospel message was, "Climbing Manward." Both services were interesting and helpful.

**Mile End.**—Meetings have been well attended recently. Much appreciated addresses have been given by Bro. A. H. Wilson. On May 25 a young lady made the good confession, and on June 1 was baptised. A lad was also immersed at this service. The church is grateful to Bro. Wilson for the assistance rendered during the past eleven weeks. Bro. B. W. Manning is expected to commence his work with the church on June 8.

**Semaphore.**—The church enjoyed a visit and lantern lecture from Bro. Roy Coventry on May 20. Good meeting on morning of May 25. Bro. Beiler exhorted on "The Fellowship," and at night preached on "The Commission of Christ." The Junior C.E. honored the oldest member of the church (Mrs. Harriett), who was 86 that day, at their meeting in the morning. On May 28, 20 of the members visited Cheltenham, where Bro. Beiler led a fine prayer service (pre-Pentecost). Bro. A. Brooke gave a splendid address. A social evening was spent by members on May 31. On June 1 there were splendid services, Bro. Beiler preaching on "Prayer" in the morning and "Does it Pay to be a Christian?" at night. One lady was received by transfer from Footscray, Vic.

**Mt. Compass.**—The work progresses satisfactorily. Meetings have been well attended. S.S. anniversary was successful. The Grote-st. cricketers assisted in the morning, and Mr. Kilmartin (Methodist) exchanged with E. W. Pittman and gave excellent talks to parents and children. I. A. Durdin was the special speaker at week-night demonstration arranged for that evening by J. Roberts, who conducted musical items at all services. On May 14 the annual church meeting was held. Reports were satisfactory, and all officers were re-elected. R. T. Pittman, B.A., of the College of the Bible, and Miss Pittman were present, the former giving a brief account of the work of the College. Services of Willunga church have been discontinued for a time owing to the removal of Mr. Eden to the city. Mr. and Mrs. E. W. Pittman appreciate very sincerely the church's sympathy with them in their recent bereavement.

**Queenstown.**—On the morning of June 1 a young man was baptised and received into fellowship. Bro. A. Holmes exhorted the church. In the evening Bro. Brooker preached the gospel.

**Kadina.**—The work maintains its position, attendances being average. On May 25 the women's guild had charge of evening service, it being their anniversary. The speaker, Mrs. A. Richardson, of Wallaroo (Presbyterian), gave a helpful message. On May 28 the guild held a drawing-room afternoon. A splendid programme was submitted to a good attendance, and proceeds were satisfactory. Sister Mrs. Parker has been ill, and her little girl is also laid aside. Bro. Walter Gordon is in hospital, recovering after a very serious illness. Bro. Henry Russack has been sick, but is making speedy recovery.

**Glenelg.**—Six have decided for Christ during the last few weeks. On May 25 a man and woman were baptised. They were received into fellowship on June 1, and the same evening a young girl from the Bible School confessed Christ. Recently a concert was held, a good programme being presented by C.E. members and friends, to assist the church funds. Dorcas society has been re-organised with Mesdames Kempster and Morgan president and secretary respectively. By removal of Misses Headland and Humphries from the district the Y.P.S.C.E. have lost two helpful members. Sisters Footer and Thomas are sick in hospital.

### Victoria.

**North Melbourne.**—On the morning of June 1 Bro. Hunt gave a fine address from 1 John 3: 2. A great number of the members were present.

**Melbourne (Swanston-st.).**—Excellent meetings morning and evening on June 1. Several visitors were welcomed. Bro. Moore gave excellent addresses.

**Hampton.**—At the J.C.E. anniversary on May 26 Bro. A. W. Grundy gave an address. On Sunday Bren. K. Jones and R. T. Pittman were the speakers.

**Caulfield (Bambra-rd.).**—Since last report there have been three confessions. The work is very encouraging, and prospects are bright. Bro. Youens spoke on "Prepare to meet thy God" to a full meeting.

**Emerald.**—A gentleman who has attended meetings on Sunday mornings at Emerald East was baptised by Bro. R. Manning on May 25, and welcomed into the church on June 1. Many visitors have attended the services.

**Newmarket.**—Meetings on June 1 were of interest. Bro. Warne, church secretary, spoke in the morning, and Bro. Black in the evening. The officers, after lunch at the chapel, held their monthly meeting, when important business was discussed.

**Doncaster.**—At the mission band meeting on May 22 Bro. Watson gave a talk to a good audience on mission work in India. At the conclusion of Bro. Hargreaves' address on Sunday evening a young woman from the Bible School made the good confession.

**Warragul.**—On May 25 Bro. E. J. Waters, of Gardenvale, conducted the services all day. On June 1 Bro. Saunders spoke in the morning on "The Foundation of the Church." Fourteen scholars from the Sunday School have entered for the examinations.

**South Yarra.**—Improved meetings continue. Eighty-two broke bread on June 1. The Bible School had 125, the largest attendance for two years. Two young girls from the Bible School made the good confession at night, Bro. Ladbroke speaking on "The Ascension." During the week the first regular monthly social was held, given by members of the Women's Guild.

**Collingwood.**—On the evening of May 25 a J.C.E. anniversary meeting was held, and on the 27th a splendid concert was given by the scholars. On June 1 Bro. McNeilly preached his farewell sermon to a fine gathering, after twelve months' valuable service with the church. After the gospel service Bro. Don Crozier, on behalf of the Bible Class, presented to Bro. McNeilly a token of appreciation.

**Kyneton.**—Splendid attendances at Bible School, with new scholars added. Mothers' Day was suitably observed. Special meetings are being held in connection with the Pentecostal celebrations. Bro. Macnaughtan's eloquent gospel messages to date being "Founding the Church" and "An All-important Question." Literature has been distributed throughout the town.

**Mitcham.**—Encouraging attendances at gospel services. On May 25 Mitcham Girl Guides held a church parade. The address was splendidly delivered by Miss Braden, of St. Kilda. On June 1 a series of addresses was begun by Bro. Everett, of Fitzroy, who will conduct gospel services for the whole of this month. The singing is fine. Bro. Robb, of Moreland, leads in this department.

**Balwyn.**—Meetings continue to improve. The church appreciates assistance of visiting preachers during absence of Bro. Thomas. Last Lord's day morning Bro. J. E. Webb, of Moreland, gave an excellent address. In the evening Bro. A. L. Gibson spoke on "The Strategy of Pentecost." Two lads took their stand for Christ. Bro. Gibson's addresses have been most inspiring. All departments report progress.

**Pakenham East.**—During the past few weeks the church has been benefited by Bren. Rough and Clay. Meetings have been fair. Bro. Boettcher's messages have been appreciated. His subjects on June 1 were "Jesus and Martha" and "The Writing on the Wall." At the officers' meeting on May 31, Bro. Brown's resignation as secretary was accepted with regret. The church on June 1 elected Bro. F. J. Selby as secretary.

**Ivanhoe.**—Bro. Chivell addressed both meetings on June 1. At his request the church has released him in order to leave immediately to take up the work at Charters Towers. Sister M. O'Brien and Bro. D. Wallace were united in marriage in the chapel on May 31, Bro. J. E. Webb officiating, assisted by Bro. Chivell. On May 27 the young couple, who are both teachers in the school, were tendered a kitchen tea. In addition to kitchen articles from church and school, presentations were also made from the C.E., tennis club, and mothers of the kinders.

**Shepparton.**—Meetings throughout May were well attended and of high order. Fine attendance of members at the table on June 1. Special revival meetings are being held throughout the week. The chapel was crowded on May 30, when a large representative audience met to say farewell to Bro. and Sister Larsen. Bro. E. H. Paul presided. The Mayor, Cr. Stuart, Mr. Cairns, of the Baptist church, and other speakers spoke highly of Bro. and Sister Larsen. On behalf of the church members and others Bro. Larsen was presented with a wallet of notes.

**Preston.**—The women's guild on May 25 was most successful, taking the form of a group meeting of Mission Bands. On May 21 a Cradle Roll reception was held. June 1 was observed as "Festival Anniversary," the morning service being conducted by converts of the 1929 evangelistic festival. 91 per cent. of the converts are still in fellowship with the church. On Sunday night Bro. D. Wakeley, of Cheltenham, preached the gospel; he was the preacher at the festival. The Bible School secretary, Bro. E. A. Gillanders, is in the Eye and Ear Hospital through an accident to the right eye at work.

**Footscray.**—The church anniversary proved a great day; many former members were present. 186 broke bread, and between 350 to 400 people were present afternoon and evening. Bro. A. G. Saunders gave the message in the pleasant Sunday afternoon service, at which the Mayor and Mayoress and Councillors were present. At night, at the close of Bro. Stewart's message, there were three confessions. The P.B.P. night was held on May 11, and on the 18th the K.S.P. night, at which Bro. Dr. Kemp gave the message. Bro. H. Watson was with the church on the morning of May 25. June 1 was "family night." Bro. T. Bolton, who has been ill for past two years, passed away on May 29. Bro. W. H. Townsley, father of Sister Mrs. Edyvane, passed away on June 1. Christian sympathy is extended to the bereaved.

**Noble Park.**—On May 25, in the public hall, Bro. Bartlett, from Chelsea, conducted both services, and his messages were greatly appreciated. The kindergarten is making great progress under Sister Thelma Fordham. The progress of the church is slow but promising.

**Ararat.**—On May 8, at young people's club, Mrs. Foster gave an interesting talk on her experiences abroad. On May 22 the ladies' aid held their winter sale of work, proceeds being very satisfactory. The speaker on May 25 was Mr. Ambrose Roberts, of the Prohibition League.

**Moreland.**—The worship meeting on June 1 was conducted by the young men of the church. Bro. Cyril Fortune exhorted. One was received into fellowship by faith and obedience and two by letter. At the gospel meeting Bro. Webb commenced a series of addresses from the second part of Bunyan's "Pilgrim's Progress."

**Boort.**—On morning of May 25 Bro. Cameron commenced a series of addresses on the Book of Acts. Bible School resumed work after anniversary with usual promotions, and is in good heart. In the evening Bro. Westwood delivered the gospel message. On May 26 the church tendered a gift evening to the organist, Sister J. Stock, prior to her marriage to Bro. D. Wilson. Many useful gifts and good wishes were presented. The wedding took place on May 28, Bro. H. Hargreaves, of Doncaster, performing the ceremony, assisted by Bro. Cameron.

**South Melbourne.**—Meetings on June 1 were very well attended. Bro. Waterman continued his talks on "Pentecost." A bright song session preceded the gospel service, at which Bro. Waterman spoke on "The Spearpoints in Christ's Teachings." Sister Alma Laverty rendered an enjoyable solo. Members were glad to note Sister Mrs. Newman's return to the organ after her illness. Sunshine girls' club and Phi Beta Pi gymnasium classes are proving very popular.

**Brunswick.**—On May 25 Bro. J. G. Shain addressed the church. At the gospel meeting Sister Miss Morley rendered a solo. Bro. Pittman preached on "Peter." The annual business meeting was concluded on May 28. Reports were listened to from evangelist, delegates to Conference, and delegates to local Prohibition League. Appreciative references were made of the fine work of the Christian Endeavor Society in outside visitations, and to the sale of gifts committee. The following were amongst appointments made:—Organist, Miss Alice Adams; pianiste, Mrs. W. Jenkin; song-leader, Bro. F. Lydiard; junior C.E. superintendent, F. Lydiard; and nine deaconesses.

**Carlton (Lygon-st.).**—There was one confession on May 25, when Bro. A. G. Saunders, B.A., gave the gospel message. On June 1 the choir gave an excellent rendering of the cantata, "Under the Palms," before a large congregation. Mr. N. A. Haddow, the leader, was ably assisted by Miss M. E. Pittman at the organ. Soloists, Miss E. Morley, Mrs. J. H. Marr, Mr. C. Watson and Mr. Percy Kerrigan. Through the choir's efforts over £7/10/- has been raised for piano and organ funds. A lad from the Bible School confessed Christ at the close of the meeting. All were pleased to have Miss Pittman back, after her recent bereavement; during her absence Miss D. Gibson and Mr. David Plummer have acted as organists.

**Thornbury.**—Meetings have been affected through sickness of members. A high spiritual atmosphere prevails. The tenth year of the church has been entered upon, and Bro. Swain has commenced his tenth year of service with the church. During the past nine years there have been 161 baptisms. From the 54 foundation members there remain with the church 18. The Bible School scholars were entertained on May 15. 532 scholars and helpers sat to tea. Afterwards a cinema entertainment was enjoyed. Attendance at the school is growing rapidly. The aim of 500 was almost reached last Lord's day, 494 being present. Splendid gathering at night, when two were immersed. At the close of Bro. Swain's address five scholars from the school made the good confession.

**Northcote.**—On June 1 there was a very large morning meeting, and a good helpful address from Dr. W. H. Hinrichsen. At the gospel service, at the close of Bro. Illingworth's discourse, one young lady made the good confession. One of the esteemed elders (Bro. John Collings) has been laid aside with sickness, but we are glad to report an improvement in his health.

**Cheltenham.**—Services are well attended. On the morning of June 1 Bro. Wakeley exhorted. In the evening special singing was rendered by members of the Y.W.L., who were very interested in the address of their State superintendent. Mr. A. J. Fisher spoke on "How shall a young man cleanse his ways?" illustrating by his book without words.

**Glenferrie.**—There were wonderful services on home-coming day, June 1; the fellowship of many old members was greatly enjoyed. In the morning Mr. Williams spoke on "The Mission of the Church." Features of the afternoon service were the roll-call of members, singing by the Bible School, and a duet by Mrs. Williams and Mr. W. Bowers. In his beautiful talk Bro. T. H. Scambler appealed to Christians to be constructors of "The Road of the Loving Heart." Regret was felt at the absence of Mrs. Scambler through sickness. The evening service was an inspiration with special music by choir and a solo by Mr. F. Whittington, of Gardiner. Mr. Williams' subject was "The Call of God." A young lady was baptised. A very good beginning was made by "The Young Worshipers' League."

### New South Wales.

**Lidcombe.**—On June 1 Bro. J. Rosser spoke morning and evening. On May 25 Bro. Ellean exhorted and Bro. Keith Wells conducted gospel service.

**Enmore.**—Heavy rain made audiences small on June 1. In the morning Bro. Paternoster spoke on "The Spirit of Pentecost," and at night answered questions. There was one confession.

**Taree.**—Bible School anniversary was celebrated on May 4, when the children rendered anniversary hymns afternoon and evening. Bro. V. C. Stafford's morning and evening addresses were much appreciated. In the afternoon, Mr. Cox (Baptist) gave an interesting address. On Tuesday, May 6, Mr. H. C. Stitt, late of Hornsby, presided, and distributed prizes. There was a good attendance, and the children rendered an excellent programme. The anniversary meetings were continued on May 11 in conjunction with Mother's Day. Mr. Stafford spoke morning, afternoon and evening to good attendances. The school is in a healthy condition, and a number of isolated members are conducting classes in their homes. The boys' club, under the leadership of Bro. Stafford, has a membership of 25, and the Recreation Club is also a live body.

**Lismore.**—The forty-sixth anniversary of the church was commenced in the chapel by a combined Christian Endeavor meeting at 10 a.m. on May 25. Bro. C. Young, of Annerley, Q., spoke on "Cleansing the Stream." There was also a good meeting at the communion service. Bro. Chas. Young spoke on "Ye are His Workmanship." A splendid anniversary offering was received. A combined meeting of Bible School and young people's auxiliaries met at 2.30. Bro. Young addressed a good gathering on "Playing the Game." It being the first anniversary of the Brotherhood, ladies were invited to the tea at 6 p.m. Bro. Joseph Greenhalgh, of Bellingen, delivered an address on "Jesus and Men," and Bro. Chas. Young on "Men and Missions." Two new members were proposed. The gospel service was directed by Bro. Chas. Young, who preached on "Then Cometh Satan." Two lads accepted their Saviour. There was a large attendance. During this service (as on the preceding Saturday conference) the choir, under Bro. E. C. Savill, rendered excellent anthems. Numerous brethren and sisters helped with vocal and instrumental items. The church secretary's report by Bro. Rus. Wotherspoon, revealed good progress and an optimistic outlook.

## Obituary.

**NASH.**—With regret we record the death of Sister Mrs. Nash, who on April 22 was suddenly called to the higher life. Some 42 years ago Mrs. Nash joined the church at Williamstown, Vic., and remained loyal to her conviction and to the church until her departure. In later years she was associated with the church at North Fitzroy, and eight years ago became a member of the church at Thornbury. Our sister was unfortunately afflicted with deafness, which made it impossible for her to take a very active part in the work; but her place at the Lord's table was never vacant except through illness. She maintained a most gracious disposition and enjoyed the esteem of every member of the church. Her body was laid to rest on April 26 in Williamstown cemetery, and our sympathies are extended to her daughter and two sons.—H.S.

**PATRICK.**—A faithful member of the Unley church, S.A., Walter Francis Patrick, passed away on May 13, after a lingering illness, at the age of 57 years. He united with the church at Subiaco, W.A., in the early years. In 1907 he became identified with the churches at Petersham and Erskineville, N.S.W., and then removed to Unley, S.A., ten years ago. Bro. Patrick loved the church, served it as a deacon, and always showed a keen interest in its affairs. He was a man of high principle in all his business relationships. Throughout his illness he showed splendid fortitude. We laid away the worn body in the Mitcham cemetery on May 14. G. T. Walden, M.A., and the writer officiated at the services. "So he giveth his beloved sleep."—H.R.T.

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South Australia.—Mrs. S. Mara, 7/6; Men's Bible Class, Croydon, £1; J. Barr, £3; J. R. Hemer, £2; Mrs. L. E. Norman, 10/-; Mrs. Castle, 10/-; Miss M. A. Knight, 2/6; W. H. Parker, £5; N. Chivell, £3/0/3; Miss T. Parker, 10/-; Miss E. J. Pearce, 5/-; Miss A. Pearce, 5/-; Mrs. M. A. Pickering, £1/0/6; Mrs. H. P. Verco, £2/2/-; Miss I. B. Mara, 5/-; Miss G. M. Penney, 5/-; E. Fisher, 5/-; Mrs. E. A. B. Jessup, 10/-; E. L. Milne, £3/3/-; Mrs. E. W. Milne, £2/2/-; A. Roberts, £1.

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